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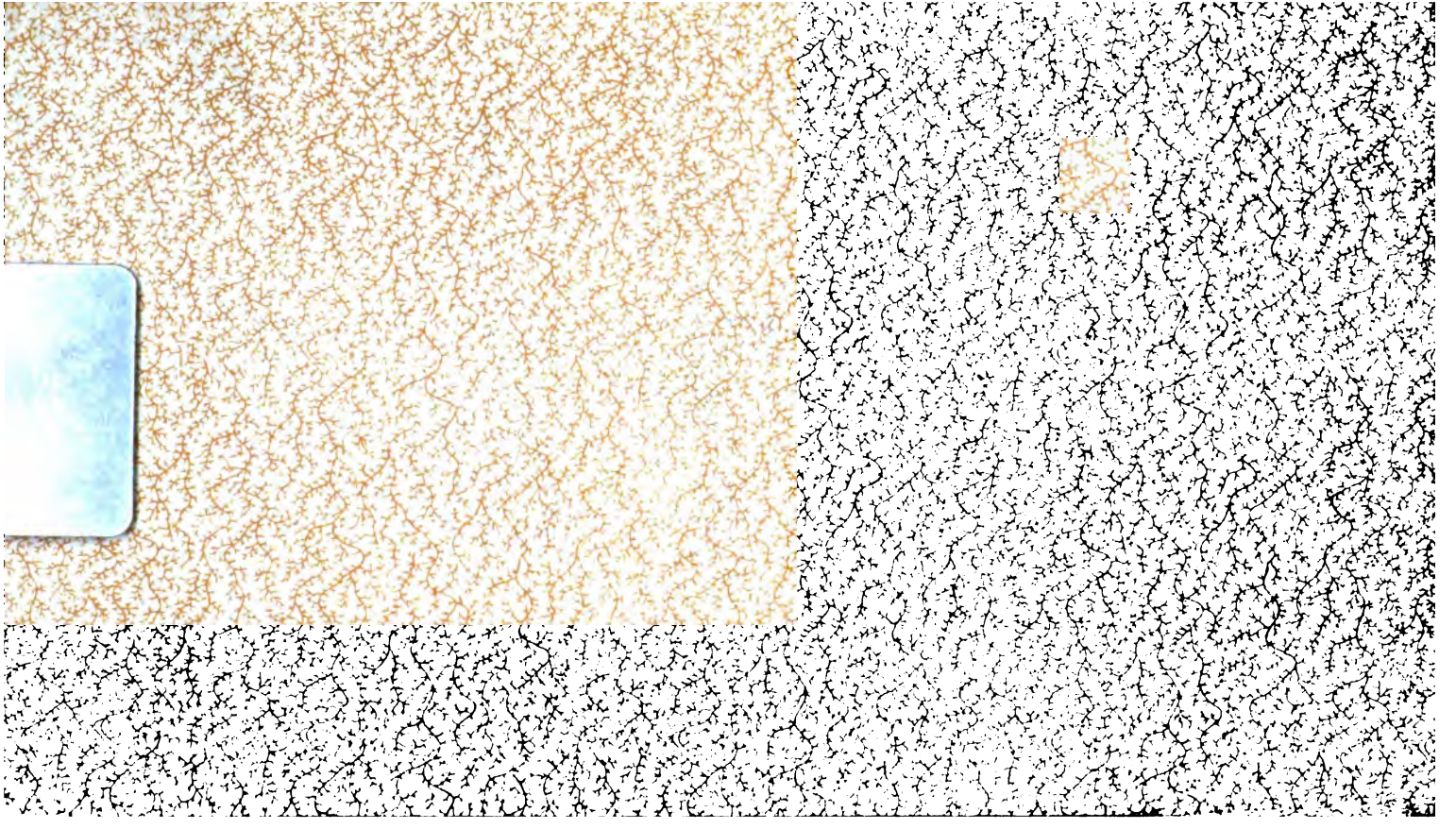

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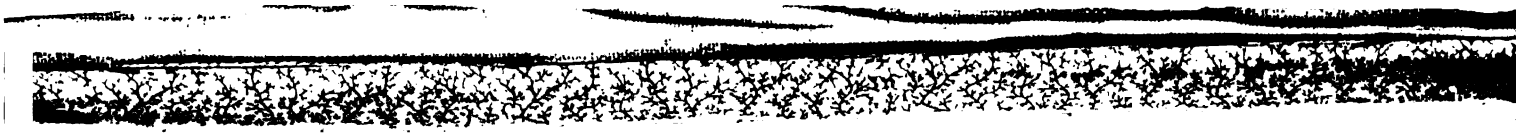

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PLIN.

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Page 42. l. 4. for '18 Hen.' r. 18 *Hen.* 1.
—. l. 20. from bott. for 'Lapcoate,' r. Sapcoate.
88. l. 19. for '*Cerauchi*,' r. *Ceruchi*.
106. l. 20. from bott. for 'agreed' r. *agrees*
127. l. 9. for 'spring,' r. *springing*.
222. l. 18. for 'Author,' r. *Authors*.
315. l. 26. for 'and its clergy boasting,' r. *and its clergy of boasting*.
316. l. penult. put a turned comma after *nations*.
378. l. 25. dele the semicolon after *Callimachus*.
395. l. 7. from bott. after translation, add *from*.

THE
MONTHLY REVIEW,
For SEPTEMBER, 1807.

ART. I. *Philosophical Transactions of the Royal Society of London, for the Year 1807. Part I.* 4to. 10s. sewed. Nicol and Son.

THOUGH this first part of the Philosophical Transactions for the present year is considerably smaller than the usual dimensions, we are not to estimate the value of such works by their size. In the instance before us, we shall find our attention excited at some length; and we have been called to the perusal of at least one paper that has afforded us very high gratification. We refer to Mr. Davy's Bakerian lecture

'*On some Chemical Agencies of Electricity.*'

Soon after the Voltaic pile was introduced into this country, it was observed that an acid and an alkali were generated at the ends of the wires connected with its extremities, the acid at the positive, and the alkali at the negative wire. Different opinions were entertained respecting the nature of the acid and the cause of its production; and in some late experiments, performed with a considerable degree of accuracy, it was stated that muriatic acid and soda were the substances produced, and that they were both actually generated by the Galvanic influence. Mr. Davy, however, suspected that their introduction was owing to the decomposition of some part of the apparatus employed; and under this impression he repeated the experiments, having put in practice every precaution for insuring an accurate result. For the various means that were adopted, we must refer to the paper: but the consequence was that the substances were procured; though under such circumstances, and in such proportions, that Mr. Davy conceived himself warranted in concluding that they were derived from the decomposition either of some part of the apparatus, or of some substances contained in the water.

Considering the effect that was produced on glass, he conjectured that bodies, which are generally regarded as insoluble in water, might be transmitted through this fluid by means of

the Galvanic action; and this was found to be the case with the sulphate of lime, the sulphate of strontites, and other similar substances, which were decomposed,—the earth becoming attached to the negative, and the acid to the positive wire. These results led the author to examine the power, which the Galvanic circle possesses, of transferring the constituent parts of bodies across the fluid that is interposed between the two wires; and he instituted a new set of experiments, in which two tubes were filled with different kinds of fluids, and connected by threads of amianthus. In this case, the earths and alkalies were transferred to the negative, and the acids to the positive side of the apparatus; and by placing test papers between, it appears that the acid and alkaline properties were first manifested at the positive and negative wires respectively. The arrangement was then altered by the interposition of a middle vessel, which contained a third species of fluid; and it was found that, when the different substances were transferred through it, they were not affected by it, although it was of a kind to which they possessed the strongest chemical affinity: acid, for instance, passed through an alkaline solution, and alkali through an acid liquor.

From these facts, Mr. Davy deduces the following proposition:

'That hydrogen, the alkaline substances, the metals, and certain metallic oxides, are attracted by negatively electrified metallic surfaces, and repelled by positively electrified metallic surfaces; and contrariwise, that oxygen and acid substances are attracted by positively electrified metallic surfaces, and repelled by negatively electrified metallic surfaces; and these attractive and repulsive forces are sufficiently energetic to destroy or suspend the usual operation of elective affinity.'

Respecting the action of Galvanic power on water, it is remarked;

'The oxygen of a portion of water is attracted by the positive surface, at the same time that the other constituent part, the hydrogen, is repelled by it; and the opposite process takes place at the negative surface; and in the middle or neutral point of the circuit, whether there be a series of decompositions and recompositions, or whether the particles from the extreme points only are active, there must be a new combination of the repelled matter; and the case is analogous to that of two portions of muriate of soda separated by distilled water; muriatic acid is repelled from the negative side, and soda from the positive side, and muriate of soda is composed in the middle vessel.'

The same kind of decomposition and transfer was effected by a peculiar method of applying common electricity, so as to shew that it acts on the same principle with the Voltaic pile.

It has been manifested by Bennet and Volta, that many bodies brought into contact, and afterward separated, exhibit opposite states of electricity; and it appears that similar alterations take place with respect to the substances which enter into the composition of the Galvanic pile. When an acid and a metal are in contact, the acid becomes negative and the metal positive; when an alkaline earth and a metal, the earth is positive and the metal then becomes negative. From these facts we might naturally expect that oxygen would be negative, and hydrogen, positive with respect to water; and that the alkalies and acids would possess opposite conditions with regard to each other. By these considerations, Mr. Davy is led to some new ideas relative to the connection which subsists between the electrical energies of bodies and their chemical affinities. We may suppose that bodies which unite chemically are in opposite states of electricity, and that their affinity for each other will be destroyed or altered by any alteration in their electricity, as was observed to be the case in some of the above mentioned experiments. Hence we may deduce a general theory of chemical affinity, depending on the attraction which different particles of matter possess for each other, when they are in opposite states of electricity.

'Supposing two bodies, the particles of which are in different electrical states, and those states sufficiently exalted to give them an attractive force superior to the power of aggregation, a combination would take place which would be more or less intense according as the energies were more or less perfectly balanced; and the change of properties would be correspondently proportional.'

All the phænomena of elective attraction may be easily explained on this hypothesis; and it is obvious that the result of the affinities must be affected by the mass, in conformity with the facts lately brought into view by Berthollet. This idea of chemical affinity is extremely ingenious; and although, as Mr. Davy himself remarks, it would be improper to place unbounded confidence in it, yet it seems naturally to arise from the facts, and to coincide with the laws of affinity as developed by modern chemists.

With regard to the action of the pile, Mr. Davy thinks that the electricity of its different components have their energies disturbed by their peculiar arrangement with respect to each other; and that the chemical changes, which occur, tend to restore the equilibrium.

'In the Voltaic pile of zinc, copper, and solution of muriate of soda, in what has been called its condition of electrical tension, the communicating plates of copper and zinc are in opposite electrical states. And with regard to electricities of such very low intensity,

water is an insulating body: every copper-plate consequently produces by induction an increase of positive electricity upon the opposite zinc plate; and every zinc plate an increase of negative electricity on the opposite copper plate: and the intensity increases with the number, and the quantity with the extent of the series.

'When a communication is made between the two extreme points, the opposite electricities tend to annihilate each other; and if the fluid medium could be a substance incapable of decomposition, the equilibrium, there is every reason to believe, would be restored, and the motion of the electricity cease. But solution of muriate of soda being composed of two series of elements possessing opposite electrical energies, the oxygen and the acid are attracted by the zinc, and the hydrogen and the alkali by the copper. The balance of power is momentary only; for solution of zinc is formed, and the hydrogen disengaged. The negative energy of the copper and the positive energy of the zinc are consequently again exerted, enfeebled only by the opposing energy of the soda in contact with the copper, and the process of electromotion continues, as long as the chemical changes are capable of being carried on.'

We cannot take leave of this paper, without again expressing the great satisfaction which we have derived from the perusal of it.

Surgery.

An Account of two Children born with Cataracts in their Eyes, to shew that their Sight was obscured in very different Degrees; with Experiments to determine the proportional Knowledge of Objects acquired by them immediately after the Cataracts were removed. By Everard Home, *Esq.*, *F.R.S.*—Our scientific readers are no doubt acquainted with the interesting account which was published by the celebrated Cheselden, of a boy who was born blind, but whom he restored to sight by the operation of couching; from which he concluded that vision alone, unassisted by the touch, gives no idea of the figure of objects and their distance from the eye. Mr. Ware related some cases in the Philosophical Transactions for 1801, from which he attempted to draw an opposite conclusion; and the object of Mr. Home is to explain the causes which led to such a difference of opinion. For this purpose, he gives an account of two boys, in one of whom the blindness was nearly total, while in the other the patient possessed the power of distinguishing colours with tolerable accuracy. In the first case, the operation was attended with only a slight improvement in the powers of vision, but in the second it was much more successful. From the impression that was made on the patients by external objects, the author deduces these conclusions:

'Where

'Where the eye, before the cataract is removed, has only been capable of discerning light, without being able to distinguish colours, objects after its removal will seem to touch the eye, and there will be no knowlege of their outline; which confirms the observations made by Mr. Cheselden.

'Where the eye has previously distinguished colours, there must also be an imperfect knowlege of distances, but not of outline, which however will afterwards be very soon acquired, as happened in Mr. Ware's cases.'

We may remark that these conclusions are so obvious as scarcely to need the confirmation of Mr. Home's experience; and as to Mr. Ware's opinion, highly respectable as we must always regard it, we have frequently regretted that he was induced to publish the paper to which Mr. Home refers.

Observations on the Structure of the different Cavities, which constitute the Stomach of the Whale, compared with those of ruminating Animals, with a View to ascertain the Structure of the digestive Organ. By the Same.—The species of whale which Mr. Home examined was the *Delphinus Delphis* of Linné, usually called *the bottle-nose whale.* It has four cavities; which, in their appearance and situation, bear a considerable resemblance to those of the ruminating animals. In the first, the food undergoes a species of solution, and is retained there a longer or shorter space of time, in proportion to the facility with which it performs this process. Mr. Hunter, who had formerly examined the stomach of the whale, thought that the second cavity was that in which the proper digestive process was carried on: but Mr. Home, as we think with more plausibility, refers this operation to the fourth.

Natural History.

On the Formation of the Bark of Trees. In a Letter from T. A. Knight, *Esq., F. R. S. to the President.*—A considerable difference of opinion has prevailed among naturalists on this subject. Malpighi thought that the cortical substance, which is annually generated, derives its origin from the outer bark; while Hales supposed that the bark is obtained from the alburnum. The opinion of Hales appeared to receive a strong confirmation from the observations of Du Hamel, who had perceived bark to be reproduced on the surface of the alburnum: but it was afterward found by Mr. Knight that the old bark is also capable of generating new bark, and he concludes from these circumstances that a fluid is exuded which produces a cellular substance that forms the basis of the future bark. This fluid is the proper sap of the tree, which exists both in the alburnum and in the ready-formed bark contiguous to it. We are happy

to learn that Mr. Knight proposes to pursue this investigation in a future essay.

Mathematics, &c.

On the Precession of the Equinoxes. By the Rev. Abram Robertson, *M.A. F.R.S., Savilian Professor of Geometry in the University of Oxford.*—Since the time at which the problem of the Precession of the Equinoxes received its first solution by the great Newton, the memoirs of various societies and separate treatises have presented us with other and different solutions. These have proceeded from D'Alembert, in his *Recherches sur la Precession des Equinoxes, et sur la Nutation*, 1749; from Euler, in the Berlin Acts for the year 1749, published 1751; from M. Jaques Silvabelle, in the Philosophical Transactions for 1755; from Thomas Simpson, in the same Transactions for 1757, and in his Miscellaneous Tracts published also in 1757, from Frisi, in his treatise *de Gravitate Universali Corporum*, Milan, 1768; from Mr. Milner, in the Philosophical Transactions for 1779; from Mr. Vince, in the same Transactions for 1787, and afterward in the second volume of his Astronomy; from Mr. Landen in his Mathematical Memoirs, 1780; and from M. La Place, in his *Mécanique Cèleste*.—This enumeration is considerable; yet we must add to it, if we mistake not, another by Professor Robison, inserted in the *Encyclopedia Britannica*.

Sir Isaac Newton's solution, although its method and principle are very fine and ingenious, is now admitted on all hands to be erroneous; and when a solution of an important problem is defective, a new or a corrected one becomes necessary. D'Alembert, La Place, and Simpson, had the strongest motives for attempting this task, in the ambition of accomplishing what Newton had left incomplete.

Besides the reason alledged, others that are very sufficient may be urged for undertaking new solutions; as for instance, if a preceding one, although perfect, be perplexed and obscure, as that of D'Alembert: or a new solution may even enlarge the bounds of science, by being made to rest on some principle or formula of extensive application. Such solutions, however, as are little better than repetitions, and neither add to the substance of mathematical truth, nor adorn and illuminate its processes by lucid arrangement or method, ought not to be tolerated; since while they much increase the labour, they in no degree augment the profit of study, but at once swell and enfeeble the science.

In a separate treatise, D'Alembert solved the precession of the equinoxes: but it was in the 5th volume of his *Opuscules*, published

published in 1768, that this great mathematician made some strictures on the solution of Thomas Simpson, and pointed out errors, (in our opinion, *real* errors,) which have never been amended, although they require correction, since the result of his calculations agrees with results obtained on certain grounds and by more perspicuous processes. D'Alembert, however, did not indicate *all* the errors of Simpson; for the principal fault consists, as we conceive, in equating the *whole effect of the forces to turn the spheroid round about its centre*, (these are his words, the mathematical expression for which is obtained in his first lemma,) with the force by which the spheroid tends to turn about its centre, from the disturbing force of the sun. The mathematical expression for this last mentioned force is obtained in corollary 2. to lemma 3d, page 11.

Simpson uses so many terms of a vague signification, that it is not very easy, in a few words, to shew that the equality between his two *tendencies* and *forces* ought not to be instituted; yet we are desirous of proving this point, since Mr. Robertson has exactly followed Simpson's plan. The effect of the disturbing forces, which are proportional to their distances from a given plane, is rightly calculated, and agrees (as it might easily be shewn) with the same effect computed after Newton's manner in the 3d volume of the *Principia*, prop. 39. The plane, however, from which the disturbing forces are measured, does not necessarily pass through the earth's axis; indeed, when it does pass, the effect of the disturbing forces is nothing: but in Simpson's first lemma, the forces are supposed to act parallel to the axis Pp, and to be proportional to their distance from a plane passing through the axis. The conditions, therefore, of the two cases do not agree; and consequently the two effects calculated on different conditions ought not to be made equal. Perhaps we may be excused if we enter more fully into the discussion of this subject; which, from its history and importance, is by no means uninteresting to mathematicians. We shall refer, in the following investigation, to Newton's figure, prop. 39. book 3d. which is in the possession, we venture to suppose, of all our mathematical readers.

If a force, which may be represented by a weight $\mathcal{Q}$, act at the distance d from the axis C, and turn the spheroid round the axis, then the force (f) accelerating the point A at the distance (a) from C, $= \frac{a \cdot \mathcal{Q} d}{\Sigma . m \delta}$: in which expression, the denominator means the sum of the products of each particle into the square of its distance from the axis of rotation. Similarly,

milarly, if $\mathcal{Q}'$ be another weight acting at the distance d'', then, on account of $\mathcal{Q}$, the force (f') accelerating the same point A, $= \frac{a.\mathcal{Q}'d''}{\Sigma.m\delta^2}$; and similarly $f'' = \frac{a.\mathcal{Q}''d''}{\Sigma.m\delta^2}$ &c.—Consequently, if all the forces $\mathcal{Q}$, $\mathcal{Q}'$, $\mathcal{Q}''$, &c. act together, the force accelerating the point, or $f + f' + f''$ + &c. or $F = \frac{a.(\mathcal{Q}\delta + \mathcal{Q}'d' + \mathcal{Q}''d'' + \&c.)}{\Sigma.m\delta^2} = \frac{a.\Sigma.\mathcal{Q}d}{\Sigma.m\delta^2}$.

If we compute the values of the numerator and denominator, from the properties of the figure, we shall have F, the force accelerating a point of the equator in a direction perpendicular to the equator: from the force we can deduce the velocity; and thence, according to the doctrine of the composition of motions, we can assign the position of the new equator.

The plan of demonstration which we have here traced out is nearly followed by Mr. Milner in the Philosophical Transactions of 1779; and that gentleman's solution appears to us by many degrees the most precise and perspicuous of all similar processes.

We now come to the method of finding analytical or symbolical expressions for the numerator and denominator. In the numerator $\Sigma.\mathcal{Q}d$, $\mathcal{Q}$ represents, or is analogous to, the difference of the forces with which a particle of the earth and the centre of the earth are drawn towards the sun. In Newton's figure, (proposition 66. book 1.) $\mathcal{Q}$ is to be expounded by $\frac{3PK}{ST}.f$ (f being the force of the earth towards the sun); the quantity d is analogous to TK; and for finding the value of $\Sigma.\mathcal{Q}d$, two methods, which indeed amount to the same, may be followed. Simpson considers the earth not as formed of a sphere and of a surrounding shell bulging out at the equator, but as a spheroid; and, in his 3d lemma, he very elegantly finds the effect of the disturbing forces to turn the spheroid round its centre: which he makes equal to $\frac{\gamma}{a}.\frac{mn}{5}.(a^2-b^2)\,S$;—$S$ being the mass of the spheroid; γ the force of a particle situated in the equator; m, n the signs of the sun's declination and polar distance; a, b, the semi axis of the earth. In this expression, it is clear that the effect equals nothing, if $a = b$, or if m or n equals nothing.

In the second method, the earth is considered as formed of a sphere and a shell; the disturbing forces in the sphere are mutually balanced, or produce no effect; and motion is caused in the sphere, by the disturbing forces from the shell. Following Newton's method and construction, Mr. Vince, in his

Astronomy, page 114, and Mr. Milner in the Philosophical Transactions, have found the effect to be nearly as $8\,m\,n\,s.\,p\,a^4$; which expression agrees with the former, since $S = \frac{4\,p\,a^3}{3}$, and $2\,s$ nearly $= a^2 - b^2$.

By the aid of this analysis, we shall now be able to perceive the difference between our solution and that of Thomas Simpson. Since $F = \frac{a.\,\Sigma.\,\mathcal{Q}d}{\Sigma.\,m\,\delta^2}$, $\frac{F}{a}.\,\Sigma'.\,m\,\delta^2 = \Sigma.\,\mathcal{Q}d$.

Now, since F answers to his γ, his equality stands thus: $\frac{S\,a\,\gamma}{5} = \Sigma\,(\mathcal{Q}d)$; since $\Sigma.\,(\mathcal{Q}d)$ is the same as $\frac{S}{15}\,m\,n\,(a^2 - b^2)$ $\frac{\gamma}{a}.\,\frac{S}{5}$, therefore, ought to $= \frac{\Sigma\,m\,\delta^2}{a^2}$. If we take the case of a sphere, or of a spheroid very nearly equal to a sphere, we shall find $\Sigma.\,m\,\delta^2 = S.\frac{2\,a^2}{5}$. Consequently, the value of $\frac{F}{a}\,\Sigma.\,m\,\delta^2 = \frac{2\,S\,a\,\gamma}{5}$: that is, if the former process be right, $\Sigma.\,\mathcal{Q}d = \frac{2\,S\,a\,\gamma}{5}$; whereas, according to Simpson, $\Sigma.\,\mathcal{Q}d = \frac{S\,a\,\gamma}{5}$.

Simpson is so accurate in most of his investigations, that we do not without diffidence, and only after long consideration, controvert his statements. Thee quality which he supposes between the two *tendencies* to turn the spheroid round is not established by any argumentation, and it seems, for the reasons alledged by us, contrary to evidence. Besides this, we have exhibited a process which, if admitted to be just, in a manner proves Simpson's method to be erroneous; and we shall not dismiss this discussion without attempting to shew why Simpson's result becomes right: in other words, we shall endeavour to point out the compensation of errors which is effected in his process.

Although M. D'Alembert has not, in the clearest manner, made out the justness of criticism concerning the value of the small line VC, employed in the 2d lemma of Simpson, yet his proof and reasoning may suffice to convince an attentive reader that the small line, which is made the measure of the force, is described with an uniform velocity; and if the space described with an uniform velocity (that is, twice the space which would be described in an uniformly accelerated motion,) be taken to expound the force acting perpendicularly to the plane of the revolving circle, then the centrifugal force must

must be expounded by twice the sagitta, that is by $\frac{(Rm^2)}{OR}$; and consequently the rates between the forces, instead of being as $2r.OD$ to OR, will be as $r.OD$ to OR.—Hence, instead of $2r\beta$ for γ in the expression $\frac{S}{5}a\gamma$, rp ought to be substituted: but, since $\frac{2Sa\gamma}{5}$ ought to be put for $\frac{Sa\gamma}{5}$, the equation after this double amendment will stand as it is put down, viz.

$$2r\beta.\frac{S}{5}=\frac{9\beta t^2}{72}\,mn.\,(a^2-b^2).\frac{S}{5}.$$

As far as we are enabled to speak from our own reading and information, Mr. Robertson is the only author who has adopted Simpson's method of investigating the ratio between the *librating* force and the centrifugal force of a point in the equator. Several methods, however, are in fact reducible to the form $F.=\frac{a\,\Sigma.\mathcal{Q}d}{\Sigma.\,m\,\delta^2}$; or, stript of their peculiar language, mean nothing more than what is signified in that expression. Thus, since $F.\Sigma.m\delta^2=a.\,\Sigma.\,\mathcal{Q}d$, we may, with the writer in the Encyclopedia, call $F.\Sigma.m\delta^2$ the *momentum* of *the spheroid*, and $a.\,\Sigma.\,\mathcal{Q}d$ the *momentum* of *the moving or disturbing* forces; and then, shewing that an equality ought to subsist between them, to institute such equality between their analytical expressions, and deduce the value of F. This would be, however, to obscure by vague terms a clear case. Or, with the learned Euler, we may call $\Sigma.\,m\,\delta^2$ the moment of inertia, and find the accelerating force by dividing the effect of the disturbing forces by the *moment of inertia*. Thus, if we compute $\Sigma.\,m\,\delta^2$, when the earth, considered as spherical, revolves round an axis passing through its centre, it will be found equal to $\frac{2}{5}\,M\,a^2$, M being the earth's mass: consequently, $F=\frac{a.\,\Sigma.\,\mathcal{Q}\delta}{\frac{2}{5}.\,M\,a^2}$; and Euler represents the numerator by the quantity S. Again, if we discard the terms of inertia, and introduce those of gyration, &c. we shall have Mr. Vince's solution in principle and substance. Thus, since the centre of gyration, by definition, is that point into which the whole mass being collected, the same moving force would generate the angular velocity, suppose r to be the distance of such centre; then, since F and the moving forces are to be the same, $F=\frac{a.\,\Sigma.\,\mathcal{Q}d}{\Sigma.\,m\,\delta^2}=\frac{a.\,\Sigma.\,\mathcal{Q}d}{M\,r^2}$. Consequently, $Mr^2=\frac{2}{5}.\,Ma^2$; and consequently, the angular velocity will remain the same, if instead of placing M in the centre of gyration, we place a mass $=\frac{2}{5}\,M$ at the extremity of the equatorial diameter: so that, in fact, the demonstrations of Milner,

Milner, Vince, and Euler, (in that part which regards the mode of determining the accelerative force,) and those of Frisi and the writer in the Encyclopedia, may be classed together, as essentially resting on the same principle, and differing from each other almost solely in their modes of expression. Although this be the case, however, yet the merit of a demonstration will depend very much on the mode of expression; and on this account, Mr. Milner's demonstration is intitled to notice and distinction, since it is not perplexed by terms of art, nor encumbered with the properties and formulæ of theories connected perhaps with the subject of discussion, but not necessary to that discussion.

In commenting on the essential part of Simpson's demonstration, we have in fact commented on the solution of Mr. Robertson: almost all the latter part of his investigation being the same with that of Simpson, and taken, nearly step for step, from the *Miscellaneous Tracts*. Indeed, except that there is novelty in the first nine articles, we see nothing new in the whole paper. These articles relate to the doctrine of compound rotatory motion; and from the subjoined passage, we presume that the motive for putting together the memoir before us was the hope of clearly explaining that doctrine:

'Since the detection of the error of Newton, some of the most eminent mathematicians in Europe have attempted solutions of the problem. Their success has been various; but their investigations may be arranged under three general heads. Under the first of these may be placed such as lead to a wrong conclusion, in consequence of a mistake committed in some part of the proceedings. The second head may be allotted to those in which the conclusions may be admitted as just, but rendered so by the counteraction of opposite errors. Such may be ranked under the third head as are conducted without error fatal to the conclusion, and in which the result is as near the truth as the subject seems to admit.

'The authors of those investigations, of each of the three descriptions, are entitled to much praise. Their productions afford the most unquestionable proofs of great talents, great zeal, and great perseverance, exerted in the cultivation of science. The mistakes committed in those of the two first descriptions, and the obscurity and perplexity with which those of the third may be charged, are, in my opinion, to be attributed to the same cause, the uncultivated state of that particular department of the doctrine of motion, which constitutes the appropriate foundation for the solution of the problem. The department to which I allude is that of compound rotatory motion.

'In consequence of this persuasion I have, in the first nine of the following articles, endeavoured to investigate the primary properties of compound rotatory motion from clear and unexceptionable principles. The disturbing solar force on the spheroidal figure of the earth

earth is then calculated, and the angular velocity which it produces is afterwards compared with that of the diurnal revolution, by means of the properties of rotatory motion previously demonstrated. The quantity of annual precession is then calculated in the usual way, and also that of nutation, as far as they are produced by the disturbing force of the sun.'

In the construction of his articles, we imagine that Mr. Robertson wished to demonstrate every thing *more Geometrico*, since otherwise that which is diffused over five pages might have been comprised in two. We are not averse to the consumption of ink and paper, when perspicuity and distinctness are to be the result: but, as Mr. R. was evidently writing to mathematicians of tolerable growth and manhood, who must, for the comprehension of the latter part of his paper, be well acquainted with the ordinary fluxionary processes, to such undoubtedly he would have been more intelligible if he had been more succinct. Why, in treating of angular velocities, were not the fluxionary symbols used, since they are not in a subsequent part avoided? Is it necessary to re-state, in a formal article, that an angle varies as the arc directly and radius inversely? If θ be an angle, z its corresponding arc, and r, c, the radius and cosine, then $\theta \propto \frac{z}{r} \propto \frac{c^{\circ}}{\sqrt{(r^2-c^2)}} \propto c^{\circ}$, if $\sqrt{r^2-c^2}$ the sine be given. Would not this have suited the acquirements and comprehension of mathematicians, as well as the three geometrical articles of Mr. Robertson? for we must repeat that the convenience of those who must necessarily be his readers ought to be consulted by an author. Mr. R. was not writing to the students of Oxford who have scarcely wetted their feet in the waters of the elements: his readers are the members of the learned society in whose Transactions his memoir is inserted.

If mathematicians are to be the readers of this paper, in that case perhaps the nine preliminary articles might have been omitted; because the principles and formulæ appropriate to compound rotatory motion have, many years past, been explained and established by Frisi and La Grange; and in the very problem before us, they have been employed by Frisi, and by Professor Robison, if he be the author of the article *Precession* in the *Encyclopedia Britannica*. If the earth revolving round its axis be urged to revolve round another axis perpendicular to the former *, then, by the composition of

* "*Compositis rotationibus terra omnis neque circa axem figuræ, et diurni motus neque circa diametrum Zz volvetur, sed circa axem tertium, qui jaceat in plano, &c.* Frisi *de Precessione Æquinoctiorum*, p. 190, *De Gravitate Corporum.*

rotation,

rotation, it will revolve round a third axis; and Frisi and Professor Robison have determined its inclination with certain planes. Indeed, of this principle of the composition of rotation, although he has not established and furnished it with formulæ, our illustrious Newton makes mention in the 22d corollary of his 66th proposition, "*Impellatur jam globus obliquè*," &c. and Mr. Milner, also, in the Philosophical Transactions, has proved the proposition of the composition of angular velocities. The subject, in fact, is of no great difficulty; and perhaps more importance has been attached to Frisi's theorems than they deserve. Suppose x, y, z to be three rectangular co-ordinates as they are called, and that a body is urged to revolve round them with three rotations, as ψ', θ', φ': then, on the principle that every point in the new axis of rotation is to be at rest, we may determine such axis, which will cut the axes x, y, z in angles λ, μ, ν, so that

$$\cos.\lambda = \frac{\psi'}{\sqrt{(\psi'^2 + \theta'^2 + \varphi'^2)}}$$

$$\cos.\mu = \frac{\theta'}{\sqrt{(\psi'^2 + \theta'^2 + \varphi'^2)}}$$

Mathematicians are accustomed to call this the instantaneous axis of rotation. In order to find the angle described round this axis, we must investigate the element of the space (s') described by a point to which the co-ordinates x, y, z, belong. Now $s' = \sqrt{(x'^2+y'^2+z'^2)}$; and by substitution we shall have, after reduction, $s' = \sqrt{(x'^2+y'^2+z'^2)}\sqrt{(\psi'^2+\theta'^2+\varphi'^2)}$: but, since $\sqrt{(x'^2+y'^2+z'^2)}$ is the distance (r) of the point from the origin of the co-ordinates, $\sqrt{(\psi'^2+\theta'^2+\varphi'^2)} = \frac{s'}{r}$; consequently, $\sqrt{(\psi'^2+\theta'^2+\varphi'^2)}$ is the compounded angle of rotation.

In the problem of the precession, when only two rotatory impulses are impressed, one, as φ, may be put $= 0$; in that case, the angle $= \sqrt{\psi'^2+\theta'^2}$ and the ratio between ψ' and θ', since $x' = z\theta'$ and $y' = -z\psi'$, is the same as the ratio between y' and x'.

Concerning the articles after the 9th, very little remains to be said: but we think that we are justified in stating that they are borrowed from Thomas Simpson. Thus art. 11. is the same as problem 1. of *Miscellaneous Tracts* p. 11, differing only in $\frac{M}{SC^2}$ being put F the sun's absolute force on a particle at C.—Articles 13, 14, are the same as the 3d lemma of Simpson, page 7. Article 15th is the same as corollary 1. of the

the 3d lemma. Article 16. is the same as corollary 2. of the 3d lemma; and article 18. is the same as lemma 1. page 2. In article 19. the author, between the two forces to turn the spheroid, makes the same comparison which Simpson draws towards the conclusion of his second problem, p. 14. and consequently the criticism, which we have already made on the justness of that comparison is here to be applied. Indeed, we are rather strengthened in our opinion by the explanation of the present author: who says,

'As the librating force $\frac{d}{a} \times \frac{mn}{5} \times \overline{a^2-e^2} \times Z$, ascertained in article 16, and the force $\frac{av}{5} Z$, obtained in the last article, are calculated on the same hypothesis, viz. that the force of a particle is as its distance from the plane DCF in Fig. 9, or the plane DMEL in Fig. 10, if they produce equal angular velocities. the spheroids in the two figures being equal in every respect, and all other circumstances being the same, the forces themselves must be equal. Now at either of the equinoxes the other circumstances are exactly the same in the two figures. At the vernal equinox, for instance, the straight line SACB in Fig. 9. must be in the plane of the equator, and therefore the plane DCF, perpendicular to AB, at this time must pass through the poles P, L. At the equinox, therefore, the straight line SACB, and the plane DCF in Fig. 9. are justly represented by ACB, and DMEL in Fig. 10. Hence the librating force $\frac{d}{a} \times \frac{mn}{5} \times \overline{a^2-e^2} \times Z$ at the commencement of its action, at the equinox, applies to Fig. 10, and at its commencement it is equally efficacious to cause revolution about DE or ML. We are therefore enabled to compare the effect of the librating force, or the revolution it is capable of producing, at the equinox, about ML, with the diurnal revolution of the earth about DE, in the following manner.

'It being admitted that each of the two forces, stated in the beginning of the article, produces the same angular velocity, then $\frac{d}{a} \times \frac{mn}{5} \times \overline{a^2-e^2} \times Z = \frac{av}{5} Z$, and therefore $d \times mn \times \frac{a^2-e^2}{a^2} = v$. But if a constant force act for a given time t, and cause the body to move on which it acts, the velocity generated from the commencement of the motion is as the force. Consequently, as v denotes the force acting on a particle at A, during the given time t, and as the forces acting on the other particles of the spheroid are proportional to their distances from the plane DMEL; the angular velocity of A, acquired in the given time t, is also accurately expressed by v. If therefore the force $\frac{av}{5} Z$ cease to act at the end of the given time t, the point A, as the spheroid, is in free space, will afterwards revolve with the uniform angular velocity v; but by the doctrine of constant forces, the angle described by A, during the action

action of $\frac{av}{5}Z$ is equal to $\frac{v}{2} = \frac{d}{2} \times mn \times \frac{a^2 - e^2}{a^2}$.'

Now, according to this explanation, it is only at the equinoxes that *the other circumstances* are the same, (and in this point the effect of the disturbing forces is nothing): in other positions, *the other circumstances* are not the same; and consequently there is no reason why the forces should be equal.

Of the argumentation of the author in the latter part of the extracted passage, we have a very indistinct conception: it may be exact, but we think that no mathematician will say that it is clear.

Articles 22, 24, 25, &c. are the same with problem 4th and its corollaries by Simpson, p. 15, &c.

When we arrived at the end of the memoir, we could not but admire the wonderful forbearance of the author; who, after having swelled himself into size and state with the spoils of Thomas Simpson, deems it unnecessary to lengthen his paper, 'by such additional *remarks as may be met with in every respectable publication on Physical Astronomy.*'

'On the subject of this essay, we have a right to complain, as critics and as readers. Our time has been wasted. When different symbols and diagrams are used, we cannot determine, till after examination, whether or not the demonstrations employed are similar to those with which we are acquainted. Mr. Robertson ought plainly to have informed us that the greatest part of his paper was taken from Simpson; and then we should not have sought novelty, at the expence of much time and attention, where no novelty was to be found:—or, if he borrowed without acknowlegement, still he should have preserved Simpson's symbols, which are equally convenient with his own. We are not so unreasonable as to expect that every thing in a memoir and discussion should be novel and original: on the contrary, all authors must borrow something from their predecessors: but Mr. Robertson borrows *a great deal:* indeed, almost all his paper. In a former Review, respecting his demonstration of the Binomial theorem, we noticed the circumstance of the coincidence, that the main principle of that demonstration was the same with that which Euler advanced and used fifty years ago. In the present case, we find no coincidence. We write with no hostile mind, and we wish to express ourselves without acrimony: but what we have said has been dictated by a sense of duty, of which we should have been shamefully neglectful had we been silent on this occasion. Our criticism is neither loose nor general: but, avoiding random conjectures and indistinct allusions, it refers to proposition, page, and article. Of the grounds and reasons of it, we have

have carefully put the public in possession; and if it be unjust, we have furnished the very means of detecting its injustice.

An Investigation of the general Term of an important Series in the Inverse Method of finite Differences. By the Rev. John Brinkley, *D.D. F.R.S. and Andrews Professor in the University of Dublin.*—The author of this memoir, as a writer in the Irish Transactions, is one of our old acquaintances: but with difficulty could we now recognize him from his outward appearance, so wonderfully spruce and polished have his mathematical habiliments become, under the care and direction of Mr. Bulmer; and we hope that henceforwards he will never have his algebraical dress made up by his former workmen, but give an order to a London tradesman.—Seriously, however, the paper before us is an important and an abstruse one; so abstruse that, unless we transcribed more than half of it, we should despair of rendering its nature and the processes employed in it intelligible to our mathematical readers. It relates, as its title specifies, to a theorem in inverse differences. If $\delta^n u$ represent the first term of a series of quantities, of which the first term of the n^{th} order is u, then $\delta^n u$ expanded is represented by a series. It is the object of this discussion to determine the general term in the progression for any value of u, and to give its law; and this is a discussion not uninteresting to the analyst, since the law of the progression has not hitherto been made out, except by La Place in the case of $n=1$.

Before determining the general term, Dr. B. demonstrates the two theorems, $\Delta^n u = \left(e^{\frac{u'}{x'}h} - 1\right)^n$ and $\delta^n u = \left(e^{\frac{u'}{x'}h} - 1\right)^{-n}$, and these are demonstrated with as much simplicity as the nature of the subject admits.

Dr. B. is obliged (that is, he finds it very convenient) to adopt a new notation: instead of $\frac{x_n}{1.2.3-n}$ he writes $\underline{x^n}$; and instead of $\frac{\Delta^n o^m}{1.2.3-n.\ 1.2.-m.}$ he uses $\underline{\Delta.^n o.^m}$—This is somewhat similar to, and we wish that it had been exactly the same as, M. Arbogast's notation, of which we have spoken in former numbers. Instead of a — beneath his symbols, Arbogast puts a small c: thus $D^3.\ \beta^r$ means $\frac{D^3.\ \beta^r}{1.2.3}$. &c.

As this notation had been formed, and as the — seems not to possess any advantage over the little c, we perceive no reason why

why the present author should not have adopted it. Mathematicians ought to agree to use the same language.—For the demonstration of the law of the series, we must refer our scientific readers to the paper itself; which is eminently intitled to their careful consideration.

A Meteorological Journal for the year 1806 closes this part of the Transactions.

ART. II. *Letters addressed to the Daughter of a Nobleman*, on the Formation of Religious and Moral Principle. By Elizabeth Hamilton. Crown 8vo. 2 Vols. 10s. Boards. Cadell and Davies. 1806.

THE rising generation ought to be much better than that which is passing away, since so many more endeavours have been made to promote their improvement. Books for children and young persons rapidly multiply; and if they could well digest all the mental food that is so liberally provided for them, they would surpass grey-beards in wisdom, before they reached the season of maturity. It appears, however, that, in this case, the capacity of the recipient is not sufficiently guaged; and that many of our modern *educationists*, (*da veniam verbo*) if they do not resemble the Belides, may be compared to the man who tried to put a quart of wine into a pint bottle. Youth is not the season for discussion and examination; and therefore the object should be rather to store than critically to exercise the mind. The pupil can find memory before he can command judgment; and consequently education should be chiefly didactic, and sparingly administered in the shape of essays and dissertations. In attempting the early formation of moral and religious principle, (a most important and desirable object,) it is possible to take a wider range than the necessity of the case requires; and into this mistake we think that Miss Hamilton has fallen. Much as we approve the general matter and tendency of these volumes, we cannot regard them as adapted to the ordinary attainments of youth; for we suspect that few young persons are so well acquainted with the Scriptures, as to profit by the sort of discussion on them which some of these letters contain. With very little alteration, many of them might be adapted to the pulpit, since they are more in the strain of a sermon-making divine than in that of a letter-writing lady. The author, indeed, professes herself to be '*deplorably* ignorant of controversial divinity,' and does not presume to discuss knotty points: but she occasionally wanders a little out of her depth, though for the most part she is a practical and not a doctrinal preacher.

As the professed object of the fair writer is to establish the importance of religious and moral principle, she commences her correspondence with Lady Elizabeth B—, to whom these letters are addressed, by illustrating the difference between knowlege and principle.

'To have good principles (she remarks) is not merely to know our duty, and to be furnished with the best motives for performing it; but to have this knowledge and these motives converted into active habits of the mind, so that whenever we are called to judge or to act, we may instantly and involuntarily judge and act as they prescribe.

'The difference between a good education and a bad one, in my opinion, is, that in the course of the former the young mind is *assisted* in transforming the precepts of religion and virtue into those habits of thinking and acting, which are termed ruling principles; and that in the latter, no such assistance is afforded.'

The principles of truth and virtue having no other solid foundation than the fear of God, Miss H. strongly inculcates a belief in the divine presence, from which the feelings and habits of genuine devotion naturally proceed. With unfeigned piety to God, truth and justice towards man stand intimately connected: hence dissimulation is reprobated as incompatible with moral rectitude; and Lady Elizabeth is taught to believe that sincerity is not at variance with politeness. The world, we fear, will read her a different lecture; and we are sorry to add that the flattering style of these letters scarcely comports with the character of the rigid moralist which the writer assumes. From the account here given of Lady Elizabeth, as having never bent an unwilling eye on the path of duty, we should suppose her not to have been a daughter of Eve, and scarcely to need the admonitions and warnings of her friend. The advice, however, is wholesome; and we hope that its operation will not be destroyed by the compliments with which it is mingled.

Miss H. particularly exhorts her young friend to distinguish between bad and good actions:

'A pure and candid mind will always be more ready to believe, and more pleased to report, good than evil. But there is a spurious candour which annihilates all moral distinctions between good and evil, and against this I would zealously warn you. A bad and a vicious action, is a bad and vicious action, let the person who performed it be what and who they will. No eminence of station, no charm of manners, no personal graces, no engaging qualities, can make that right which is in its nature essentially wrong. If the friend whom we most dearly love sins against the laws of God and man, we must, in our hearts, pronounce the action sinful. But if we judge our own hearts, and have a proper sense of our own weakness, grief, untinctured by the arrogance of pride or the malignity of contempt,

contempt, will accompany the sentence. We can have no pleasure in dwelling upon the faults of the most faulty; but we must not pronounce the faulty faultless.'

The subsequent remark is equally correct and worthy of general attention:

'There is nothing upon which we can so much depend as upon the uniform operation of long cherished principle. Virtuous habits, that are merely produced by situation, will last just so long, and no longer than the situation remains unchanged. But when they are the effects of virtuous principle, they will be persevered in through every situation.

'There is still another inference of much importance, to which I would direct your attention. The knowledge of our duty, or, in other words, just and enlightened notions of our happiness, will not have in our minds the force of principles without some pains on our parts. The habit of referring to them, must be for some time persisted in, before they will have much influence upon our conduct. If we have not when young accustomed ourselves to do what was right, and because we knew it to be right, we will [shall] very soon come to do wrong though we know it to be wrong.'

This Lady's hint against the use of exaggerated expression should not be disregarded in the present age, in which the fault is become too common:

'In order to avoid this error, young people ought very carefully to abstain from giving decisive opinions upon what they do not thoroughly understand; nor ought they ever to give an opinion unsupported by a reason which can fully justify it. The impression made upon the youthful mind by whatever greatly pleases or displeases, is sufficiently vivid to bear being expressed in the simple language of truth, without any danger of its being mistaken. Accustom yourself then, I beseech you, to relate and describe with plainness and simplicity; and depend upon it, that by so doing your descriptions will lose nothing of their force.'

When Miss H. comes to her second volume, she assumes the character of the preacher, discoursing on natural and revealed religion, and giving comments on certain portions of Scripture. She even ventures on a new argument in support of the authenticity of Sacred History, which we must not with-hold from our readers:

'In pronouncing sentence upon our first parents, the Supreme Being is represented as dooming the first transgressor to an additional load of suffering and sorrow; but at the same time, and as if to prevent the consequences of despair, as holding forth to her a peculiar hope.

'We have here a lesson which ought, in my opinion, to be inculcated on every female heart. If properly applied, it would teach the woman who repines at want of power, and who boldly assumes it as her right, to be humbled by the remembrance of her sex's weakness.

It would at the same time prevent any from sinking under a painful sense of inferiority. Let her who, thinking meanly of her sex, relinquishes all hope, all desire of improvement, let her remember, that when the first pair stood before the tribunal of an offended God, though the weakness of the woman was not accepted as an apology for her guilt, yet, that to her was granted the promise of salvation, and that she was expressly told by the voice of Omnipotence, that it was the "seed of the woman which should bruise the serpent's heel."

'Would it ever have entered into the imagination of *uninspired* man, to have represented the Almighty as speaking thus? No. Had this history been compiled by human wisdom, and preserved by human power, we should doubtless have had a very different account of this awful and important sentence, in which justice and mercy are so conspicuously mingled. We should have seen the woman represented as seducing and seduced: the first accounted for by her charms; the latter by her weakness. We should have seen her represented as the cause of ruin; but we should never have heard of her being declared the medium of restoration to the human race.'

Having taken a rapid glance at the contents of the Old Testament, Miss H. proceeds to the New, and endeavours to enforce the sublime morality of the Gospel. Her Commentary on the Lord's Prayer is apposite, and some good observations occur: but we trust that she will pardon us for whispering in her ear that she has not sufficiently studied the subjects of Christian theology, to justify her public discussion of them.

Art. III. *The Climate of Great Britain;* or Remarks on the Change it has undergone, particularly within the last 50 Years. Accounting for the increasing Humidity and consequent Cloudiness and Coldness of our Springs and Summers; with the Effects such ungenial Seasons have produced upon the Vegetable and Animal Economy. Including various Experiments to ascertain the Causes of such Change. Interspersed with numerous Physiological Facts and Observations, illustrative of the Process in Vegetation, and the Connection subsisting between the Phenomena of the Weather and the Productions of the Soil. By John Williams, Esq. 8vo. pp. 360. 8s. Boards. C. and R. Baldwin. 1806.

It is the birthright of an Englishman to murmur at the uncertainty of the weather, and the complaint is too frequently not unreasonable: but, when we hear persons assert that the climate is becoming more unsettled and less congenial to the vegetable kingdom, we are generally disposed to impute this opinion either to the querulousness of old age, or to the moroseness of individual temper and disposition. This, however, is the conviction of Mr. Williams; and he not only endeavours to establish the fact, but he attempts to display the cause of it, and to point out the remedy.

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The proof of the fact, that the climate of Great Britain has undergone a considerable change *during the last* 50 *years*, rests principally on the testimony of an old monkish historian, who flourished *in the* 12*th century*; and who informs us that, in his time, England produced as good vines as many provinces of France, that grain returned an increase of a hundred fold, and that the high ways were full of natural fruit trees. This, it must be acknowleged, is very different from the present state of things in the most favoured parts of the island; and admitting the accuracy of the narrator, it would go far to establish the point in question: but on this subject we feel extremely sceptical. The general character of the writers of the period in which William of Malmsbury lived, who is the monk in question, is such as to justify the utmost degree of caution in receiving their testimony; and in the present instance, we apprehend that the account is sufficiently extravagant to refute itself. If we credit the assertion respecting the goodness of the wine, we may also believe his position relative to the produce of the corn. The quotations from Malmsbury, and other circumstances which Mr. Williams mentions, prove that vineyards were formerly not unfrequent in England: but we think it is probable that they were given up, when, in consequence of the increased intercourse between this country and France, it was found that the grapes of the latter were much superior, and that our own land might be more advantageously employed in raising corn. This discovery seems to have been made some centuries before the period assigned by Mr. W. for the deterioration of our climate.

In the second place, we are to consider the cause of this supposed change in the English climate. Mr. W's. opinion on this point shall be presented to our readers in his own words:

'*I attribute the humidity, and consequently coldness, of our modern summers, to the increased evaporating surface, caused by the enclosing of the open fields and wastes; the multifarious intersections of them by fences, especially with hawthorn; to the increased luxuriance of our crops, by a general system of improvement in the agriculture of the country; to these I may with propriety add the late increase of pasturage, productive of a serious disproportion between that and tillage; to the numerous plantations, more especially of foreign trees, and such whose exhaling power is prodigiously great; and the immense bodies of nearly stagnated water in the numerous canals that have been cut within the assigned period.*'

It is well known that the different vegetable productions, with which the surface of the earth is covered, perspire or exhale a large quantity of moisture, which rises into the atmosphere, and again descends in the form of rain or dew. The present author takes some pains to shew that the exotic plants perspire more copiously than such as are indigenous; and he

gives an account of some experiments which he instituted for the purpose of proving this position. The experiments, however, appear to us totally inadequate to the object; they are few, and incorrect; and it is worthy of observation that the exhaling power of exotics is principally deduced from experiments performed on the elm and the hawthorn. That the quantity of inclosed land is every year rapidly increasing, and that the crop of useful vegetables produced is much greater than formerly, no one can doubt: but it does not follow that more vegetable matter is generated. A considerable part of the system of modern cultivation consists in converting wet marshy ground into dry pastures, in clearing away underwood, in throwing small inclosures into larger, in embanking, and in confining water courses; and as to the new plantations, which have excited so much alarm in the mind of the author, though we admit their existence, we must at the same time remark that the quantity of timber in the country is considerably diminishing: probably it does not now amount to more than one fourth part of its stock in the time of Malmsbury.

After having thus endeavoured to prove that the climate is deteriorated, and to specify the means by which this change has been effected, Mr. Williams next enters on some meteorological speculations. He first inquires what becomes of the vapor which is raised from the earth, in the regions of the atmosphere; and he conjectures that it is united to the electric fluid, and by its means formed into vesicles, which compose the clouds. If a sufficient quantity of electricity be not present, the water is detained near the surface of the earth, in the form of mist or vapor; and when it is withdrawn from the vesicles, the water falls in the form of rain. As far as we are able to judge of the theory, a still greater quantity of electricity, in conjunction with caloric, entirely dissolves the water; and when either the electricity or the caloric is removed, first the vesicles appear, and, by a farther reduction, drops of rain are formed. Hence it will follow that, if we suppose the same portion of water to be carried off from the surface of the earth, the electricity and caloric remaining as before, there will be a greater tendency to the formation of mists and clouds, and finally a larger quantity of rain;—and this the author imagines to be the case in our country, in consequence of the increase of exhaling vegetable matter. We have again some experiments adduced, to prove that vegetables can deprive the neighbouring air of its electricity; a position which we believe is generally admitted to a certain extent: but we do not think that the experiments are by any means conclusive as to the degree in which this power exists.

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We next meet with a considerable portion of extraneous matter, very remotely connected with the subject of the volume, before we arrive at that part in which the author brings forwards his plan for the amelioration of the climate. This object is principally to be attained by removing all unnecessary exhaling substances, such as useless fences and trees, by reducing the quantity of grass land, by banishing all exotics from our woods, and by substituting evergreens in their stead. As we doubt altogether the facts on which the hypothesis is built, we cannot admit that the proposed remedies would have any beneficial effect on the climate; much less can we enter into the views of Mr. Williams, when he suggests a plan for increasing the quantity of electricity in the atmosphere. We shall, however, lay this very extraordinary proposal before our readers, *verbatim et literatim*, lest it should be supposed that we were endeavouring to turn it into ridicule, if we were to attempt any abstract of it:

'Suppose, therefore, a building erected and furnished with machinery, something similar to a cotton or silk mill, and that the various movements consisted of cylinders or plates of glass, fitted up with rubbers, &c. for exciting electricity; and so arranged as to convey the electric matter into an insulated upright bar, terminating without the roof of the building, in a large lamp or a series of lamps and points for again diffusing the electrical matter in the circu ambient air. I find, by calculation, that a force adequate to work a common pair of millstones, would give motion to twelve hundred such electrical cylinders or plates of glass. If, therefore, one cylinder, in two seconds of time, will electrize so many cubic feet of air contained in a room twenty-four feet by eighteen, and thirteen feet high; it might be easy to calculate what quantity of vapour for any given space and height, expanse being also attended to, in any given time: the number and power of such apparatus being previously ascertained.

'Might not one or two buildings, of the nature I have described, furnished with the requisite apparatus in each County, be adequate to effect all we want, so as to render the Seasons more propitious to the health of our growing crops? If ever an experiment should be tried, the building ought to be erected on a heath, or at least in a situation devoid both of trees and buildings; as these would reabsorb the electric matter: elevated land, but not mountainous, would be the most eligible. Such powerful machines as I have described, might perhaps occasion local accumulations of electric matter, and thus excite frequent thunder storms; if so, a greater number of smaller exciting instruments might be applied in different parts of the Country.'

The author sagaciously adds that there should be a general *Board of Weather* established, to determine when rain and when sunshine were wanted, lest different counties should be coun-

teracting each other, one manufacturing rain, and the other driving it away: for we ought to mention that, by the converse of the above operation, we may, according to Mr. Williams, remove the electricity from the clouds and precipitate the rain. This project speaks for itself; and under the impression which it must necessarily produce on the minds of all our readers, we shall take our leave of the author and his hypothesis.

ART. IV. *Practical Observations on the principal Diseases of the Eyes:* illustrated with Cases. Translated from the Italian of Antonio Scarpa, Professor of Anatomy at Pavia, &c. &c. with Notes by James Briggs, Assistant Surgeon of the Public Dispensary, London. 8vo. pp. 550. 10s. 6d. Boards. Cadell and Davies, 1806.

IT has been observed, and perhaps with justice, that in no department of medicine or surgery have the English practitioners failed to keep pace with their professional brethren on the Continent, except in the treatment of the diseases of the eyes. The volume now before us may tend to confirm this opinion; since, notwithstanding the prejudices which we naturally possess in favor of our countrymen, we are obliged to acknowlege that it appears to us, on the whole, more comprehensive and valuable than any work which we before possessed on the same subject. The author does not indeed profess to give a complete account of all the maladies of the eyes, but informs us that he only proposes to treat of those respecting which he has it in his power to speak from actual experience. His catalogue will, however, be found to embrace very nearly all the important diseases to which the eyes are subjected; it is as follows:

'Of the puriform discharge of the Palpebræ and Fistula Lachrymalis; Hordeolum; Encysted tumours of the eye-lids; Cilia which irritate the eye; Relaxation of the Upper eye lid; Eversion of the eye-lids; Ophthalmia; Nebula of the Cornea; Albugo, and the Leucoma; Ulcer of the Cornea; Pterygium; Encanthis; Hypopion; *Procidentia iridis*; Cataract; Artificial Pupil; Staphyloma; Dropsy of the eye; Amaurosis, and the Hemeralopia; Calculous concretion of the internal part of the eye.'

Without attempting to give our readers an abstract of all the important information contained in this volume, we shall select some of those topics on which the author has broached opinions that, either from their novelty or their intrinsic value, are particularly intitled to our notice.

Prof. Scarpa's idea of the nature and origin of the *fistula lachrymalis* is in a great measure new, and highly deserving of

attention. He thinks that the disease primarily depends on an affection of the *palpebræ*, and that they secrete a puriform humor, which, being received into the sac, obstructs and distends it; the obstruction being continued, the ducts are rendered impervious to the tears; and the sac itself becomes diseased, and communicates the disease to the contiguous parts. According to this view of the subject, the affection is naturally divided into four stages; first, when the purulent matter is received into the sac, but does not distend it; secondly, when the sac is manifestly enlarged, and the passage for the tears is obstructed; thirdly, when the sac is ulcerated, and forms what is properly the *fistula lachrymalis*; and lastly, when there is a caries of some of the small bones near the termination of the duct. We regard it as probable that the process, which takes place in the formation of *fistula lachrymalis*, is frequently similar to the one here described: but we are not prepared to attribute it, in every instance, to a previous affection of the *palpebræ*. Cases have fallen under our inspection, in which no manifest disease of the *palpebræ* preceded or accompanied the *fistula*; and, on the contrary, the most inveterate diseases of the *palpebræ* occur without producing any derangement in the functions of the sac. We offer our objections, however, with deference to the experience and judgment of the author. It is obvious that the opinion proposed by M. Scarpa must have an important influence over our practice;—if the disease originates in an affection of the *palpebræ*, until this be corrected, it will be in vain to apply our remedies to the lachrymal sac.

The chapter on Ophthalmia bears ample testimony to the practical skill of the Professor. He adopts the usual division of the disease into acute and chronic; the former requiring antiphlogistic and emollient remedies, the latter demanding astringents and corroborants. These varieties must certainly form the basis of our practice; and our great object is to determine, with precision, how far each particular case is to be referred to one or the other of these kinds, and to adapt accordingly the plan of treatment. Here, however, is a task of much difficulty; since, although in extreme cases the symptoms are sufficiently well marked, a large proportion of those which fall under our care are of a more ambiguous nature. In each individual instance, the two states are liable to be converted into each other; and indeed, as Prof. Scarpa remarks, even the most violent inflammatory ophthalmia, in consequence of the means employed for its removal, frequently assumes, towards its termination symptoms of relaxation and debility. Both in his general directions and in his account of particular cases, we think that the author displays a pe-

a peculiar degree of judgment and sagacity in the adaptation of his remedies to the particular periods and states of the disease. In his treatment of acute ophthalmia, however, more dependance is placed on constitutional remedies than the practitioners of this country will be inclined to allow. Not only general bleeding and purgatives are enjoined, but the use of emetics is advised; and if any accustomed evacuation be suppressed, blood is to be drawn from the neighbourhood of the part. With respect to the topical remedies, leeches are to be placed around the eye, emollient fomentations are to be applied externally, and mucilaginous substances are to be introduced into it. This method is to be continued until the pain and uneasiness of the eye shall cease; when it is probable that a degree of relaxation in the organ will require a directly opposite system, consisting in the application of astringents.

After the account of the general treatment of ophthalmia, we have some observations on a particular species of it, which, from its rapid progress and dangerous termination, requires the most active practice; viz. the puriform ophthalmia of new-born children. The author remarks that this affection is commonly accompanied by a vomiting and purging of yellow matter; a circumstance which directs the attention to the state of the bowels, and points out the necessity of evacuating their contents. Bleeding and blisters are then to be adopted; and, after the acute stage is over, a change which is indicated by the matter assuming a purulent appearance, astringents are to be employed. If the cornea be left opake, the thebaic tincture may be dropt into the eye; or an ointment used, the principal ingredients of which are tutty and the white precipitate of mercury.

On the subject of Cataract, M. Scarpa states the relative advantages of couching and extraction, and decides in favor of the former. He recommends the use of a needle different from the one generally employed in this country, in being curved at the point. It appears to possess a great advantage over the straight needle, by enabling the operator more easily to reach the capsule of the crystalline, which, as the process is generally conducted, is left behind opposite to the pupil; and when it becomes opake, the vision remains completely obstructed. The frequent disappointments arising from this circumstance appear to have been the reason, which caused the complicated operation of extraction to be preferred to the more simple process of couching.

Prof. Scarpa's skill is well displayed in his observations on Amaurosis. He points out the symptoms by which we may judge whether the disease is of a kind that promises to be susceptible

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of relief. The passage is too long to admit of being quoted in this place, but we notice it as particularly deserving the attention of the young practitioner. When the complaint is recent, and exists only in an imperfect degree, it often appears to be connected with a morbid state of the stomach; it is then relieved by evacuating this organ, and afterward by administering cinchona and valerian. The author also recommends that the vapor of the caustic volatile alkali should be applied to the eye;—blisters, sternutatories, and electricity, have occasionally proved advantageous.

On the whole, we may fairly rank this volume among the most valuable that have, for some time, appeared in the medical department. It is evidently the production of a man of natural ability, improved by extensive practice: the information is conveyed in a perspicuous style; the hypothetical remarks are introduced with a becoming modesty; and the criticisms on the practice and opinions of others are judicious and candid.—We have not had an opportunity of perusing the original, but the translation seems to be well executed, and a few notes are subjoined which add to the utility of the work.

Art. V. *A Treatise on the Varieties and Consequences of Ophthalmia;* with a preliminary Inquiry into its contagious Nature. By Arthur Edmondston, M.D. Fellow of the Royal College of Surgeons, &c. 8vo. pp. 330. 7s. 6d. Boards. Longman and Co. 1806.

In the year 1802, Dr. Edmondston published an account of an ophthalmia which had prevailed to a great extent in the 2d regiment of Argyleshire fencibles*, and which, from some circumstances connected with its origin and progress, he was led to regard as produced by contagion that had been imported from Egypt. The present volume may be considered as an expansion of the former pamphlet; the author here entering more at large into the discussion respecting the contagious nature of the disease, and adding to it a regular treatise on the subject of ophthalmia.

The contagious nature of ophthalmia, an idea to which we before hesitated to give our assent, is now supported by such a train of facts that we can no longer refuse to admit it. However novel it might at that time appear, and however repugnant to the phænomena which the disease usually exhibits in this country, the case is so clearly made out as, in our estimation, to leave little room for farther discussion. For a detail of the facts on which the opinion is grounded, we must re-

* See M. R. Vol. xl. N. S. p. 88.

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fer to the work, because it would far exceed our limits to lay them fully before the reader, and their effect would be lost by any partial statement. We shall only in general observe that the ophthalmia was not connected with any other diseases, that it did not spread like an epidemic, that it attacked those only who had been exposed to the contagion, and that no grounds appeared for ascribing it to cold, or any of the usual exciting causes. The disease in question bore an exact resemblance to the Egyptian ophthalmia, and the particular circumstances of the case easily accounted for the method of its communication. Admitting, however, that it is contagious, it requires a peculiar concurrence of circumstances for its original production; and the causes which render the Egyptians so extremely liable to the disease are sufficiently obvious. The dazzling light to which their eyes are constantly exposed, the clouds of dust with which the atmosphere is perpetually filled, the use of the turban, and the custom of sleeping in the open air, may be regarded as among the most powerful of the exciting causes.—In order to establish more fully the hypothesis of contagion, Dr. Edmondston endeavours to obviate the objections that have been urged against it; and, particularly, he labours to shew why the operation of contagion had never before been recognized. With respect to Egypt itself, he remarks that the exciting causes are so numerous, and at all times act so powerfully, that the attention has been exclusively directed to them; and with regard to this country, it appears that the contagious nature of the complaint is not developed without the concurrent operation of several causes existing with an unusual degree of violence.

The author's observations on the theory of the disease are contained in a preliminary inquiry, which occupies about one third of the volume; and the remainder consists of a general treatise on ophthalmia, in which the history, causes, and treatment of the affection successively fall under consideration. Dr. E. divides the disease into idiopathic and symptomatic, a distinction which actually exists, and which is of practical importance. The phænomena of the disease are described as they usually appear in this country, and afterward in the more aggravated form which they assume in Egypt: but it is not supposed that these species are essentially different. Other varieties next pass under our review; the psocophthalmia or ophthalmia tarsi of Cullen, the puriform ophthalmia of new-born children, the ophthalmia which depends on a general syphilitic affection, and that violent form of the disease which has been supposed to result from a suppressed gonorrhœa. This latter species engages a considerable share of the author's attention,

tention, and he discusses at some length the different hypotheses which have been formed respecting its origin. He assents to the commonly received opinion, that it arises from the suppression of gonorrhœa in its inflammatory stage; and he ascribes it to a similarity of action which pervades the whole of any continuous membrane, such as that is said to be which lines the whole of the internal cavities of the body. This explanation, we confess, appears to us addressed more to the ear than the understanding; and yet we acknowlege that we cannot offer a more plausible one. Perhaps it would be better to collect a greater number of facts, and to ascertain the phænomena with more precision, before any attempt is made to assign a cause for them.

In the treatment of ophthalmia, the first object is to empty the small arteries of the eye, which, the author conceives, is most effectually done by dividing the vessels themselves; the scarification of the eye was found remarkably useful in the Egyptian ophthalmia. We have no doubt of the propriety of Dr. Edmondston's opinion: but we apprehend that, except in the most urgent cases, it would be impossible to prevail on our patients to submit to the operation. Dr. E. varies somewhat from the common routine of practice, in recommending that the collyria, in the early stages of ophthalmia, should be employed in a tepid state. It is not easy to explain the mode of operation: but we believe that the practice will be found successful.—The remaining observations on the treatment of ophthalmia are correct, but not marked by any peculiar novelty.

This is, altogether, a respectable and useful volume; the style, though diffuse, is intelligible and unaffected; the hypothetical parts are candid; and the practical remarks are in general judicious.

Art. VI. *A Tour through Holland,* along the right and left Banks of the Rhine; to the South of Germany, in the Summer and Autumn of 1806. By Sir John Carr, Author of the Stranger in Ireland, &c. 4to. pp. 468. and 21 Engravings. 2l. 2s. Boards. R. Phillips. 1807.

Happily for himself, Sir John Carr appears to be in possession of the genuine receipt for making modern tours; which is an amusing, and, we understand, not an unprofitable employment. When a man is acquainted with this secret, it is impossible for him to complain that his wanderings have proved unproductive: on the contrary, every route is prolific, and matter sufficient to fill the handsome quarto is easily collected. First, a memorandum book must be provided, in which the

the tourist carefully notes down the scenery of the country through which he rambles, every little incident of his journey, and the various anecdotes, whether true or false, which he collects at inns or *tables d'hôte*;—secondly, a sketch book, for taking views, or rather rough outlines of principal places;—thirdly, all local guides must be consulted;—fourthly, when the traveller returns home to work up his materials for the public eye, he not only finishes his drawings, which are intended to furnish plates for the embellishment of his book, but he ingeniously swells its bulk by liberal extracts from history; unites to his rapid surveys of towns and cities, biographical accounts of the most celebrated characters who were born or flourished in them;—and lastly, he sprinkles his narrative with reflections and poetical citations. Such manufactures, if tolerably executed, cannot fail to be entertaining: but the facility of their construction abstracts from their literary merit; and the temptation which they afford of serving up the same food, *toties quoties*, makes it the duty of the critic, who should protest against the unprofitable blotting of paper, to distinguish between matter collected in the study, which has been often previously quoted, and the genuine result of travelled observation. If it be objected that the narrative would be meagre without these addenda, we shall reply that such a tourist, after all his parade, will not add much to our stock of knowlege; and that his work will be more ponderous than informing.

Without reluctance, we concede to Sir John Carr the merit of being a sensible and observant rambler: but he must be thoroughly aware that his pages contain little that is absolutely new; and that many of his accounts and anecdotes are in the predicament of the old lady's stories, which, though very well told, had unfortunately been frequently told before.—Some persons will be inclined, at the outset, to be prejudiced against this tourist for having allowed his curiosity to vanquish his morality, and for condescending to be smuggled into Holland and Germany as an American. Commencing his journey by a departure from truth, his readers may be disposed to expect in his narrative *quicquid Græcia mendax audet in historiâ.* Though, however, we do not approve of prevarication, and of sailing, even on an excursion of pleasure or improvement, under false colours, we shall admit the supposition that Sir John considered the deception as venial; and that, when he passed himself on the Hollanders under a fictitious character, he was not speculating to pass off untruths on his readers. As far as his accounts of places and scenery are concerned, he appears to be correct; and it was his practice, in order to obtain extensive views of the surrounding country, to ascend the

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tops of church-steeples and towers: a hint which merits the notice of all travellers. As an amateur artist, he indulges himself in notices of the painters of the Flemish and Dutch schools, seemingly without considering that the anecdotes which he relates may not be new to his readers, though he acknowleges the sources whence he has borrowed them.

Sailing from Gravesend in a Dutch galliot, an uncomfortable voyage brought Sir John to the Maas; whence he proceeded to Rotterdam, the population of which city is said to be 60,000. In his survey of Holland, he does not omit to remark the general diffusion of useful instruction, and its happy effects:

'The very few instances of cruelty which occurred in Holland during the late revolution, have been very justly attributed to the happy effects of education. Whenever any disposition to severity evinced itself, an appeal to reason and humanity inclined it to forgive: a memorable proof of this statement appeared in the revolutionary movements which occurred at Amsterdam.

'Even an English merchant would be astonished to see the wonderful arithmetical attainment of stripling clerks in any of the Dutch compting-houses, and the quantity of complicated business which they discharge in the course of the day, the order of their books, the rapidity and certainty of their calculation, according to the commercial habits and exchange of different countries, and the variety of languages which they speak; to which may be added, the great regularity and length of their attendance, and the decency and propriety of their deportment.'

'With proper modifications, what an example for our own government, with respect to the sister kingdom, does Holland present!'

It seems indeed like infatuation, or a mental blindness inflicted by Providence, that our Senators and Statesmen, who of all others ought to *know* how to appreciate the advantages of *knowlege*, should throw any obstacles in the way of its progress to the lowest members of society. Knowlege is *virtue*, as well as *power*; and the morals of no country can be improved, while the profoundest ignorance envelopes the great mass of its population. Scotland and Holland are examples for Ireland; and we most devoutly wish that Ireland was assisted and encouraged to imitate them. The correctness of Sir John Carr's late eulogies on that country might then be more generally admitted.

The King of Holland is represented as extremely popular among his subjects; and a very severe reflection, (we fear, with too much truth) is thrown on the character of the late Stadtholder.—At Delft, Sir John tells us that he 'met with two or three inhabitants who spoke good English, and expressed in terms of feeling misery, the heavy losses and distresses

which they had sustained by a rupture with England; yet, strange as it may appear, they seemed to think well of their new government, and spoke with great esteem of their king, of whom they said, they well knew, he felt the impolicy of a war with England as much as any Dutchman, and that he would rejoice at the hour, when the great political events which were passing in other parts of the world, would admit of a renewal of amity and free intercourse with that country:—they spoke of the government of the Stadtholder with contempt, and of the republic with detestation.'

Of the remarkable objects in Holland, none seem to have attracted the notice of this traveller more than the *carillons*, or chimes, which he thus describes:

'These carillons are played upon by means of a kind of keys communicating with the bells, as those of the piano forte and organ do with strings and pipes, by a person called the Carilloneur, who is regularly instructed in the science, the labor of the practical part of which is very severe, he being almost always obliged to perform in his shirt with his collar unbuttoned, and generally forced by exertion into a profuse perspiration, some of the keys requiring a two pound weight to depress them: after the performance, the Carilloneur is frequently obliged immediately to go to bed: by pedals communicating with the great bells, he is enabled with his feet to play the base to several sprightly and even difficult airs, which he performs with both his hands upon the upper species of keys, which are projecting sticks, wide enough asunder to be struck with violence and celerity by either of the two hands edgeways, without the danger of hitting the adjoining keys. The player uses a thick leather covering for the little finger of each hand, to prevent the excessive pain which the violence of the stroke, necessary to produce sufficient sound, would occasion: these musicians are very dextrous, and will play pieces in three parts, producing the first and second treble with the two hands on the upper set of keys, and the base as before described. By this invention a whole town is entertained in every quarter of it; that spirit of industry which pervades the kingdom, no doubt originally suggested this sudorific mode of amusing a large population, without making it necessary for them to quit their avocations one moment to enjoy them. They have often sounded to my ear, at a distance, like the sounds of a very sweet hand-organ; but the want of something to stop the vibration of each bell, to prevent the notes of one passage from running into another, is a desideratum which would render this sort of music still more highly delightful. Holland is the only country I have been in, where the sound of bells was gratifying. The dismal tone of our own on solemn occasions, and the horrible indiscriminate clashing of the bells of the Greek church in Russia are, at least to my ear, intolerable nuisances. I afterwards learnt that the carillons at Amsterdam have three octaves, with all the semi-tones complete on the manual, and two octaves in the pedals; each key for the natural sound projects near a foot, and those for the flats and sharps, which are played several inches higher, only half as much.

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The British army was equally surprised and gratified, by hearing upon the carillons of the principal church at Alkmaar, their favourite air of "God save the king" played in a masterly manner, when they entered that town.'

The generality of tourists who have visited Holland have been more astonished by the industry of the inhabitants, than delighted by the prospect of the country: but this writer finds much to amuse him in the latter respect; and he asserts that 'the single ride from Delft to the Hague would alone have repaid the trouble and occasional anxiety which he experienced in getting into and afterwards out of the country.'

The visit to the Hague, and to the *House* (now the *Palace*) *in the Wood*, introduces a fresh notice of the King; who is reported to have displayed uncommon activity and talents in the discharge of the great duties of his station.

Scheveling and Leyden are next explored. To a description of the present state of the latter, is appended an account of the horrible siege which this city indured in 1573, when the execrable Duke of Alva commanded the Spanish forces in Holland; as well as biographical sketches of painters, and of Lawrence Costar, in favour of whom Sir John here decides, as having been the original inventor of the invaluable art of printing. When he arrives at Francfort, he discusses the merits of the respective claimants, and places the matter in a correct point of view; observing that Costar used moulds of wood which were immoveable, and stamped the paper only on one side, while Guttenberg printed on both sides of the leaf with moveable metal types.

On the university of Leyden, the following remarks occur:

'The constitutional regulations of this university are conceived in a noble spirit of liberality. No offensive obligations, no religious tests, no repulsive oaths, are imposed, no insidious attempts at proselytism are exercised. Youths of every religious persuasion mingle together in perfect harmony; like brothers they aggregate to study, and not to quarrel about modes of faith. Whatever may be the rank of the student, or from whatever country he may come, he speedily adopts the decent, gentle, and frugal manners and habits of the inhabitants. The long war and revolution of this country have naturally withdrawn a great number of young men of rank and fortune from this seminary, and prevented others from entering it. The students do not now exceed two hundred. A considerable number of English students, in a period of peace, used to flock to this illustrious academy, which, as well as the beauty, tranquillity, cleanliness, and salubrity of the city in which it stands, and the cheapness and perfect freedom of living, and the charms of the surrounding country, holds out the strongest attractions to the recluse and studious. The examinations for academical honors are more severe than even for those of Trinity College Dublin.'

From Leyden, Sir John Carr floated to Haarlem; and after having paid his respects to the great organ there, he proceeded to Amsterdam: the population of which he states at 300,000, and that of all Holland at 2,800,000.

Occupied as this traveller is with sights, he does not forget the Ladies of Holland, of whom he speaks in the highest terms; and he also presents us with an inside view of the houses of the genteel people in Amsterdam:

'The ladies of Holland, if I may judge from those with whom I had the honour and happiness of associating in Amsterdam, are very amiable, thoroughly well bred, well educated, speak English, French and German, and they are very polite and courteous to strangers: they are also remarkable for their attention to decorum and modesty; the unmarried, without prudery, are highly virtuous, and the married present a pattern of conjugal fidelity. They are also very fond of dancing, particularly of waltzing, and they are much attached to English country dances, in which the most graceful Parisian belle seldom appears to any advantage.

'The interior of the houses belonging to the higher classes in Amsterdam is very elegant; the decoration and furniture of their rooms is very much in the French style: they are also very fond of having a series of landscapes, painted in oil colours, upon the sides of the rooms, instead of stucco or paper, or of ornamenting them with pictures and engravings. The average rent of respectable houses, independent of taxes, is from one thousand to twelve hundred florins. The dinner hour, on account of the exchange, is about four o'clock in this city, and their modes of cooking unite those of England and France: immediately after dinner the whole company adjourn to coffee in the drawing-room.'

Adverting to the civil regulations of Holland, the author directs our attention to the laws relative to debtors; a subject on which we have something to learn:

'Although, owing to the great frugality and industry of the people, an insolvent debtor is rather a rare character, consequently held in more odium in Holland than in most other countries, yet the laws of arrest are milder there than in England. If the debtor be a citizen or registered burgher, he is not subject to have his person seized at the suit of the creditor, until three regular summonses have been duly served upon him, to appear in the proper court, and resist the claim preferred against him, which process is compleated in about a month; after which, if he does not obey it, his person is subject to arrest; but only when he has quitted his house; for in Holland a man's dwelling is held even more sacred than in England, and no civil process whatever is capable of being served upon him, if he stands but on the threshold of his home. In this sanctuary he may set at defiance every claimant; if, however, he has the hardihood to appear abroad, without having satisfied or compromised his debt, he is then pretty sure, from the vigilance and activity of the proper officers, to be seized; in which case he is sent to a house of restriction, not a

prison for fellons, where he is maintained with liberal humanity, the expences of which, as well as of all the proceedings, must be defrayed by the creditor. Under these qualifications, every debtor is liable to arrest, let the amount of the debt be ever so small. The bankrupt laws of Holland differ from ours in this respect, that all the creditors must sign the debtor's certificate, or agreement of liberation; but if any refuse, the ground of their refusal is submitted to arbitrators, who decide whether the bankrupt shall, notwithstanding, have his certificate or not.'

It would be impossible, perhaps, to visit the Dutch without collecting various anecdotes of their extreme frugality; which is known to be a prominent feature in their national character, and to which, in conjunction with their diligence in trade, they owe their wealth.

'This spirit (observes Sir John) of industry and frugality has been for ages, and still continues to be the guardian of this nation, by which it was enabled to support its many, long, and costly wars, and finally to force the King of Spain, its antient master, to recognize its independent sovereignty. Although the Hollanders, before the last war, were the undisputed proprietors of the Indian spices, of the silks of India and China, and of the fine cotton manufactures of Indostan, till a period at no great distance the common people wore plain woollen cloth, and fed on fish and vegetables. So universally powerful was this propensity to economy, that formerly the common people, and even opulent merchants, never changed their fashions, and left off their clothes only because they were worn out. They have been known to purchase the coarse English cloth for their own wear, and sell their own fine Leyden cloths to Germany, Turkey, Portugal, and other countries: they also bought the cheapest butter and cheese in the north of England, and in Ireland, for their own consumption, and sent the best of those articles produced in their own country to foreign markets. The wealth which many individuals accumulated by their parsimonious habits was astonishing. The following anecdote will place this part of the national character in a striking point of view. As the Marquis of Spinola and the President Richardot were going to the Hague in the year 1608, for the purpose of negotiating a truce with the Dutch, they saw on their way eight or nine persons step out of a little boat, and seat themselves upon the grass, where they made a frugal repast upon some bread, cheese, and beer; each person taking his own provisions from a wallet which he carried behind him. Upon the Spanish embassadors enquiring of a peasent who these travellers were, he replied, to their no little astonishment, "they are the deputies of the states, our sove-"reign lords and masters." Upon which the embassadors exclaimed, "We shall never be able to conquer these people; we must make peace with them." In the history of Sparta we can only look for a similar instance of virtuous simplicity.'

In the author's journey to Zeyst, he passed through a large tract of champagne country, the dull monotony of which is relieved by a vast pyramid erected on an elevated spot by the ar-

my under General Marmont, and dedicated to Bonaparte. We cannot give a copy of the annexed engraving, but, as a curiosity, we transcribe the account of this pyramid.

'On the four sides are the following inscriptions:

'INSCRIPTION ON THE GRAND FRONT.

"This pyramid was raised to the august Emperor of the French, Napoleon the First, by the troops encamped in the plain of Zeyst, being a part of the French and Batavian army, commanded by the Commander in Chief, Marmont."

'INSCRIPTION ON THE SECOND FRONT.

'*Battles gained by the Emperor.*

"The battles of Montenotte, de Dego, and Millesimo, of Mondovi, the passage of the Po, the battle of Lodi, the engagement of Berguetto, the passage of the Mincio, the battles of Lonato, of Castiglione, of the Brenta, of St. Georges, of Arcola, of la Favorite, of Chebreis, of Sediman, of Montabor, of *Aboukir*, of Marengo.

"Wherever he fought he was victorious.
"Through him the empire of France was enlarged by one-third.
"He filled the world with his glory."

'INSCRIPTION ON THE THIRD FRONT.

"He terminated the civil war; he destroyed all cabals, and caused a wise liberty to succeed to anarchy; he re established religious worship, he restored the public credit, he enriched the public treasury, he repaired the roads and constructed new ones, he made harbours and canals, he caused the arts and sciences to prosper, he ameliorated the condition of the soldiers—the general peace was his work."

'ON THE FOURTH FRONT.

"The troops encamped in the plains of Zeyst, making part of the French and Batavian army, commanded by the general in chief Marmont, and under his orders, by the generals of division, Grouchy, Boudet, Vignolle, the Batavian Lieutenant, General Dumonseau, the Generals of Brigade, Soyez, &c. [here follows a long list of the names of the other officers, too tedious to enumerate; also a very long list of the different divisions of the regiments to which the above officers belonged,] have erected this monument to the glory of the Emperor of the French, Napoleon the First, at the epoch of his ascending the throne, and as a token of admiration and love, generals, officers, and soldiers, have all co-operated with equal ardour: it was commenced the *24th Fructidor*, 12 ann, and finished in *thirty-two days*."

'The whole was designed by the chief of the battalion of engineers. The total height of this stupendous monument is about 36 metres, or 110 French feet; that of the obelisk, exclusive of the *socle*, is about 13 metres, or 42 French feet. One end of the base of the pyramid is 48 metres, or 148 feet. From the summit of the obelisk the eye ranges over a vast extent of country—Utrecht, Amersfort, Amsterdam, Haarlem, the Hague, Dordrecht, Leyden, Gorcum, Breda, Arnheim, Nimeguen, Bois le Duc, Cleves, Zutphen, Deventer,

wenter, Swol, and a great part of the Zuyder Zee, may be distinctly seen on a fine clear day.

'Upon this spot it is in contemplation immediately to erect a new city, the building of which, and the cutting of a canal to be connected with the adjoining navigation, have already commenced.'

After a glance at Utrecht, Sir John proceeded to Arnheim, Cleves, and Dusseldorf. Here he picks up an anecdote of Murat, and retails it with apparent belief: but we suspect that it was an experiment on the traveller's credulity. Let our readers judge:

'Murat, Grand Duke of Berg, is an instance of the astonishing results of great ability and good fortune. His origin was so very obscure, that very little of it is known. The following anecdote will, however, throw some light upon the extreme humility of his early condition in life. After his elevation to the rank of a prince of the French empire, he halted, in the close of the last war, at a small town in Germany, where he stayed for two or three days; and on finding the bread prepared for his table of an inferior kind, he dispatched one of his suite to order the best baker in the town to attend him, to receive from him his directions respecting this precious article of life. A baker who had been long established in the place was selected for this purpose; and upon the aide-de-camp ordering him to wait upon the prince immediately, he observed, to the no little surprise of the officer—"It is useless my going, the prince will never employ me." Upon being pressed to state his reasons, he declined assigning any; but as the order of the messenger was peremptory, he followed him, and was immediately admitted to Murat, with whom he stayed about ten minutes, and then retired. As he quitted the house in which the prince lodged, he observed to the aide-de-camp, "I told you the prince would not employ me — he has dismissed me with this," displaying a purse of ducats. Upon being again pressed to explain the reason of this singular conduct, he replied, "The Prince Murat, when a boy, was apprenticed to a "biscuit baker in the south of France, at the time I was a journey-"man to him, and I have often threshed him for being idle —the "moment he saw me just now, he instantly remembered me, and "without entering into the subject of our ancient acquaintance, or "of that which led me to his presence, he hastily took this purse of "ducats from the drawer of the table where he sat, gave it to me, "and ordered me to retire."

If Murat's origin be as it is here described, and he wished to conceal the fact from his new subjects, we should suppose that he would have bought the silence of the baker, and not merely have given him money and ordered him to retire.

The flying-bridge across the Rhine having been often mentioned, our readers may be pleased to receive an account of its construction:

'The bell of the flying bridge summoned me on board, and in about five minutes I found myself in the French empire, attended by

French custom-house officers in green costume, who conducted me to the Douane. This ferry cannot fail to impress the mind and excite the curiosity of a stranger: it is formed of a broad platform resting upon two large barges, like our coal lighters; from this platform a vast wooden frame in the shape of a gallows is erected, which is fastened to the former by strong chains of iron, whilst from the centre cross piece, a chain of the same metal of great length, is fixed to the top of an upright pole standing in each of a long line of boats, the remotest of which is at anchor; by this machinery a powerful pressure is obtained; to each of the barges a rudder is affixed, which, upon being placed in an oblique direction, produces a lateral motion upon the stream, which acts as a force from above; so that by changing the rudder to the right or left, the bridge is forced on one side or the other of the river, with equal certainty and celerity. Fifteen hundred persons can with perfect ease be transported at the same time upon these bridges, and carriages and horses are driven upon them without any stoppage, from the banks to which they are lashed, until put in motion. The Germans call this machine the Fliegende Schiffs-Brücke, or the volant bridge of boats; the Dutch geer burg, or the bridge in shackles, in allusion to its chains; and the French le pont volant, or the flying bridge.'

We have a very amusing narrative of the author's voyage up the Rhine to Cologne, Bonn, Andernach, Coblentz, Ehrenbreitstein, Boppart, Mayence, and Francfort on the Maine; from which place, on account of the approaching war between France and Prussia, he effects a precipitate retreat. As he passes the cities on the banks of the Rhine, he makes sketches of them; and with his pen he endeavours to give us an idea of the transient scenery. While in the region which produces the Rhenish wine, he attempts to form a classification of wines; and he quits Germany with the following compliment: 'It is a country to which nature has been very bountiful, where the women unite refined accomplishments to the charms of person, and where the men are distinguished for their genius, probity, and indefatigable industry, and both for an unaffected urbanity of manners.'

In closing this work, it is but justice to remark that the tourist has exerted himself to keep alive the attention and interest of the reader. His language, however, is occasionally incorrect,* and the Latin quotations are deformed by press-errors. Of the engravings, which are in *acqua tinta*, we cannot always speak highly: but they serve to enhance the price of the volume, the contents of which, in *good old times*, with unpretending paper and type, and without plates, would have formed a moderate Octavo, at the price of five or six shillings.

* At p. 53. the writer has created a new word, *aqua-terrene*, when the authorized term *terraqueous* might have served his purpose; though neither phrase can be strictly allowable in his application of it.

ART. VII.

ART. VII. *The Dormant and Extinct Baronage of England*, or An Historical and Genealogical Account of the Lives, Public Employments, and most memorable Actions, of the English Nobility who have flourished from the Norman Conquest to the Year 1806: deduced from Public Records, ancient Historians, the Works of eminent Heralds, and from other celebrated and approved Authorities. By T. C. Banks, Esq. 4to. pp. 500. Vol. I. 2l. 2s. Boards. White. 1807.

THE study of Genealogy, in the last two centuries, was almost exclusively confined to those to whom it professionally belonged, and to a very few antiquaries, who probably were either interested in the compilation of their own pedigrees, or pursued it as a component part of the general subject of English history. Within these few years, several claims to dormant titles have been examined and allowed; and individuals, (ladies as well as gentlemen,) to whom the nature of tracing descents would have remained utterly unknown, have been excited to perplex their own memories, and to weary their hearers, with genealogical details of supposed inherent nobility.

These considerations appear to have influenced Mr. Banks to lay before the public a work which he announces to be *complete*, since he has consulted all celebrated Heralds, Historians, and Antiquaries, 'in order to furnish information, rectify mistakes, and supply the most perfect and satisfactory truth of statement.' (P. xix.)—The reader is likewise requested to observe that 'its contents are the full substance of Sir W. Dugdale's Baronage.' Yet Mr. B. adds, in a sentence of which the first member is a curious sample of reasoning; '*Wherefore*, if capacity of abilities and mind, industry of research, and advantages of official situation, have hitherto *rendered* their printed volumes *erroneous and defective*; the Editor of these pages can by no means presume to arrogate to himself a superiority of merit above his predecessors in the same line: but as an old adage says, "In a multitude of counsellors there is wisdom;" so he trusts, that in having selected the substance and assertions of the whole multitude of heads who have laboured in the publication of peerage accounts, and biography of noble families; he shall have submitted to the public a work, not unworthy their countenance and approbation.'

The preface also makes a profession which we are warranted in applying to the execution of the work, hence demonstrating the degree of credit which may be given to the author's assertion:

'*Wherefore*, [again] every endeavour has been used to make as full as possible the account of the male and female descents, about the time at which most of the titles deemed extinct have been usually

represented as such, in order that families, who may be inclined to trace back their ancestry, may have an opportunity of comparing their own researches with those statements and genealogical deducements made in this work.'

As farther examples of the perspicuity and elegance with which it is composed, we may transcribe a few sentences at random.

'In process of time honours growing less officiary, after their aids in the wars of Edward III. a barony by patent (more in reward of merit or favour), came in use to make amends for the past services and expences of a faithful subject; which mode supplied the defects of a barony by tenure, which were continually swallowed up in greater titles, and eclipsed by its own scarcity.'

'Their titles have ceased, (or *may be* are imagined to have terminated,)' &c. *Dedication*, p. 1.

'On comparing *of* Dugdale's Baronage, with his Lists of Summons to Parliament, it will be seen, that in the latter are contained the names of many persons who had summons *thereto*, of whom no mention is made in the former celebrated work. *Wherefore*, to furnish as ample an account as possible of the ancient baronage of this kingdom, the complete index of those who ever had summons to parliament to Dugdale's time, is *hereto* annexed; by which the reader will have combined in one work, the perfect substance of the contents of two of the most valuable publications of that much esteemed author.' *Appendix*, p. 1.

'On consulting, however, *of* that very eminent antiquary, Selden, we find (p. 708), that whereas in the reigns of the several monarchs previous to king John, every tenant in chief was indifferently an honorary or parliamentary baron, *by reason* of his tenure, or lands held, which made his barony;' &c. *Ibid.*

Against new words we generally protest, and we cannot but consider such as *oftenly*, *revolvment*, *disknowlege*, and *consimilitated*, as unjustifiable innovations.

Our present business, however, is not so much with faults in composition, as with errors or defects in the statement of facts; and our duty to the public imperiously calls on us not to suffer a work like the present to gain a false confidence, or allow that it may be safely quoted by antiquaries and topographers: who, "good easy men," are too ready to take these recondite matters on trust.

In the first part, an account is given, alphabetically, of those barons by tenure whose honours expired 'circ. 49. Henry III.' The first article affords a specimen of the author's manner, which, we confess, appears to us to be concise rather than satisfactory, especially as we are ingeniously referred to an unpublished volume, or perhaps to Dr. Nash's History of Worcestershire.

'ABITOT.

'ABITOT.

'ARMS—Vide Abitot earl of Worcester.

'URSO DE ABITOT, in some ancient records is called "Urso vicecomes," *in regard* he was hereditary sheriff of Worcestershire, being likewise constable of the castle of Worcester; under which title is a further account of him and of his descendants.'

In p. 5. Mr. Banks states that 'from the said Eustace de Greinville is lineally descended the present flourishing and illustrious family of that name:' yet we can positively assert, on the fullest testimony, that the said E. de G. died without issue.— The account of the singular Earldom of Arundel is inimitable confusion: but why, as the title is still existing, is it here placed among the dormant or extinct peerages, of which only the author professes to treat? Mr. Banks has consolidated two Williams de Albini into one, having made the *apparently* same man come in with William the Conqueror, outlive him, marry the widow of his youngest son, by whom he had a numerous issue, and after that, receive *his* earldom from Henry II., who succeeded in 1154, eighty-eight years after the Conquest. Lord Orford (p. 15.) certainly forgot that the first lord Arundel of Wardour was created by James I., but the error is unnoticed in the present work.

'DEBEVERER.

'ARMS—G. two Bends Wavey. O.

'DRU or DROGO DE BEVOUR, was a Fleming, who came in with the Conqueror, and for his good services was rewarded by him with all that part of Yorkshire called Holdernesse. He had also other lands in Leicestershire and Lincolnshire. Having married a near kinswoman to the Conqueror, he by some unlucky chance killed her, and retired again into Flanders, and no more is said of him. Though Dugdale omits it, other historians say he poisoned her.'

Prior has a well known distich on an event certainly fabulous, yet not much unlike this:

"He drew his bow and struck at random
And killed his wife for a memorandum."

At p. 145, Mr. B. treats of 'Musard,' whose chief seat of barony is stated to have been at Stavely, Co. Derby. Had Domesday-book been consulted, it would have been found that the manor of "Grene Hamsted" in Gloucestershire was granted to Hasculf Musard, whose descendants fixed that manor as the chief of "*Baronia de Musarden*," (the modern name,) paramount over five others in the first mentioned county and four in Warwickshire. This is particularized by Dugdale.—Mr. B. also gravely informs us (p. 173,) that 'Alberic de Vere junior was made hereditary Lord Chancellor of England'!

Few

Few pedigrees have been more critically investigated than that of the Talbots of Bashall and Thornton, but it was never before pretended, as in p. 179, that they descended from the Geofry Talbot there mentioned. Their ancestor, in 18 Hen. was Hugh Talbot.

Let such of our readers as have Dugdale on their shelves compare his Barronage, b. i. p. 543, with Mr. B.'s 'Traili,' p 185.

'ARMS—O. a cross engrailed between four Martlets. G.

'WILLIAM DE TRAILI, with William, Gilbert, and Nicholas, all sons to Albreda, second sister to Walter Espec, were witnesses, in the time of Henry I. to his charter of foundation, at Kirkham, in Yorkshire.

'To this Geffery succeeded Walter, his son; who had a brother that became a monk, and two sisters, of whom one was married, and the other was a nun.'

We do not see any sufficient reason for the barons of the County Palatine of Chester occupying the whole of the Second Part. Allowing the curiosity of the information, it would have been better given in a supplement. None of them received summons to parliament.

Part III. includes 'an account of those barons, who, after the establishment of the titular honours, were summoned to parliament, in whose persons the barony terminated; or who, or their posterity, (although existing) did not continue regularly or *successionally* to have the like summons.'

P. 236, in the pedigree of Basset of Lapcoate is a glaring defect. The elder brother of Samuel Pole was German Pole, but he is here *totally omitted.* His great-grand daughter Anna Maria Price is the present Countess of Ormond, and the heir of that moiety of the barony which devolved on the eldest of the two Coheirs of the last baron.—There were two distinct families of Chandos, the one baronial and the other knightly. No descent is given of the present heirs of the family who enjoyed the barony, but the author takes great pains to shew the descendants of that line in which no barony ever existed.

P. 331. 'Grandison.'—For the issue of Thomas Grandison, heirs of this barony, see *Inquis. p. mort.* 49 Edw. III. p. 2. no. 62.

It appears to us that the statement of the barony of Lascells is invidiously and illiberally given, (p. 356). Mr. B. needs to be informed that Roger de Lascells died soon after his last summons, and left four daughters, all of whom were married before their father's death. He asserts that the present Lord Harewood is of 'recent and humble extraction,' from the evidence of an epitaph, which he mentions but does not quote, on H. Lascells, who died in 1753, 'a collector of the crown

revenues

revenues at Barbadoes.' That no pedigree attempting to derive the present peer from the antient baron was ever seen, we will venture to say. Of the modern genealogists who have *consimilitated* the descent, we know nothing: but this we know, that the lineal ancestry of H. Lascelles, so degradingly mentioned, can be derived from a stock of the date of Edward II.; and that his immediate maternal ancestors were the daughters of baronets, in an age in which baronets were not so multitudinous as they now are.

Nothing occurs relative to the barons Rivers, who were summoned from 27 Edward I. to 9 Edward II.;—and Henry de Tregoz, summoned from 22 Edward I. to 15 Edward II., although enumerated by Dugdale, is sunken by the present accurate author in hopeless oblivion.

P. 435. *Vavasour*. After 'Elizabeth, wife of Sir Robert Strelly, knt.', should be added, *in whose heirs the barony still exists.* 'Of this family, (says Mr. B.) it was remarked that in twenty one descents from Sir Mauger Le Vavasour, (temp. Will. I.) not *one* of them had ever married an heir, or ever buried *their wives.*' This tale of wonder, we beg to inform Mr. B. and his readers, is not founded in fact; at least the first part of it. Vavasour of Hazlewood, Denton, and Spaldington, bore the arms of De Cockfield, Power, and Delahay, in right of heirs female, before the reign of Henry the Sixth.

We have thus shewn that implicit reliance can by no means be placed on this work, and that it is far indeed from redeeming the pledges which the author commences by offering. It is not, however, our intention to insinuate that *no* accurate statements occur in the volume, nor that *all* of them are inadequate to their purpose: but, on such a subject, and with such pretensions, the exact reverse ought to be the fact. We shall quote the account of the barony of Beauchamp as a favourable sample, and as corresponding to the character which the author assumes for the whole.—This barony has been considered as extinct, until lately: but an existing descent was first pointed out by Mr. Lysons in his *Environs of London*; from whom, and from other sources, Mr. Banks has compiled the present account:

'BEAUCHAMP OF BEDFORD.

'Arms—Quarterly O. and G. a Bend of the second.

'Hugh de Beauchamp came into England with the Conqueror, by whose gift he had forty-three lordships, the greatest part in Bedfordshire: * this Hugh had three sons; Simon, Pain, and Milo. Simon

* The barony of Bedford, of which the castle was the head, is said to have been holden by the service of performing the office of almoner

Simon is said to have died without issue, and Pain, his brother, succeeded him; who married Rohais, daughter of Alberic de Vere, justice of England, temp. Henry I.

'Simon, his son, was his successor, who had divers sons, *which* held the castle of Bedford against king Stephen, because they heard the king had given their sister in marriage (with the whole barony of Bedford), unto Hugh (surnamed Pauper), brother to the earl of Leicester He died 9th John, when

'William, his son, was his successor, who was amongst the rebellious barons against king John, as also Henry III. as is manifest, from his being taken prisoner at the battle of Lincoln, the 1st of Henry III. He, however, afterwards submitted to obedience, and was received into favour; and having obtained an honourable fame for many great exploits, as well as for acts of munificence to divers religious houses, died the 44th Henry III. To whom succeeded Simon, his son and heir (as presumed), who died soon after, viz. 47th Henry III. leaving issue one sole daughter and heir, Joane; whose wardship was granted by the king to Thomas earl of Flanders. But he had a brother, William, who survived him only a short time, when another brother, John, became next baron; who, the 49th of Henry III. had livery of this inheritance: but taking part with the rebellious barons, was slain at the battle of Evesham, whereupon the king gave all his lands to prince Edward, his eldest son; yet soon after, by the decree of Kenelworth, there being a special composition made for those forfeitures, Maud de Moubray, wife to Roger de Moubray, Beatrix, the wife of Thomas Fitz-Otes, Joane, Ida, and Isabel, daughters of Ela, wife of Baldwin Wake, cousins and heirs to Joane de Beauchamp, daughters of Simon beforementioned, (which Maud, Ela, and Beatrix, were sisters to the said Simon, William, and John) had livery of that inheritance. After this, viz. 6th Edward I. Amicia, the widow of the last mentioned William de Beauchamp, being dead, partition was made of those lands which she held in dower, betwixt Roger, son of Roger de Moubray and Maud Beauchamp beforementioned; John de Steingrave and Ida his wife; John de Orreby and Elizabeth his wife; Michael Picot and Joane his wife; William de Munchensi, of Edwardeston, and Beatrix his wife, next heirs of the said William de Beauchamp, who died the 44th of Henry III.

'Some of the descendants of these coheirs continued for many generations to possess either entirely or in portions, manors which had been parcel of this barony.

'The barons of Bedford having been anciently lord almoners to the kings of England on the day of their coronation, Thomas de Moubray, as one of their coheirs, by the marriage of his ancestor with

almoner to the kings of England on the day of their coronation; and to have certain fees, viz. the silver bason, or alms dish, and the distributing all the silver therein, with the fine linen towel, and the distribution of all the cloth spread on the ground on which their majesties walk; with a tun of wine, &c. At the coronation of James II. there was only allowed the silver alms dish, with the distribution of the cloth on which the king walked.

Maud

Maud de Beauchamp and John lord Latimer, as inheriting a part of the barony which had passed in marriage with Maud, daughter of Beatrix de Beauchamp, to the Botetourts, claimed this office, with its perquisites, at the coronation of king Henry IV. The claim of lord Latimer was allowed, and Sir Thomas Grey was appointed to represent Thomas de Moubray, whose lands were then in the king's hands.

'At the coronation of James II. the earl of Exeter, descended from the Latimers, by marriage with Lucy, one of the four daughters and coheiresses of John Neville, the last lord Latimer, Sir George Blundell, descended from Ela de Beauchamp, through the Picotts (or Pigotts), and Gascoignes, and Thomas Snag, esquire, who possessed some other lands, parcel of the barony (by purchase, as presumed), claimed the office of almoner, which was adjudged for that time to the earl of Exeter.

'The only known descendants in lineal succession from the three daughters of William de Beauchamp, baron of Bedford, are from Maud, the eldest daughter, through the coheiresses of Moubray, the duke of Norfolk, the earls of Suffolk, Carlisle, and Effingham, the lords Stourton, Petre, and the earl of Berkley; the earl of Peterborough, the duke of Leeds, Sir William Wake, baronet, Sir John Reade, baronet, the earl of Guilford, and Sir Richard Bedingfield, baronet, all descended from Ela, the second daughter of William de Beachamp, through the Pateshulls; and the duke of Beaufort the earl of Leicester, the duke of Marlborough, and Thomas Clifford, esquire, descended (through the Botetourts), from Beatrix, third daughter of the said William Beauchamp.

An index is added, containing the dates of summons of each peer thrown into that form from Dugdale, and thus brought immediately under view: but we have no index referring to the pages of the volume, which is "the very soul" of a book of this nature. We presume that it is reserved, with other necessary intelligence, for the second volume.

The facetious author of the "*Miseries of Human Life*," were he duly acquainted with the merits of this publication, would perhaps describe a country squire and his lady, of good ancestry, fancying from a mere identity of surname that they were intitled to a peerage of the realm; following up its "*jack o' lanthorn*" intelligence with inconceivable ardour; and journeying, once in every year of their long lives, to the metropolis, in order to consult the learned, at the expence of the patrimonial acres, and for the sole honour and pleasure of appearing *eternally* before the bar of a certain great house. Their eventual disappointment and wrongs we will not deride, but in good truth Mr. Banks would have to answer for them.

ART. VIII. *Observations on a Journey through Spain and Italy to Naples;* and thence to Smyrna and Constantinople: comprising a Description of the principal Places in that Route, and Remarks on the present Natural and Political State of those Countries. By Robert Semple, Author of *Walks and Sketches at the Cape of Good Hope*, &c. Crown 8vo. 2 Vols. 10s. 6d. Boards. C. and R. Baldwin. 1807.

IN our 43d vol. p. 78. we made our readers somewhat acquainted with Mr. Semple, as the writer of the *Walks and Sketches at the Cape*, and gave him that credit which he appeared to deserve as a tourist and a man, while we also pointed out his defects as a writer. From the preface to the present work, it may be suspected that he feels sore from some criticisms which he has formerly undergone, (though not, we believe, from *our* remarks,) and consequently he displays himself as one of the *genus irritabile*. He observes 'that men can publish severe remarks on a book which they have not sufficient talents to write;' and that 'an *ignorant* or *malevolent hireling* may falsely accuse him of vulgarity, childishness, and indecency, yet he remains without defence.' He then deprecates the exercise of 'the strict laws of criticism' in favor of the writers of *travels*, who are seldom authors by profession; and who may be deterred, by the fear of a merciless Aristarchus, from communicating to the world the amusing or the important results of their visits to foreign countries.

Now we never can either abandon or compromise the cause of criticism, nor allow with Mr. Semple that its increase is 'the decay of genius.' Faulty critics may exist, but their faults will ultimately be their own punishment; and authors may declaim against critics, but those who are not amenable to censure neither fear it nor despise it. As to the plea in favour of tourists, it must be allowed that the advantages, which the public can derive from the perusal of travels, must be proportioned to their quantum of information entirely new, or corrective of the errors of former writers; and that grammatical propriety, at least, is altogether necessary to convey it. It will be seen what are Mr. Semple's claims in these respects.

We formerly hinted at the inaccuracy of this gentleman's style, and we cannot now announce any improvement of it. In the second page of his preface, we meet with this inelegant expression, 'he should by no means let the world know *of* it.'—Vol. i. p. 122. 'What man could be more happy than *me*?'—P. 137. 'Four leagues brings us to Ecija.'—P. 158. 'Not one but would tell you.' A similar taste, both in construction and phraseology, is discernible throughout the work. The indiscriminate and alternate use of the present and the past tenses also abounds

abounds in the volumes, and sometimes occurs even in the same sentence. P. 52. vol. i. 'In a short time we *arrive* at La Cruz de Malta, where I *desired* our postillion to stop.'—P. 143. 'Early this morning *am* again on horseback.' 'Here I *was* again detained for want of horses.'—Vol. ii. p. 129. '*Walk* along the shore,—and *turned* off to the left.'—A *chef d'œuvre* of grammatical confusion is displayed in vol. ii. p. 47. 'at *present*, I *had* no time.' Quitting, however, these characteristics of Mr. S. as an English scholar, we are sorry that we cannot proceed to appreciate more highly his classical knowlege, particularly as he boasts an acquaintance with Virgil, Livy, and Horace. At vol. ii. p. 53. he says 'Magnificent temples are dedicated to the Virgin Mary, under the title of equal with God, *Dei-paræ Virgini!*

It would be easy to swell our specifications of Mr. Semple's incorrect style, but the preceding instances may suffice. Our duty as critics obliged us to take notice of it; and his attack on the "*brotherhood of* this *holy profession*" may have prepared him for a retort, but it should also have induced him to have rendered himself less open to assault.—On the possession of a good *memory*, however, we suppose that we must compliment Mr. S.; for he informs us that, 'having while at Smyrna sketched upon the spot the characters of the Turks and Greeks,' the remainder of his narrative was written during his passage to England: but that, being induced by the heat to write on deck, on the first day of his attempt 'a sudden gust of wind carried all his notes overboard,' and the task was subsequently pursued by the assistance only of recollection. Under this deprivation, he certainly has merit in having produced a work which contains some interesting passages, and some faithful delineations: a few of which it is now the more pleasing part of our office to point out and to quote.

The journey commences at Lisbon, in June 1805, which city is described as being of great commercial consequence, but as addicted to the grossest superstitions:

'The part of Lisbon most deserving of attention is that which suffered so severely in the dreadful earthquake of 1755. It is not merely that all the flat at the foot of the amphitheatre of the surrounding hills is rebuilt in a regular manner, and excellently paved; but the ruins of great buildings still remaining on the tops of the heights in the heart of a populous city, have a singular and striking effect. Other nations erect monuments at a great expense, in commemoration of battles, earthquakes, and wide wasting fires. But nothing can speak so home to the heart as these awful remains which stand in perpetual memento to the inhabitants of Lisbon, of what has happened, and may again happen to the city.'

At

At Madrid, Mr. S. compares the national character of the Spaniards and Portuguese:

'One of my companions having business to transact here, we remain the rest of the day, and have time to observe, that even in the frontier towns, a strong line of distinction is drawn between the two nations. The Spaniard is more determined in his gait and manners; his cloak thrown over his shoulders gives him something of the air of a man of courage, whilst the same custom with the Portuguese manners gives only the look of an assassin. But if we notice the difference between the men, it is still more apparent in the women of the two countries. The air, the dress, the walk of the Spanish ladies is not only superior to that of their neighbours, but perhaps of any European nation. The lower part of their dress is black, with deep fringes; the upper consists simply of a white muslin veil, which, without covering the face, falls down on each side of the head, crosses over the bosom, and is fastened behind the back. They walk with freedom; their eyes are dark and expressive, and their whole countenances have that bewitching air which an Englishman likes well enough to see in any woman except his wife, his sister, or the woman he truly loves and respects.'

The customs and domestic manners of the inhabitants are well drawn. At St. Ildephonso, the tourist notices the formal gardens and fountains, 'one of which throws up a considerable column of water to the height of 50 feet, and is then clearly visible from Segovia, at the distance of 10 miles.' (p. 89).—What a singular obeslisk!—Of the Escorial, Mr. S. has nothing new to relate.—Having arrived at Cadiz a few days after Nelson's victory off Trafalgar*, he gives an idea of the extreme dismay prevailing there:

'Ten days after the battle, they were still employed in bringing ashore the wounded, and spectacles were hourly displayed at the wharfs and through the streets sufficient to shock every heart not yet hardened to scenes of blood and human sufferings. When by the carelessness of the boatmen, and the surging of the sea, the boats struck against the stone piers, a horrid cry which pierced the soul arose from the mangled wretches on board. Many of the Spanish gentry assisted in bringing them ashore, with symptoms of much compassion; yet as they were finely dressed it had something of the appearance of ostentation, if there could be ostentation at such a moment. It need not be doubted that an Englishman lent a willing hand to bear them up the steps to their litters; yet the slightest false step made them shriek out, and I even yet shudder at the remembrance of the sound. On the tops of the pier the scene was affecting. The wounded were carrying away to the hospitals in every shape of human misery, whilst crowds of Spaniards either assisted or looked on with signs of horror. Meanwhile their companions, who had escaped unhurt, walked up and down with folded arms and downcast eyes, whilst women sat upon heaps of arms, broken furni-

* Mr. S. is an American by birth, and travelled under the sanction of that character,

ture

ture and baggage, with their heads bent between their knees. I had no inclination to follow the litters of the wounded; yet I learned that every hospital in Cadiz was already full, and that convents and churches were forced to be appropriated to the reception of the remainder. If leaving the harbour I passed through the town to the point, I still beheld the terrible effects of the battle. As far as the eye could reach, the sandy side of the Isthmus, bordering on the Atlantic, was covered with masts and yards, the wrecks of ships, and here and there bodies of the dead. Among others I noticed a topmast marked with the name of the Swiftsure, and the broad arrow of England, which only increased my anxiety to know how far the English had suffered; the Spaniards still continuing to affirm that they [the English] have lost their chief admiral and half their fleet. While surrounded by these wrecks, I mounted on the cross-trees of a mast which had been thrown ashore, and casting my eyes over the ocean, beheld at a great distance, several masts and portions of wreck still floating about. As the sea was now almost calm, with a slight swell, the effect produced by these objects had in it something of a sublime melancholy, and touched the soul with a remembrance of the sad vicissitudes of human affairs. The portions of floating wreck were visible from the ramparts; yet not a boat dared to venture out to examine or endeavour to tow them in, such was the apprehensions which still filled their minds, of the enemy.

'Finally, it was interesting, although in a different point of view from any that I have hitherto touched on, to observe the different effect produced on the Spaniards and French by a common calamity. The Spaniard, more than usually grave and sedate, plunged into a profound melancholy, seemed to struggle with himself whether he should seek within his soul fresh resources against unwilling enemies, or turn his rage against his perfidious allies. The French, on the contrary, were now beginning to mingle threats and indecent oaths with those occasional fits of melancholy, which repeated and repeated proofs of defeat still continued to press upon them, as it were, in spite of their endeavours to the contrary. Not one of them but would tell you, that if every ship had fought like his, the English would have been utterly defeated.'

A waiter at an inn remarked to Mr. S., "by sea these English are innumerable, and fight well enough, but by land they can do nothing." We suspect that late events in South America will not tend to correct the latter part of this sentiment.

We add the anecdotes at the conclusion of the first volume:

'The King is a man of good intentions, but of confined understanding, and a mere slave to the pleasures of the chace, which forms not only his sole diversion, but his principal occupation. His thoughts are constantly engaged by partridges, hares, and wild boars; and his greatest exploit is to have fired so many guns in the course of a day. These are constantly presented to him ready loaded by his huntsmen, as fast as he can discharge them, and hence the slaughter which he sometimes makes is almost incredible. It must

be owned that he is an excellent marksman; but what is more to his credit he seems to be aware of the fatal effects of this blind passion in the monarch of a great kingdom, and has given strict orders that his sons should not be allowed to acquire similar propensities. In his person he is very tall and stout, and is generally healthy, owing no doubt to the constant exercise which he takes, and his temperance in drinking, water being his sole beverage. Such is the present King of Spain. His consort forms the reverse to his insensible character, being intriguing, revengeful, and a slave to far other passions than those of the chace. "It is through her," say the Spaniards secretly, "that royalty is degraded, and the Spanish name dishonoured. To gratify her unworthy passions, a wretch has been raised from the ranks, to domineer over our nobility, and sell our country to France." Such however is the case. The man of the greatest power at present in Spain is the Prince of [the] Peace, as he has been entitled, formerly a life-guardsman, and raised with rapidity to the highest honours, merely for being the queen's paramour. As she has however long lost the charms of youth, this man treats her with great neglect, and maintains himself in despotic power merely by the influence of France, or, in other words, by strictly obeying the smallest mandate of that country. The queen in her turn now detests him, and has lately taken into favour a young man not yet twenty years of age, from among the guards. But it is too late: the power of the slave of France is not to be shaken by a bad woman's wiles, and it is a foreign government alone that can deprive him of it. He is universally hated; but that is in private: before him even the Grandees of Spain must wear a smile, and Madrid is full of his spies. He is however sagely aware of the uncertainty of revolutions, and is said to have deposited large sums of money in foreign banks, besides having great quantities of specie secretly hoarded in his own possession. Meanwhile he maintains the state of a king: his palaces are magnificent; and his own regiment of dragoons always near him, mount guard at his gate, and send detachments to attend him wherever he goes. I have witnessed the secret curses that attended his progress; but the sabres of his dragoons are sharp, and woe betide the Spaniard who is heard to murmur. In his person he is tall and well formed, of a ruddy countenance, not unlike an Englishman; but he has not their air of freedom, and is upon the whole a man of very moderate talents."

In the 2d vol. p. 101. Mr. S. gives us a sketch of the Neapolitan character, which, from personal knowlege, we believe to be correct:

'The Italians are a singular mixture of eagerness and cunning, of mildness and violence, of superstition and of irreligion. They are vehement in their gestures on trivial occasions; but at the very time that they appear absorbed in the violence of passion, they are full of duplicity, and grow cool in a moment if they see any advantage in doing so. They affect to speak with great mildness, and appearance of regard even to an absolute stranger, and yet suddenly break out into violent fits of passion. They will talk lightly of the church, and

turn their priests into ridicule; but after uttering an irreligious jest, a secret awe seems to drive them to the altar, where they kneel and receive the sacrament from the very hand which they have ridiculed. No people that I have ever yet seen descends so low in order to excite compassion. If they gain their obj ct by any means, they are satisfied, and in order to effect this, fawn upon strangers in a manner that quickly becomes tedious and soon disgusting. They feel with greater accuracy than they reason, and are more apt to mislead themselves when they take time to deliberate, than when they act from the impulse of the moment. The mildness of their climate inspires them with cheerfulness, and they give themselves up with ardour to every pleasure, even the most trifling; yet their looks are composed and even grave, and their walk has nothing in it which indicates levity.

'In the observance of the matrimonial engagements, no people can be more lax, nor is there any country where jealousy is so little known, nor, indeed, where it would be so very useless. When instances of private restraint or rebuke are strengthened by a considerable decency of general manners, that restraint or rebuke may be of some avail. But what benefit can arise from it, when the whole mass is corrupted, when the cottage of the peasant is contaminated, and when the most flagrant instances of disregard to female honour are to be sought for among the nobility and upon the throne. Italian jealousy scarcely now exists, except upon the stage, or in old romances. This however is not the case with lovers previous to marriage. Then the parties are strictly tenacious of their rights, and the slightest symptoms of indifference or infidelity, are often punished in a terrible manner.

'I could not but notice, both in Spain and Italy, the avidity with which, at the theatres, the male part of the audience seized every expression which alluded disrespectfully to women. Such passages were uniformly received with unmanly laughter and applause, as if it was a great triumph obtained over their female friends. The ladies in both countries join in the laugh; but they know how to take their revenge.'

At Rome, Naples, and Constantinople the traveller passed only a few days, and the very little that he says of those cities has often been said before.—Leaving Malta, he soon came in sight of Cerigo, the Cythèra mentioned by Virgil, (Æn. L. 10. v. 51.) on which he observes, notwithstanding his being so conversant with that poet, 'this island with its name has also changed its appearance, and *Serigo* no longer recalls the idea of the antient Cythera'. These names are neither antient nor modern.—Mr. S. landed on the Trojan shore, where he noticed 'tumuli or barrows which perhaps cover the remains of Homer's heroes, Patroclus, Achilles, or *my favourite* Hector.' (vol. ii. p. 163.)—Thus Mr. S. journies on and writes with equal success and rapidity. He has yet to learn that objects, which strike the eye forcibly as they pass in review at the

moment, cannot be satisfactorily offered to the contemplation of the public, without mature consideration whether that which appears important to the traveller himself can be made equally interesting to the readers of travels.—The work concludes with a political survey of the Levant, and the old project of adding the Greek isles to the colonies of the British empire.

ART IX. *Journal of a Tour in Ireland, A. D.* 1806. By Sir Richard Colt Hoare, Bart. F.R.S. F.A.S. 8vo. pp. 336. 10s. 6d. Boards. Miller. 1807.

THAT a nation in which accounts of distant voyages and foreign travels are in great request, which boasts of a society for exploring the interior of an almost unknown quarter of the globe, and in which every species of information is highly valued and encouraged, should remain in ignorance not only of particular districts but of large divisions of its own empire, is a fact which we cannot deny, though it may excite some surprize. How much, indeed, this has been and still is the case is well known to those who have a turn for studies of that nature; and the fact may be collected from the recent labours that have been intended to remedy the defect. With regret we state that the work before us will rather indicate the dearth of this species of information in regard to Ireland, than supply the desideratum and remove the reproach. We thus impeach not, however, the qualifications of the able and learned editor of Geraldus, for an undertaking of this sort: on the contrary, few writers possess them in an equal degree: but his excursion has been a flying one; and all that could be expected to be accomplished in the time,—to say the least,—he has effected. Nevertheless, the more satisfactory his hints and remarks are, the more we lament that their place is not occupied by detailed accounts and well matured observations; and, while we are disappointed at the information not being more copious, we cannot too much commend the ingenuousness of the author, who constantly apprizes us of the incompleteness of his statements.

Though the disadvantages under which this volume labours are great, we must still allow that it may be not only very useful to tourists and travellers in the sister island, but that it will considerably gratify the mere reader, and engage his acknowlegements to the rapid pen from which it proceeds. The future visitors of Ireland will hence derive great assistance in planning their tour; they will be apprized of the spots to which striking scenery and antique remains, whether aboriginal or monastic, give superior interest; and the general reader will possess himself of heads of inquiry, to which he may direct his conversation.

conversation with those who are acquainted with Ireland, whether natives or travellers. We shall also, we hope, be able to extract from it a number of particulars that will form an amusing and acceptable article.

It is observed by the author that

'Whilst the opposite coasts of Wales and Scotland, have for many successive years attracted the notice and admiration of the man of taste, and of the artist; whilst the press has so teemed with publications, pointing out their natural beauties, and works of military and monastick art, that little more is left to be described; whilst Wales and Scotland, I say, have had the assistance of the historian's pen to record their annals, and of the artist's pencil to pourtray their natural and artificial curiosities, the island of Hibernia still remains unvisited and unknown. And why? Because from the want of books, and living information, we have been led to suppose its country rude, its inhabitants savage, its paths dangerous.

'The love of literature, however, seems to be gaining ground daily in Ireland, as well as in the remoter districts of the sister kingdom; and particularly that class of it which will tend ultimately to make its provinces more frequented, and better known; which will not only excite the attention of the stranger, but point out natural beauties and curiosities unexplored even by the native. I allude to the general topography of the country, which has received a partial illustration from the stasistical surveys lately published *.

'Statistical accounts have been published of the counties of Dublin, Wicklow, Kilkenny, Queen's County, Cavan, Armagh, Monaghan, Meath, Down, Londonderry, Tyrone, Donegal, Sligo, Leitrim, and Mayo.

'When we consider, that the first well digested Tour through Wales bears so late a date as 1781 †, and when we look over the voluminous list of subsequent publications on the same subject, that have issued from the press in the short period of twenty-five years, may we not expect that the same spirit of inquiry will extend itself gradually into this country?'

'* Every lover of literature will be glad to hear, that Dr. Beaufort, the author of the excellent Memoir and Map of Ireland, is engaged in a topographical description of Ireland upon an enlarged scale; and much may be expected from his indefatigable zeal, and the knowledge he possesses of his native country. A History of Dublin has also been announced for publication, in which much new and accurate information may be expected from its authors, Mr. Warburton, Keeper of the Records, and the Rev. Mr. Whitelawe, who has already laid before the public an interesting, though melancholy account of the state of some parts of the metropolis.

'† A Tour through North and South Wales, by H. P. Wyndham Esq. 1 vol 4to. 1781. A small work, entitled, A Gentleman's Tour in Wales, was published by the same author, in 1774, and this is the first tour I recollect to have seen, that merits either credit or attention.'

In the remainder of the preface, the principal writers who treat of Ireland are neatly characterized; and it is added:

'The Irish Tourist may think himself fortunate, in having two good maps, and an excellent Itinerary, to direct his steps. The map by Taylor is the best for travellers, but that by Dr. Beaufort, annexed to his Memoir, is much fuller, and contains the names of many more places: it is more properly called an Ecclesiastical Map of Ireland. There is also a Book of Roads, by Taylor and Skinner, which may be found useful. The best Itinerary is that by Wilson, entitled, The Post Chaise Companion, and far superior to the one lately published by Sleater. It is indeed the best Iter I ever saw, as it points out the greater part of the antiquities and objects worthy of notice. The descriptions of the two Irish wonders, the Lake of Killarney, and the Giant's Causeway, are ample, and well drawn up. In two respects only it seems to fail, namely, in giving more merit and beauty to the gentlemen's demesnes than they deserve, and in not pointing out to the traveller the best inns on the road, and those especially where he can find a supply of post horses.

'Dr. Beaufort's Memoir, and Seward's Topographical Dictionary, will be found useful books.'

The defect here pointed out in the *Iter* is supplied in the present volume.

Sir Richard is of opinion that Ireland was peopled from Gaul and Belgium, much in the same way with Britain: but this is a subject that invites more full investigation than it has yet undergone. The information to be derived from antient authors in regard to it is scanty: but the passages that exist should be collected, and much light might be derived from a comparison of the antient monuments and dialects of the two countries. The account which the present author gives of the early state of Ireland, in his Introduction, though brief, is interesting, and is not less chaste than judicious. The progress of the Milesians from Phenicia, their settlement in Hibernia, the marvellous legislator Ollam Fodlah, the assemblies of Tara, and the literary judicatures which distinguished our sister island prior to the Christian æra, do not figure in his pages: but we find in them a pleasing sketch of the progress of the first British invaders of the country, in which Sir Richard follows his old friend Giraldus, whom he vindicates. The portraits of these chieftains, taken from the same antient historian, add much to the interest of this volume. Two of them, those of Strongbow and Reymond, a relation of Giraldus, we are tempted to give in the original; since they claim attention as specimens of the attainments of an archdeacon of Brecknock in the twelfth century. Of Strongbow, Giraldus says:

'*Comiti verò modus hic erat. Vir rubrufus, lentiginosus, oculis glaucis, facie fœmineâ, voce exili, collo contracto, per cetera ferè cuncta, corpore procero,*

provero, vir liberalis et lenis. Quod re non poterat, verborum suavitate componebat. Togatus et inermis parere paratior, quàm imperare. Extra bellum plus militis, quàm ducis; in bello vero plus ducis quàm militis habens; omnia suorum audens consilio; nihil unquam ex se vel armis aggrediens vel animositate præsumens. In prælio positus fixum suis recuperationis et refugii signum manebat. In utraque belli fortunâ stabilis et constans, nec casibus adversis desperatione fluctuans, nec secundis ullâ levitate discurrens.'

Reymond is thus described;

'*Erat itaque Reymundus vir amplæ quantitatis, staturæque paulo plus quàm mediocris; capillis flavis et subcrispis, oculis grossis, glaucis et rotundis, naso mediocriter elato, vultu colorato, hilari ac sereno; et quanquam carnosâ superfluitate ventre turgescens, naturalem tamen corporis gravitatem innatâ cordis redimens vivacitate, carnis vitium animi virtute levabat. Super exercitus cura noctes ducebat insomnes, et tanquam excubiarum excubator, mirabili sollicitudine nocte totâ circumeundo gyronagus, clamosus, errabundus excubare solebat. Felix in hoc et fortunatus, quod vel nunquam, vel rarissimè, cui præerat, manus, aut temerariis ausibus, aut per incuriam obertaverit. Vir modestus et providus, nec cibo nec veste delicatus. Caloris ei algorisque patientia par; vir patiens iræ, patiensque laboris. Quibus præsidebat, prodesse magis quàm præesse, potiusque minister quàm magister videri volens. Ut autem viri virtutes, mores et modos sub brevitate concludam; vir erat liberalis et lenis, providus et prudens. Et quanquam animosus plurimùm, et armis instructus, prudentiâ tamen rebus in Martiis et providentiâ præcellebat. Vir in utroque laudabilis, multum quidem militis habens, plus quàm ducis.*'

Sir Richard does not deny the charge which has been made that the pencil of this artist was partial, but he adds: 'When we consider, that the transactions were recorded by him in the year 1187, and only seventeen years after the events took place, it would be the height of injustice in us not to allow to *him* more credit and responsibility than to the *modern* historians, who record those events at a much later period.'

The author sets out from Dublin in the latter end of June 1806, and arrives at Killarney on the 12th of the ensuing month. In a note at p. 17. we meet with a hint which seems to deserve the attention of the inhabitants of the capital:

'St. Stephen's Green is esteemed the largest square in Europe, and its circumference is little short of an English mile: a broad gravel walk, separated from the street by a low wall, and from the green by a dirty and stinking ditch, encircles the whole area, which is shaded by trees. This spacious green presents the level surface of a meadow, broken only by an equestrian statue of King George the Second in the centre. I am rather surprised that the spirit of taste and improvement so highly conspicuous in many parts of Dublin should not have been extended to this fine green; a spot so well calculated for public walks, and even in its present uncouth state, and with all its *desagrémens*, so much resorted to by the public.'

We present the following object to the notice of our readers, for the sake of the useful suggestions which it calls forth from the author:

'On crossing a long and irregular bridge over the river Maig, I found myself surrounded by several venerable monastic remains; for from this point of view four appear in sight: two of them are situated within, and two without the walls of Lord Adair's park. The first I visited, is situated near the bridge, and on the right-hand side of the road. This is a most interesting ruin, and its preservation is so great, owing to the hard nature of the limestone with which it is built, that it bears quite a modern appearance. Its nave and choir are decorated with many sepulchral niches and confessional stalls: and on the northern side of the building are the cloysters, of good pointed architecture, and in a very high state of preservation Many of the exterior decorations of the windows are lost by a superabundant luxuriance of ivy

'And here, in defiance of vulgar prejudices, let me make two observations suggested by frequent examples that have occurred during my various perambulations of Wales, &c. So great a veneration has been generally attached to ivy, that by even hinting at a removal of it, I fear I shall be by many persons accused of sacrilege. It is not my intention however to recommend the total removal of a decoration so truly appropriated to the mouldering abbey, or embattled castle: I recommend only the judicious application of the pruning knife to those particular parts, where the luxuriance of the plant conceals from the eye the most ornamental parts of the building, such as its windows, &c. &c. In the abbey just mentioned, the eastern window is so completely hidden, that the style of its design can only be guessed at, and the whole front presents a most unpicturesque mass of the heaviest foliage How highly would it be improved by admitting the light tracery work of the window as a counterpoise to the dingy tints of the preponderating foliage.

'My next observation is respecting the interior of the building; in the keeping of which I dare venture to recommend neatness and attention. Some persons, I know, will immediately exclaim, "that a chaos of confused stones intermixed with briars and weeds, is much more characteristick of an abbey, and much more picturesque as to effect; and that any degree of order, is highly out of order." Let those who have seen the effect of neatness, and felt what I did on the sudden opening of the doors of Tintern abbey in Monmouthshire, determine this orderly dispute. And let those also who have viewed the majestic entrance to Ragland castle in the same county judge, "whether the total concealment by ivy of one of the grand machicolated towers, is not much to be regretted?" I need not apply to the artist, who by profession and experience is taught to view objects in their most advantageous point of view, nor to the man of taste, whose enlightened eye and good judgment naturally point out to him the beauties as well as the defects of nature, for their decision on this subject: for on impartial reflection, I am convinced their sentiments will be in unison with my own.

'From

'From this ruin, I entered the demesne of Lord Adair, and having crossed the river, visited another abbey, whose lofty turret renders it a conspicuous object. It resembles in a great measure the last, but is inferior as to its architectural decorations: it has several vacant sepulchral niches, and the stalls, which I have before styled confessionals, have oblong holes cut in them for the purpose of confession. The cloysters also are in a good state of preservation. I had not time to visit the ruins within the demesne adjoining the bridge. The grounds at Adair are flat, but well wooded and watered, and, like the generality of parks in Ireland, not kept with that neatness so peculiar to the seats of British subjects in England. Lord Adair is a great proprietor of ruins; having two inclosed within his park wall, and one on the immediate borders of it. What a beautiful and truly enviable appendage would they form, if judiciously curtailed of the over-luxuriant ivy that conceals their fine architectural decorations; if cleansed from the trees, weeds and briars that grow up within their naves, choirs, and cloysters; and how forcibly would the mind of the traveller be recalled to the history of past times, if the vacant sepulchral niches were filled with the recumbent effigies of monks, abbots and cross legged knights, habited in the proper *costume* of the times. Within the village is another ruin, which I imagine to have been the castle of the Earl of Desmond.'

Of this part of his tour, Sir Richard does not report very favourably.—Arrived at Killarney, he thus observes on the district which he had passed:

'Here ended a long and tedious journey of one hundred and sixty-five Irish miles, in which, few, I fear, except the lovers of monastic antiquities, will find much amusement or gratification. Though the roads are generally good, and the inns tolerable, the country is most uniformly uninteresting. A level surface, presenting a succession of bog, arable, and pasture lands, the latter much neglected; no hedge-rows, and a total want of wood, except in the immediate vicinity of some gentleman's seat, compose the evidence on behalf of this tract of country. But whilst the feeling heart views with pity the deplorable and filthy habitations of the peasants, swarming with a numerous, but apparently healthy population, it will observe with pleasure, the improving state of the towns and cities (Tullamore, Birr, Nenagh, Limerick, Tralee) and feel a distant hope, that their increasing prosperity may ultimately tend to alleviate the miseries of the poor, and render the situation of the peasants more comfortable.'

Sir Richard's narrative had before partaken something of the nature of his subject, but it is now inspired by the bewitching scenery which surrounds him. He says:

'Now, my readers, after having conducted them over a long and dreary tract of one hundred and sixty-five Irish miles, to the borders of this far-famed lake, the *Tempe* of Ireland, will naturally expect a detailed description of its beauties; but as it is equally out of the power of the pen or pencil to do them justice, I shall not venture upon an attempt where my failure would be certain.

'It

'It is a mortifying circumstance, that many of the finest views in nature, and which at first sight make the strongest impression upon the eyes and the imagination, should defy both the powers of imitation and description. I have particularly found the failure of the pencil in *lake* scenery; and have had cause to lament that my sketches, either on the lakes of Switzerland, Westmoreland, or Killarney, could convey little more than a general idea of the outline of the mountains and surrounding scenery. In short, nature in her court dress will not be copied; whilst in her humble cottage attire, she becomes less coy, and oftentimes assumes a greater degree of consequence, than at first sight she appears to merit. What pencil can give an adequate idea of the super-eminent beauties of the mountains and rocky scenery of Glenaa and Cromiglaun? can express the transient and fleeting effects of the clouds upon them, or trace their transparent reflections in the waters beneath? What pencil can imitate the varied tints of the numerous lychens, shrubs and plants that deck the rocky boundaries of these lakes, or give a faithful representation of the fantastic forms that the rocks assume? In the name of my brother artists, I will answer, none. The powers of the pen will fail equally in description. For when I say, that the mountains Tomies, Glenaa, and Turk, are finely wooded down to the water edge; that the river abounds with every variety that rock, trees, and water can produce; that the Eagle's Nest * towers up most majestically from its banks; that the surface of the Upper Lake is broken by numerous rocky islands, and boldly indented shores; that it is backed by an almost endless range of the most picturesque mountains; that "Hills o'er hills, and Alps o'er Alps ascend!" that the rocks which bound the lakes of Mucruss and the Lower Lake, have, by continual beating of the waves, assumed the most singular and fantastic forms, added to the most harmonious colouring; and that they are covered with arbutus, heaths, and the greatest variety of plants imaginable; shall I convey any idea of this enchanting scenery? I answer, no. The collected beauties of this favoured spot are so great, so varied, and so superior to any thing I have yet seen, either in Italy, Switzerland, or England, that they can neither be delineated nor described; to be *felt* they must be *seen*.

Segniùs irritant animos, demissa per aurem,
Quàm quæ sunt oculis subjecta fidelibus.

'Killarney however must not be passed over in silence; as some useful hints may be given to future tourists by one who is fully sensible of its beauties, though unequal to the task of describing them.'

He thus concludes his detail of the different views which seem to have so much charmed and delighted him:

'Strangers, on coming to Killarney, experience a great mortification in finding that the object of their attention is so far removed from the place of their residence; and that the shores of the lake are

* 'A mountain so called, from the circumstance of eagles making their nests upon it.'

not

not within the distance of a moderate walk *. Neither do I think that the regulations respecting boats, though at first sight very plausible, tend to the comfort of the tourist. Their prices are fixed; their number limited, and at the command of one individual; whereas if a general licence was given to keep boats on the lake, I am convinced that the public would be both better and more reasonably served. The true enthusiast, the lover of nature, and the artist, would wish, after having had a general introduction to the different lakes, to revisit them at his ease, and survey their manifold beauties in detail: but this, from want of small boats, he cannot do: he cannot at his pleasure ramble down to the lake, take his boat, and amuse himself for a few hours on its enchanting banks; the scheme and arrangement of each day must be preconcerted, the boat bespoken, the dinner ordered, &c. &c.; in short, difficulties and expence will ultimately exhaust the patience and the purse of even the most sanguine admirer of nature †.

'I have seen no spot more adapted for the school of a landscape artist than Killarney; and where he may study all the component parts of a fine picture with greater advantage. The rocks that bound the shores of Mucruss and the Lower Lake, with their harmonious tints, and luxuriant decoration of foliage, stand unrivalled, both in form and colouring. The character of the mountains is as grand and varied, as the lakes in which they reflect their rugged summits; and the inconstant state of the climate subjects each to the most sudden changes, and produces the most admirable effects of light and shade imaginable. Here, in short, in this western *Tempe*, the artist will find every thing he can possibly wish: the beautiful in the Lower, and Mucruss Lakes; the sublime in the Upper Lake; variety in the river that connects the lakes, and the savage in the mountains that form the Pass of Dunloe.'

Of Cork and its noble harbour, Sir Richard in course takes notice; and he informs us that

'The whole morning of the 24th of July was spent on board Mr.

'* The shores to the north-east of Ross castle, are flat and boggy; those to the south-east of it, command a beautiful view of Glenaa and Tomies in front; but being occupied by the villas of Mr. Herbert of Cahirnane, and of Mrs. Delaney, the public are deprived of those walks and enjoyments that the banks of this lake would otherwise afford.'

'† The plan mentioned by Mr. Arthur Young, in his Irish Tour, (vol. i. p. 459.) is admirable; and I am surprised it never has been adopted. He there recommends the building of a spacious hotel on the immediate shores of the lake, which should furnish to travellers every accommodation and comfort of an English Spa within doors, and all the necessaries for amusement without. This intelligent and observing author has devoted several pages to the description of Killarney and its environs, which are well worth the perusal of those who intend to visit them.'

Newenham's

Newenham's hooker *; and a more delightful, animated and novel water excursion was never experienced. The gentlemen residing near the harbour, have established a club; the members of which meet every Thursday during summer at a certain rendezvous. Each vessel bears the Admiral's flag in its turn, and on that day all the other vessels are subservient to the orders issued by its commander. Those orders are given by hoisting flags of different colours, and of which they have a great variety. Our host, Mr. Newenham, being Admiral for the day, our amusement and interest were much increased, by seeing minutely the mode of proceeding. Near the mouth of the harbour† a signal was given to chase, as far as Poor Head; and another to return to Monkstown, on which occasion every vessel endeavoured to make the best of its way to the destined goal. The numerous vessels manœuvering, tacking, and vying with each other, with their sails illuminated by a bright sunshine, formed the most picturesque scene imaginable, and which was much heightened by a stately frigate sailing out of the harbour in the midst of the smaller craft, and by the dismasted wrecks of two merchantmen, that had narrowly escaped the vengeance of a dreadful storm, and were seeking shelter in this noble port. This aquatic expedition, during which we made the circuit of a large part of the harbour, presented the different islands and shores to great advantage. The town of Cove is increasing rapidly in buildings and commerce, and from the superior advantages it possesses over Cork, bids fairly, in the course of time, to supplant it; for here the merchant can unload his cargo in the sight of his own storehouses; whereas all heavy vessels destined for Cork, are now obliged to unship them at the village of Passage; the River Lee not affording a sufficient depth of water to convey them to Cork.'

A general observation closes Sir Richard's interesting account of an aquatic excursion, which served to give variety to his tour:

'Though the scenery on the Blackwater, cannot by any means be compared with that on many of our rivers and æstuaries in England: either with the Wye, in Herefordshire, with the Dart in Devonshire, or the Tamar in Cornwall; I am inclined to think it cannot for the long continuance of twenty miles be surpassed, or even rivalled, by any other stream in Ireland. It affords some good subjects for the portfolio, of which the most striking and best adapted to the pencil, are those at Balinatray, Strankally, and Drumana; but all must yield to Lismore.'

'* The vessels so called are of a very particular construction: they sail well, are very safe, and excellently well adapted to water excursions.'

'† This noble harbour, in which the whole British navy could ride at anchor in safety, is about a mile wide at its opening, between *Ram Point* and *Dog's Nose*. *Poor Head* and *Cork Head* form two more distant boundaries of it. A survey of the whole harbour was made in 1801, by Admiral *Knight*, and is sold at *Cork*.'

The

The source of this river lies near the isle of Kerry, and it enters the sea in the county of Waterford.

At New Grange, near Slane, the author visited the celebrated subterraneous temple of that place, of which he gives this description;

'Its outward appearance is that of a large earthern *tumulus*, similar to those we see so frequently on the chalky hills of Wiltshire and Dorsetshire, but not so neat and uniform in its outline; it differs, however, from them, in having been surrounded by huge unshapen stones, erected in the same state as they were taken from their native quarry; some of which still remain in their original positions. It differs also from the generality of them in the West of England, by containing under its verdant surface, a subterraneous temple, constructed of the rudest materials, and certainly of the highest antiquity. Dr. Ledwich informs us, "that it was discovered in the year 1699, by a Mr. Campbell, who resided in the village of New Grange; who, observing stones under the green sod, carried much of them away, and at length arrived at a broad flat stone that covered the mouth of the gallery."

'Through this entrance, we ventured into the artificial cavern, having previously sent in a labouring man with candles. For a short space, the entrance is so low, that we could only gain admittance by crawling along on our bellies; but after passing under one of the side stones, that has fallen across the passage, the avenue becomes sufficiently high to admit a person at his full height. The area of this building resembles the upper part of a cross, as the avenue does the stem; there are three recesses, one facing the avenue or gallery, and one on each side; in the one to the right is a large stone vase, which antiquaries have denominated a *rock bason*: it is mentioned as having its sides fluted, but I could not distinguish any workmanship of the kind; I observed however a singularity in it, which is so evident, that I am surprised it did not arrest the attention of former travellers and writers. Within the excavated part of this large bason, are two circular cavities, along side of each other, about the size of a child's head: several also of the rude stones composing this recess, are decorated with a variety of devices, circular, zigzag, and diamond-shaped: some of this latter pattern seem to bear the marks of superior workmanship; the squares being indented. Many of the stones on each side of the *adit* have similar rude marks upon them, and one of them has spiral zigzags. Some antiquaries have carried their zeal so far, as to discover (in idea) *letters* on the stones, which they have attributed to the Phœnicians; whilst others have denominated them Ogham characters: those *marks* which I observed on many of the stones, bore very little resemblance to *letters*, and a great similarity to the ornaments I have found on the ancient British urns discovered under our *tumuli* in Wiltshire. I am inclined therefore to attribute this singular temple to some of the Celtic, or Belgic tribes, who poured in upon us from the Continent of Gaul, and peopled England, together with Wales, Scotland, and Ireland.

'In the opposite recess, there are the fragments of another rock bason; and some authors assert, (though, I believe, without much

will emerge with lustre, and present the same flattering prospect, time only can ascertain.'

Did, then, all the confusion and distraction which we have witnessed serve only to suspend actual good, and to render its return dubious?

ART. X. *Memoirs of Maria Antoinetta, Archduchess of Austria, Queen of France and Navarre;* including several important Periods of the French Revolution, from its Origin to the 16th of October 1793, the Day of her Majesty's Martyrdom; with a Narrative of the Trial and Martyrdom of Madame Elizabeth; the poisoning of Louis XVII. in the Temple; the Liberation of Madame Royale, Daughter of Louis XVI., and various subsequent Events. By Joseph Weber, Foster Brother of the Unfortunate Queen, formerly employed in the Department of the Finances of France, and now Pensioner of his Royal Highness the Duke Albert of Saxe-Teschen. Translated from the French, by R. C. Dallas, Esq. Vol. I. 8vo. pp. 472, sewed. Sold by the Author, 27, Leicester Square.

VERY different accounts have been given of the conduct and character of the exalted but unfortunate subject of the present work. Some have charged her with gross and open profligacy; others have been contented to impute to her those irregularities only which were but too common among the higher ranks in France; while a few have contended for the correctness of her private deportment. In this class stands the writer now before us; who, it cannot be disputed, had means of information not inferior to those of any of her panegyrists, or of her accusers. A great part of his life was spent near her person; he appears to have been honoured in a considerable degree with her regard, and to have mixed in her private societies; and though he writes under a strong bias, and his enthusiasm seems to acknowlege no bounds, his relations have a simplicity and a consistency which speak strongly in favour of their authenticity. In his pages, the actions of the ill fated Princess prove her to have been compassionate, placable, beneficent, and generous; an affectionate wife, a tender parent, and a gentle mistress. The attachment shewn to the Queen in adverse fortune, by those who had shared her protection in her prosperous days, is urged by the author as a proof of the fidelity of the picture which he has drawn of her; and in support also of this representation, he addresses to his readers the following interrogatory:

'She was (he tells us) the bosom friend of that Princess so virtuous, mild, and pure, who seemed to be an angel, stationed by Heaven

Heaven amidst the Royal Family to console them in the hours of affliction; the bosom friend of Madame Elizabeth, in whose face were united the Queen's beauty with the benignant features of her august brother. That Princess, of unblemished morals and exemplary piety, that celestial mind, was attached with the tenderest affection to MARIA-ANTOINETTA: will it ever in future be believed, that this adorable woman could have vowed and preserved the unalterable attachment she manifested for the Queen, had there been the slightest foundation for the least of the charges that have been advanced or insinuated by her enemies against her conduct? The constant friendship of Madame Elizabeth would be an answer to every calumny, a refutation of every libel, were it necessary to answer or refute them.'

The author's account of the origin and progress of the revolution is given in a neat and luminous manner, but we discover in it no new facts. We shall therefore pass it over, and confine our attention to a few of the incidents which are stated as occurring in the prosperous days of the Queen, and which preserve some of her characteristic traits.

In the subsequent extract, we are informed of the interest which her departure excited in her native city, and of the enthusiastic welcome with which she was received in her adopted country:

'The Archduchess left Vienna. The people all flew to the way she was to take; and at first their grief was dumb. She appeared; and was seen, her cheeks bathed in tears, lying back in her coach, covering her eyes sometimes with her handkerchief and sometimes with her hands; now and then putting her head out of the carriage, to take another look at the palace of her ancestors, which she was never more to enter; and making signs of regret and acknowledgment to the truly worthy people, who were pressing in crowds to bid her adieu. They now no longer answered with silent tears; the most piercing cries arose from every quarter. Men and women expressed their grief alike. The avenues as well as the streets of Vienna resounded with their cries; nor did they return home till the last horseman in her suite was out of sight, and then but to bewail with their families the common loss. The melancholy impression lasted for a long time; and long did the capital of Austria wear the appearance of a general mourning, instead of the hilarity of a marriage. Alas! already was the day marked in futurity when that mourning was to be a dreadful one!

'Every tribute of respect, all the charms of hope, all the intoxication of public love, attended the entrance of the daughter of MARIA-THERESA, the young and beautiful Dauphiness of France, on the French territory. On her way, she every where captivated all hearts. Nature, as was said by Madame Polignac, had formed MARIA-ANTOINNETTA for a throne. A majestic stature, a noble beauty, and a manner of holding her head difficult to describe, inspired respect. Her features, without being regular, possessed,

what was far superior, infinite grace. The clearness of her complexion set them off, and gave a dazzling lustre to her countenance. The most engaging manners still heightened all these charms; and, in the bloom of youth, the elegance and vivacity of her motions, with the frank and lively expression of a good heart and native wit, were particularly calculated to delight the French of those days. She charmed her husband, she charmed the King and all his family, the court and the town, the high and the low, each sex, all ranks, and all ages.'

The ensuing anecdote indicates elevation of mind, as well as a forgiving temper:

'The Marquis of Pontécoulant, Major of the Life-guards, had been so unfortunate in the lifetime of Louis XV. as to incur the displeasure of the Dauphiness. The cause was not a very serious one; but the Princess, resenting it with the hasty vivacity of youth, declared *she would never forget it*. The Marquis, who had not himself forgotten this declaration, no sooner beheld MARIA-ANTOINETTA seated on the throne, than he conceived himself likely to meet with some disgrace, and resolved to prevent it; for which purpose, he directly gave in his resignation to the Prince of Beauveau, Captain of the Guards, at the same time frankly giving him his reasons for so painful a procedure on his part, adding, that he would greatly regret being under the necessity of quitting the King's service; but if His Majesty would be pleased to employ him in some other way, he should be very happy. The Captain of the Guards perceiving the distress of the Major's mind, and well acquainted with his merits, took upon himself to present his resignation to the King; but, previously waiting upon the Queen, he represented to her the affliction with which the Marquis of Pontécoulant was overwhelmed, recounted the usefulness and number of his former services, and then concluded by asking what orders she would be pleased to give, with respect to what was to be done with the resignation. The sight alone of the Prince of Beauveau was sufficient to excite generosity in the heart of another, and that of MARIA-ANTOINETTA already fostered the principle in its fullest influence. "The Queen," said she, "remembers not the quarrels of the Dauphiness, and I now request that the Marquis of Pontécoulant will no longer recollect what I have blotted from my memory."

Another incident shews with what favour she was regarded at the time by the fickle Parisians;

'The Queen came to Paris to see the Play of Iphigenia in Aulis. The Emperor sate next to her at the theatre, and the Royal Family filled up the box. The audience received them with the liveliest testimonies of joy; but all this was trifling when compared to the transport which was excited by an incident in the piece. At that part in which the young and beauteous Iphigenia passes in triumph through the midst of the Grecian camp, a chorus of Thessalians exclaims,

Que d'attraits! Que de Majesté!
Que de graces! Que de beauté!
Chantons, célébrons notre reine.

Behold her beauteous and majestic form!
What grace divine our youthful Queen displays!
Loud swell the strain to celebrate her praise.

Scarcely were these words uttered when the allusion struck the minds of all. Not only were the eyes of the whole theatre turned towards the young and beautiful MARIA-ANTOINETTA; not only was every applauding hand directed towards the place she occupied, but even the chorus was encored, a thing unheard of in this drama. The actor, who performed the part of Achilles, overjoyed at seeing himself all at once made the organ of the sentiments of the French people, pointed directly to the Queen's box, repeating to his Thessalian followers,

Chantez, celebrez notre Reine.

The people in every part of the theatre stood up, and joined their voices with those of the actors. The Queen, who was standing, leaned upon her brother, entirely overcome by her sensibility, and the grateful pleasure that filled her breast; she endeavoured to withdraw herself from the homage so eagerly pressed upon her; and, although amid the confused sensations that rushed in upon her at once, she was incapable of giving expression to her feelings, she nevertheless succeeded most effectually in manifesting them to all, for not a gesture escaped her, not a tear fell from her eye, that did not contribute to augment the enthusiastic ardour with which her every motion was attended to. Her Brother, and the Princes of the Royal Family, bowed by turns to the audience, acknowledging the justice of their allusion; and then, turning to the Queen, congratulated her upon the splendid triumph she enjoyed, professing themselves delighted at the idea of adding to it by their presence. Along the passages, upon the stairs, and to the very door of the theatre, was this chorus repeated; every place rang with those favourite words,

Chantons, célébrons notre Reine.

What a moment must this have been for MARIA-ANTOINETTA! How deep must she have drunk of the cup of joy!'

A domestic scene next presents itself:

'Three hours after the birth of the Dauphin, three hundred couriers set off from Versailles, to bear the news to every part of the kingdom, and to all foreign courts. The capital was very soon informed of it. Scarcely was the cry of *a Dauphin, a Dauphin*, heard in the palace, ere it echoed through Versailles, made its way along the public roads, and resounded in every corner of Paris.

'The shops were instantly shut, every one rushed to the places of worship to offer up thanksgivings to Heaven; dances were formed in the open streets; alms were delivered to the poor; and prisoners were set at liberty. The King, transported with joy, gave the most ingenuous proofs of it to the Court and all his people. Like Henry IV.

he appeared at the windows with the child in his arms, shewing him to the crowd that flocked in repeated multitudes to shower their blessings upon it and the father. He received the deputations of sovereign courts, of municipalities, and of all the trading companies*. High and low, rich and poor, were all alike permitted to draw near to him with their felicitations; his happiness was the happiness of all, and the joy which he witnessed in others increased his own.

'The Queen, in the mean while, had not lost sight of what might be termed her favourite deed of piety, she had already sent to give freedom to an hundred women, who were confined in consequence of not being able to defray the expense of nursing their children; she yet, however, knew only that she was a mother, but was ignorant whether of a prince or princess. The King, with his wonted tender solicitude, had requested her to consent to remain ignorant of her infant's sex till the second day, fearful that joy or disappointment might have an equally bad effect upon her constitution; but, on the other hand the continuance of her anxiety might also be dangerous. At length, after having himself struggled for several hours with the secret, he found that he could no longer withstand the entreaties of the beloved of his soul. Seated on the bed near the Queen, he listened while she declared to him with the most enchanting complacency of manner, that if indeed her wish had always been for a son, it was a wish inspired by her anxiety for the commonweal, and the satisfaction of the King. So resigned did she appear, so determined to receive without a murmur whatever Heaven had given, and so perfectly convinced was she that it was a daughter, from the mysterious silence preserved, that the King could no longer contain himself; he rose, and called aloud to the attendants, *to bring M. the Dauphin to the Queen.* At these words the grateful—shall I say the happy? yes, that moment happiness was her's; the happy MARIA-ANTOINETTA raised herself up in the bed, and spread out her arms towards the King, when this august pair, locked in each other's embrace, mingled tears so full of rapture, that even the Dauphin was allowed to remain beside them for some minutes without being perceived.'

Another anecdote shews that this fascinating Princess must have been eminently amiable and charitable:

'* The King was very fond of mechanics, and his usual work of recreation was making of locks. The company of locksmiths, belonging to Versailles, came upon this happy occasion to pay their dutiful congratulations, presenting him at the same time with a production of their trade, which they denominated a *master-piece:* it was a secret lock, the King desired that he might be left to find out the secret himself. This he did; but at the instant that he touched the spring, there darted, from the centre of the lock, a *Dauphin* admirably worked in steel. The King was much delighted, and with a full heart declared *that the ingenious present of those worthy people gratified him much,* and with his own hands he made them a handsome remuneration.'

"It happened when Louis XV. was hunting in the forest of Fontainbleau, that a furious stag, having been several times wounded, leaped over the low wall of a little garden at Achere, and springing on a peasant, who was digging on the ground, thrust his horns into his bowels. Some of the neighbours, who saw the sad accident, finding that the poor gardener was expiring, ran to tell his wife, who was working in the fields, at the distance of a mile and a half from the place. The unhappy woman rent the air with her cries, and gave every mark of the most violent despair. The Dauphiness, who was passing in a chariot at the time, not far from the spot, in her way to the rendezvous of the chace, hearing the cries of the disconsolate woman, stopped her carriage, and darting from it, flew across the vineyard, to the assistance of the sufferer, whom she found in fits. She made her smell some hartshorn, and in the meanwhile enquired into the nature of the accident that had just happened; the poor woman, on recovering, found herself in the arms of the Dauphiness, who was weeping. This young Princess endeavoured, by every tender consideration which her heart could suggest, to console this victim of calamity, and gave her all the money her purse contained. When the Dauphin, the Count and Countess of Provence came up, they mingled their sympathy with her's, and followed the example of her bounty. She then ordered her carriage to the spot, and obliged the miserable woman to get in, with her child, and two other villagers; at the same time giving strict charge to one of her servants to carry the wife with all speed to her husband, and the poor child to its father, and then to return as quick as possible to give her an account of the state in which the wounded man was. Whilst the Dauphiness was waiting in all the agony of suspence for the footman's return, the King joined her, and, hearing what had happened, exclaimed—"What a shocking thing it would be if this "man should die; how shall we ever console his wife and child?"—"How otherwise, my dear father," replied the Dauphiness, "than "by striving to relieve their distress? for shall we not, by that means "in some degree lessen the bitterness of their lot!" The King immediately promised to give them a pension, and ordered his first surgeon to visit the wounded man every day, who, by such care, was at length restored to his family, to bless his illustrious benefactress."

In the following passage, a claim is urged in favour of the Queen, to which her right, we believe, is not generally known:

'France prides herself at present, and justly, on possessing the first Lyrical Theatre of Europe. The master-pieces of music with which the collection of the Royal Academy of Paris has been enriched for fifteen years past, secure it an incontestable superiority over those of all other capitals. This justice is paid to it by all travellers and people of taste. It would be very difficult, not to say impossible, to estimate the sums which this dramatic pre-eminence has drawn to Paris, and scattered over France, by the concourse of opulent strangers which it has contributed to bring or detain in the country. Now, it is a fact which every one must acknowledge, that the music of France, before the arrival of MARIA-ANTOINETTA, was semi-barba-

rous. This science was still in its infancy, while all the others had passed the period of their maturity. As soon as MARIA-ANTOINETTA had been at the Opera, she resolved to improve the national taste. To her it is, to her enlightened love of the Arts, that France is indebted for the revolution which was then effected in music. She it was who brought from Vienna to Paris, who encouraged, who protected against all cabals, the Chevalier Gluck, who had had the honour to give her lessons, and who was the first that could place the dagger of Melpomene in the hands of Euterpe. He gave to the serious Opera the true tone of Tragedy. Boileau said of the Opera of his day:

Jusqu'à *je vous hais*, tout s'y dit tendrement.
And e'en *I hate you* glides a tender strain.

A critique which, with very few exceptions, was still applicable to the Opera, as MARIA-ANTOINETTA found it at her arrival in France.' In a few years it felt her happy influence; and could Boileau have revisited the world, he would have found that my illustrious countryman, Gluck, as poetical in his music as Corneille and Racine were harmonious in their poetry, had in his Operas put in practice the precepts of the Legislator of Parnassus, and that at his touch, *each passion spoke its proper language.* MARIA-ANTOINETTA not only invited to Paris the genius who was the boast of Vienna, but also those excellent composers whose works were the delight of Italy. Piccini and Sacchini were desired and encouraged by MARIA-ANTOINETTA to come and and enrich the French stage. In this they succeeded, by following the path marked out by the German Orpheus; and if the competition of these three celebrated masters occasioned some warm disputes among the French, it at least proved useful to the art. 'In fact, it is to that fermentation, and to the discussions it produced, that the world are indebted for those master-pieces *Dido*, *Œdipus*, *Armida*, and *Alcestes*, which will remain for ever the glory of the Lyrical Theatre of Paris, and be lasting models for future artists. This is one of the permanent benefits which France has derived from MARIA-ANTOINETTA. As long as the French are sensible of the effects of harmony, of the charms of melody; as long as a taste for the beautiful prevails in France, it will be as impossible to forget the fifteen years reign of MARIA-ANTOINETTA, as it is now to forget the glorious age of Louis XIV.; and perhaps the favourites of Euterpe, in speaking of the period when *that magic spectacle in which poetry, dancing, and music combine a hundred pleasures in one*, attained its greatest glory, will one day call it *the Age* of MARIA-ANTOINETTA.'

Happy had it been for this high personage, for France, and for the world, had she confined herself to the cares, occupations, and scenes with which and in which she is here represented as busied: but unfortunately she was induced to interfere in public affairs, for which province she was totally unfit. This fact clearly appears from the present work, though it is but slightly touched.—The unpopularity of her later years is ascribed to the machinations of the Duke of Orleans, and

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to a most unfounded suspicion that she sacrificed the interest of France from affection to her brother. The hostility of the Duke is attributed to the Queen having discountenanced his profligate manners by refusing him admission to her parties at Versailles and Trianon, '*in which gaiety and sprightliness never intrenched on the forms of decency and propriety,*' and to the heterodox political principles which he had imbibed in his education, and in his visits to England.

Mr. Weber alludes to the famous affair of the necklace, without elucidating it; and though he confidently asserts the innocence of the Queen, and her total ignorance of the transaction, he omits to state the grounds on which his opinion is formed. He is more successful in vindicating his royal Mistress from the charge of betraying the interests of her country to family considerations. Indeed, of this accusation, so vehemently urged and so frequently reiterated by the demagogues of the revolution, we have never seen any thing approaching to proof; and it is in the highest degree improbable.

The parts of this work which relate to the Queen are very interesting; and the narrative of political affairs is only irksome because it has been so often told. As to the real *truth, the whole truth, and nothing but the truth,* respecting the ill-fated Maria Antoinetta, we suppose that we are not yet to obtain it. For us it is in course impossible to pronounce it, or to gain it even by comparing different accounts. We have readily inserted a number of those statements which are made in this volume by one who *must know something,* but perhaps *will not tell all;* and these relations, as we have already observed, and as our quotations prove, are highly honorable to the object of the writer's adoration. It is, however, obvious to remark that the admission of some virtues implies not the exclusion of all crimes; and that those feelings of the heart, which are here attributed to the late Queen of France, are not incompatible with that indulgence of the passions which has by others been ascribed to her. M. Weber's devotion has induced him to delineate a *Goddess,* and the malignity of political enemies has excited them to paint a *Dæmon.* The truth, as in other cases, most probably lies between the two extremes:

"*The web of our life is of a mingled yarn, good and ill together: our virtues would be proud, if our faults whipped them not; and our crimes would despair, if they were not cherished by our virtues.*"

SHAKSPEARE, *All's well that Ends well.*

ART. XI. *Dernieres Années du Regne & de la Vie*, &c. i. e. The latter Years of the Reign and Life of Louis XVI. By Francis Hue, one of the Gentlemen of the King's Bed Chamber; and appointed by this Prince, after the Tenth of August, to the Honor of attending his Person and the Royal Family. 8vo. pp. 542. 10s. 6d. Boards. De Boffe, &c. 1806. *

THE situation of M. Hue near the person of the late unfortunate French monarch, the selection of him by his royal master to attend him during his imprisonment in the Temple, the flattering though at the time highly dangerous distinction of being mentioned by him in his will, the farther honour of accompanying the Princess Royal at her own request on her departure from France, and the consideration which he enjoys in the court of Louis XVIII., strongly draw attention to the tragic but thread-bare tale which he undertakes to relate. Frequently as it has been repeated, the reader will here find incidents and circumstances, which place some of the particulars of it in a new and interesting light.

In his preface, M. Hue thus draws a picture of the situation of revolutionary France:

'The French people, so long the model for other nations, of whom one part was guilty, and the other plunged in the deepest consternation and terror, submitted to the yoke of the most vile tyrants. The greatness of their calamities was such as to deprive them of the faculty of feeling them; while the monsters who ruled were obliged, in order to support their accusation against kings, to go back to remote periods; and they exercised a tyranny more barbarous than any of which the annals of men make mention, and which pervaded France from one end to the other. Blinded or corrupted, the frantic multitude would have blood, always blood, and it intoxicated itself with the most pure blood of the country. Ferocious cries, the songs of cannibals, and hymns of death, resounded from all parts in honour of liberty. O God! What liberty!'

The author tells us that his work is a faithful narrative of facts, most of which have been so differently related as to leave the public in great uncertainty with regard to them;—facts which principally relate to the position, more or less difficult, in which the monarch found himself at the several periods of the Revolution.

If proofs of the good intentions and love of his people, which were possessed by Louis XVI., had been wanting, they would be sufficiently found in these pages; the mild and amiable virtues of Madame Elizabeth also here shine with fresh lustre; while traits are sketched which exhibit the Princess Royal and

* Of this work, also, a translation by Mr. Dallas is published.

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the Dauphin in a very advantageous light. The Queen herself is also ingeniously defended, and claims to our esteem and regard are preferred on her behalf.

In a conversation between the king and M. de Malesherbes, the former is introduced as thus speaking of his royal consort:

"If the French knew her value, if they knew to what degree of perfection our misfortunes have elevated her, they would reverence and love her; but before our calamities came upon us, her enemies and mine had the art of disseminating calumnies among the people, and of changing that affection which she so long enjoyed into hatred. You saw her on her first arrival at Court; she had scarcely advanced beyond her childhood; my grandmother and mother were no more; my aunts only remained, but their claims on her were different. Placed in the midst of a brilliant Court, near a woman whom intrigue retained there, the Dauphiness had before her the example of her pride and extravagance. What opinion must she have been led to form of her own power and rights, in whom so many claims united!

"To live in the society of the favourite was not proper for the Dauphiness. Thrown therefore into a sort of privacy, she adopted a manner of life which was free from etiquette and restraint; and this habit followed her to the throne. This plan, so new at Court, was too much adapted to my taste to meet with opposition from me. I was not yet aware how dangerous it is for monarchs to be seen too nearly. Familiarity prevents the respect which should belong to those who rule. At first, the public applauded this departure from antient usages, and afterward held it up as a crime.

"The Queen was desirous of having friends; the Princess de Lamballe was the person whom she most distinguished; and her conduct towards us in our misfortunes ratified the choice. The Countess Julia de Polignac also won her royal Mistress's favour, and became her friend. At the request of the Queen, I bestowed benefits on this lady's family which excited envy; and the Queen and her friend became objects of the most unfounded censure. They also imputed to her the love which she bore her brother as a crime, and asserted that she conveyed millions of money to him. They only calumniate her in order to render the people prepared to see her distruction. Her death is resolved. If they suffer her to live, they fear that she would find the means of avenging me. Unfortunate Princess! My marriage promised her a throne; to-day what a prospect is hers!" In pronouncing these words, the good monarch could not refrain from tears.'

Another conversation is also related, in which the Queen spoke her sentiments to the author, on occasion of the advances which the coalesced armies were making into the territories of France:

"Every thing convinces me," said she, "that I am to be separated from the King: but I hope that you will remain with him. Have you reflected what sentiments you ought, as a good Frenchman, always to express to him; sentiments which I have uniformly professed in his presence? State, when you have an opportunity of speaking

speaking to him alone, that impatience under our present chains ought never to extort from him any concession unworthy of his glory. There must be no dismemberment of France. Let no consideration mislead him in this matter. Let him not be terrified either on my sister's account or mine. Tell him that we shall prefer the longest confinement to having the smallest fortress given up. If Divine providence ever restores us to liberty, the king is determined for a short time to establish his residence at Strasburgh. This city may be tempted to renew its relations with Germany: but we must prevent it, and secure its fidelity."

'The tone,' adds M. Hue, 'with which her Majesty expressed herself, satisfied me that, in conjunctures of this kind, the daughter of Maria Theresa, the sister of Joseph and of Leopold, and the Aunt of Francis II., was now only the wife of the king of France, and the mother of the heir to the throne.'

We do not suspect the integrity of any man who was distinguished as M. Hue has been by Louis XVI.: but this conversation is so entirely calculated to remove certain imputations against the Queen, that it looks very much as if it were imagined *après coup*; and as in religion even good men have had recourse to pious frauds, why may not the same practice be adopted in politics?

The zeal and attachment of M. Hue are conspicuous in the solicitation which he made to the Committee of General Safety, for permission to share in the imprisonment of the Dauphin, in order to undertake the care of him: but the request was rejected, under the pretence that this office was vested in the commissaries of the Temple. On the eighth of June 1795, Louis XVII. died, after a lingering and very painful illness. He was buried in a church-yard in the suburb of St. Anthony; and only a few persons followed the procession. M. Hue states that his researches falsify the report that this young prince died by means of poison:

'It was from no feeling of humanity, however, (he adds) that this crime was not committed; indeed it would have been less heinous than the detestable plan which was adopted, that of bringing on his destruction by less offensive, but equally barbarous and effectual methods. The monsters who then tyrannized over France, and who were not ignorant of the lively interest excited by the lot of the young prince, were too good calculators to incur the unpopularity of cutting short his days by violent means. The plan which they adopted was, to annihilate his moral faculties by various inhuman devices, and by keeping him in constant terror. "If it should happen," said they, "that in some popular ferment the Parisians should betake themselves to the Temple in order to proclaim Louis XVII. king, we will shew them a little imbecile stupid figure, the sight of which will force them to renounce their project."—

'This prince (continues M. Hue.) had received from nature an exquisite exterior form, a mind far beyond his years, and the germs

of

of the greatest qualities. Young as he was, his repartees were remarked for their pointed and neat turns. One day, as he was preparing his lesson, he began to whistle; and he was reproved. The Queen entered, and joined in the reprimand. "Mama," replied he, "I repeated my lesson so ill that I whistled in derision of myself." Being one day in the garden of Bagatelle, carried away by his vivacity, he threw himself across a bush of roses. "Monseigneur," said I, while stopping him, "one of these thorns might deprive you of an eye, or wound your face;" he turned round, and looking at me with a lofty and firm air, he said, "thorny paths lead to glory."—The Abbé Davaux was his preceptor; and he had several opportunities of witnessing the great promise and sensibility of his pupil. The royal infant one day recalling to his mind a lesson in history, to which he had just been attending, under pretence of looking for something which he had lost, he lighted a lantern; and, while seeming to search for the missing object, he suddenly turned round, and taking the Abbé by the hand he said, "I am more fortunate than Diogenes, I have found a man."—After some absence from attendance on his lessons, the Abbé reminding him that they had left off with the three degrees of comparison, the positive, the comparative, and the superlative, and adding, "but you have forgotten them;"—"You mistake," replied the Dauphin; "and I will prove it to you: it is the positive when I say, *my Abbé is a good Abbé;* it is the comparative when I say, *my Abbé is better than other Abbés;* it is the superlative, (he added, while fixing his eyes on the Queen,) when I say, *Mama is the most tender and most kind of all Mamas.*" The illustrious parent took the child in her arms, pressed him to her bosom, and was unable to conceal her tears.'

It appears that M. Hue and the excellent Malesherbes were shut up in the same prison, and that their mutual regard for their late master led to intimacy and reciprocal confidence. The relations of the incomparable magistrate and statesman, which are here inserted, powerfully arrest attention, and add very materially to the interest of the volume.

M. de Malesherbes ascribes the indecision of the king to his over anxiety to make the better choice for the public interest.

"What a responsibility!" would he often say: "Each of my actions affects the lot of twenty-five millions of men!"—The king, (continued M. de M.) was highly gratified by my disdain for those grimaces which are regarded as accomplishments of behaviour, and which are often a mere cover for hollowness. "M. de Malesherbes," said he, "You and I expose ourselves to the ridicule of adhering to the manners of old times: but is not this ridicule preferable to the affected fine airs of the present day? This varnish frequently conceals the basest qualities."—The king was not ignorant of the pleasantries in which the youthful courtiers indulged at the expence of his manners: but he despised them. During my ministry, I never knew him sanction one superfluous expence. "Let us be," he would observe to his ministers, "thrifty dispensers of the public treasure. It

is

is the price of the sweat, and in some cases of the tears of my people." —Unhappily all his ministers did not partake of his sentiments.

"I was often struck with the high opinion which the king entertained of his nation. He felt a pride in naming and numbering the great men of whom it could boast. He ordered a collection to be made of their statues in the Gallery of the Louvre; and the best artists were employed to execute them. "I am desirous," said His Majesty to me, "of having before my eyes the images of those to whom France owes her glory. To view them every day will be to me an admonition and an enjoyment." The king had small casts of them distributed through his apartments."

This eminent magistrate seems to have entertained widely different sentiments from a late member of the English bar:

"I had scarcely taken my place as a minister before I attempted *to restore to the king the hearts of a portion of his subjects*, and to the Protestants the enjoyment of their civil rights. On this subject I had many conversations with him. Struck by the considerations which I submitted to him, "Yes," he would say, "I agree with you that humanity requires toleration. Persecution never converts; it only makes hypocrites and traitors. The gentleness which persuades is of more value than the severity which irritates. I do not desire that, for the simple fact of religious opinions, any Frenchman should be persecuted or punished. But the law, which determines the condition of Protestants, is a law of the state; Louis XIV. was the author of it; and our highest courts wish to maintain it. Let us not remove antient land-marks; for wisdom fixed them. Let us, above all, distrust the councils of a blind philanthropy."

'I had more than once remarked that, in the case of any changes proposed to the king, nothing had so much weight with him as his respect for antient institutions, and above all for the memory of Louis XIV. "Sire," replied I, "*times and circumstances require other measures.* That which was judged useful by Louis XIV. may be pernicious at this day. Besides, utility and policy are never at variance with justice." "Where then," answered the king, "is the harm done to justice? Is not the safety of the state the supreme law? For two hundred years, the wars of religion agitated France. Louis XIV., in removing from the great family a few of its turbulent members, desired to establish peace in its bosom. As a king, it was his duty. If the Protestants find my authority press them too hard, let them sell their possessions and go to other states: I do not hinder them: but is it justice to sacrifice to the well being of a few, the tranquillity of the great body of my subjects?"—In all my attempts, (continues this same excellent minister,) I could obtain nothing from the king in favour of the Protestants, but the suppression of pains and penalties. The Cardinal de Loménie, no doubt owing to the ascendancy of his rank and profession, was more fortunate; and, under his administration, the Protestants were restored to their civil rights. This favour claimed gratitude on their part; but you know, as well as I, that the king had no enemies more implacable."—

M. de

M. de Malesherbes might have added that the boon came too late; for it was not granted till the government was in a state of actual dissolution. Had it been conceded earlier, and had the good monarch set himself in time to repair the injustice of Louis XIV., he would have secured as his steady friends, in his declining fortunes, two millions of the most orderly, efficient, and respectable of the middle class of his subjects. It has never been represented by any of the writers on the French Revolution, that the bondage in which the House of Bourbon retained their Protestant subjects tended in any degree to increase and prolong its stability. Henry IV. established the civil rights of Protestants on the basis of law, and even invested them with royalties; and his reign, though short, was glorious. France never stood higher abroad, and was never in a more enviable and prosperous state, than under this magnanimous and tolerant king; whose prime minister, the incorrupt and estimable Sully, was a Protestant. Cardinal Richelieu, whose plan was to degrade the nobles, and to render the monarch absolute, stripped the Protestant body of its royalties, but left their civil rights untouched. Thus matters continued under the administration of Mazarin, and during the splendid part of the reign of Louis XIV. From the epoch in which that monarch, yielding to the councils of priests and mistresses, proscribed the religious privileges and civil rights of his Protestant subjects, is to be dated the decline of France; which increased progressively, till the awful period in which she was destined to become the scourge of the world, but the far more dire scourge of herself. If it be said that the Protestants were emancipated previously to the sad catastrophe, again we answer, that the measure came too late to have any salutary effect:—but will any one allege that the fall of the Bourbon family was hastened or aggravated by that event? It ought not to be forgotten, and singular as it may appear it is the fact, that the French Protestants, previously to the repeal of the Edict of Nantes, professed and preached up the doctrine of passive obedience, and were zealous adherents to the prerogative; while their opponents, the predominant Gallican clergy, in the Assembly of the States General of 1614, negatived the resolution which declared it unlawful to resist the royal authority. If the repeal of the Edict of Nantes, and their long subsequent bondage, made the Protestants change their sentiments, can it excite our wonder?

In France, the Protestants did not amount to at most above one twelfth of the whole population. In the United Kingdom of Great Britain and Ireland, the Catholics fall little, if at all short of one fourth of his Majesty's subjects, while a remaining fourth

is not of the dominant church. If, then, a proscription of men on account of their religion was attended with fatal effects in France, where their proportion was comparatively so small, and where all other persons were of the established church, who will say that in our own country such a proscription is a wise and a safe course? Ordinary statesmen regard the possession of power only, and look not beyond the moment: but the public, were it capable, ought to look into the future. From the errors which have plunged our neighbours into such an abyss of misery, let us endeavour to learn useful lessons for our own practice.

Our attention to the subject of this dialogue between the good monarch and his virtuous minister has carried us to a greater length than we intended, and precludes us from inserting any more of the curious anecdotes which the reader will here find chronologically arranged. They extend from 1788 to the end of the year 1795, when M. Hue left France in order to accompany the Princess Royal from Paris to Vienna, on her being released from the Temple. We have no ground for disputing the authenticity of the interesting particulars here related: but we are inclined to conjecture that they have been thrown into form by a greater master of composition than we should expect M. Hue to be. The sketches of leading characters, which occur in this volume, are executed in a superior style.

ART. XII. *The Exodiad*, a Poem. By the Authors of Calvary and Richard the First. 4to. pp. 224. 15s. Boards. Lackington and Co. 1807.

WE should mention it as a matter of some surprise that the *negative success* which, on the author's own confession, accompanied the publication of the poem intitled *Calvary*, had not discouraged Mr. Cumberland from attempts of a similar kind, were we not apprized of the peculiar reluctance of poets to derive instruction from the vulgar preceptress, *Experience*. It is, indeed, an instance of a *partnership* in *self*-delusion (if the phrase may be admitted,) that two gentlemen of taste and knowlege of the world should for a moment imagine that a work, like that before us, is calculated to administer pleasure to the lovers of poetry in this age of refined, and (to speak the language of the grocers) *double-refined* fastidiousness. Uncommon endowments of genius, united with singular address and felicity of contrivance, will ever be necessary in working up the relations of sacred writ into the form of an epic poem. Invention,

Invention, and the *licentia poetica*, are for the most part excluded; and if the narratives, with which we are familiar, are little more than rythmically paraphrased, the reader is dragged on rather than enticed, and in fact moves slower on the back of Pegasus than in the car of the historian. What peculiar interest is excited by measuring out the well-known phraseology of Scripture in lines of ten syllables, and occasionally interspersing it with Homeric similes, which appear only as patches of gaudy colours sewed on a plain vestment?

Possibly, it may be alleged by this *par nobile poetarum*, that their object was to invite the present generation to a serious survey of the sublime passages of sacred story; that by these means the wonders of Divine Providence might be deeply impressed on the mind; and that it was their ardent wish to consecrate the Epopee to the cause of Revelation, instead of suffering it to be engrossed by an idle and childish mythology.—For good meaning, then, we are ready to allow them the most ample credit: but mere good intention will not gratify in a poem. The *pulchra* and the *dulcia* must be displayed; or languor, if not absolute disgust, will ensue. It is therefore not difficult to predict the fate of the poem before us; and we are sorry to be under the necessity of giving it as our opinion, that the authors of the *Exodiad* (to borrow the words of the advertisement) have by its publication rather bequeathed a memorial of their friendship than left a monument of their fame. We honestly confess that we opened this volume with the expectation of finding its merits in point of composition superior to those which it it really possesses. Lest, however, we should be accused of any leaning to the side of severity, and the respectable authors should complain that our decision is unsupported by evidence, we shall extend our extracts to a greater length than otherwise we should have assigned to them.

The invocation, which exhibits the subject of the poem, is certainly not unhappily expressed:

'Of Israel, by Jehovah's mighty power
From long captivity redeem'd, with loss
And total overthrow of Egypt's host,
What time the chosen servant of the Lord
From Goshen to the land of promise led
Through the divided sea the ransom'd tribes,
Sing, heavenly Muse, and prop those mortal powers,
Which but for thy sustaining aid must sink
Under the weight of argument so vast,
Scenes so majestic, subject so sublime.'

After this address to the Muse, we enter on the business of the poem; which commences as soon as the tribes of Israel had passed the Red Sea and were in view of the desert. Moses who

who is called 'the *Legate* of Omnipotence,' arranges them under their proper leaders, offers a pious thanksgiving, and in an address to the people endeavours to allay their murmuring at the unpromising appearance of the country. Accents of discontent break forth from Korah; who, rebuked by Joshua, departs to his tent: after which, Moses, at the requisition of Aaron, thus recites the circumstances that accompanied his divine designation to his high office:

'As still my eyes
Were fix'd upon the mount, which now appear'd
To tremble from its base, as if inspir'd
By feelings new and undefinable,
My swelling heart with warm devotion glow'd.
When lo! direct in view a flaming bush
With sudden splendor blaz'd; the curling fire
Now shot on high, now spread on every hand,
Whilst in the midst entire the bush remain'd.
Kneeling and mute the prodigy I view'd,
When from the centre of the flaming mass
I heard a voice, that call'd me twice by name;
Obedient I replied; again the voice
Broke on my ear—'Approach not nigh,' it cried,
'Put off thy shoes, for holy is the ground,
On which thou standest; I, thy father's God,
Now present speak to thee'—To earth I bow'd,
And hid my face, to look on God afraid;
When thus the Lord—'Be sure that I have seen
Th' affliction of my people, and am come
To bring them forth from bondage, to a land
With milk and honey flowing; thou art he,
Whom I will send to Pharaoh to conduct
From out of Egypt my redeemed host'—
I, prostrate still, with fault'ring voice replied,
'Almighty Lord, of what account am I,
That I to Pharaoh's presence should repair,
And do this wond'rous thing—?' Again the Lord—
'I will be with thee, and upon this mount
Me shall ye worship, when I've brought you out'—
These gracious words my confidence renew'd,
And thus I ventur'd to enquire of God—
'Lord, when to Israel's children I shall come,
And shall announce these tidings, should they ask
Who is my sender, how shall I reply—?'
Again from out the fire I heard a voice
Distinct and awful—'Say, Jehovah sends thee,
That is my name, and in that name go forth,
And with the elders say to Egypt's king,
We are the servants of the living God,
And He hath met us. Grant us now to go
A journey of three days into the desart,
That we may sacrifice unto the Lord'—

All

All this is very closely copied from the sacred account of the calling of Moses: but into the copy not one atom of poetry is infused. It is more correct in point of rhythm than Zachary Boyd's singular version of the Scriptures, but in what else is it superior?

As the narrative advances, the poetry does not improve:

> 'Jacob's sons,
> Hard pinch'd with want, came begging to the doors
> Of Pharaoh, who for pity took them in.'

The conference between Korah, Dathan, and Abiram, is rather more animated: but is the apostrophe to father Nile in character with an Israelite?—Korah thus vents his rage against Moses:

> 'Heav'n guard my faith
> From such unvouch'd assertions! Sure I am
> His whole life is a fable from the time,
> When launch'd and floating on his ozier raft,
> A wailing infant, he was drawn to land
> By Pharaoh's daughter, and thence Moses call'd:
> Nor did she only name him, but adopt
> And train him as her son—Oh father Nile,
> What secrets hast thou witness'd in thy course!
> Who but can spy a preconcerted plot,
> Where Jochebed but play'd the mother's part,
> To screen the frailty of the Memphian dame?
> Take him, Osiris! He is all thine own.
> Cradled in artifice, and early school'd
> In all the mystery of Egyptian lore,
> Behold a man made perfect in deceit!
> Trace him through all the mazes of his craft,
> And who can doubt, meek-seeming as he is,
> What mighty projects of ambition breed
> And *bourgeon* in his heart? When Pharaoh died—
> Now mark his policy—protection fail'd,
> And Israel groan'd in bondage; he who lov'd
> Nor toil nor slavery, fled to Midian's land,
> And providently deem'd it easier task
> To tend the flock of Jethro, than to share
> The stripes and pains and drudgery we endur'd:
> Peaceful were all his days, his nights secure,
> Ours was the labour, his was the repose,
> If in his bosom, whom ambition haunts,
> Peace and repose can harbour; for ev'n there,
> Where all was solitude, and other cares,
> Save for his flock in charge, Moses had none,
> Strange voices, issuing from the midst of flames,
> On Horeb feign'd or fancied to be heard,
> Warn'd him to Egypt: on this plea he came,
> Vaunting his high commission from that power,

Whose sacred name, so treating, he profanes:
If this to doubt be sin, whilst yet it rests
Upon his sole averment, of all men
I am most guilty.'

An account is given, in the second book, of that part of Exodus which extends from the arrival of the tribes at Marah to the defeat and death of Amalek.

The miracle at Marah is accompanied by the following speech from Moses:

" Approach, he loudly cry'd,
With lively faith approach and quench your thirst!"
Then pluck'd a bough from an o'erhanging tree,
And cast it on the waters—" Lo! 'tis done,
Again he cried, the miracle's complete."

We have next this literal detail of the supply of Manna:

' Next morning with the first return of light,
Behold, the ground about the camp was strew'd
With what appear'd like honey-dew congeal'd,
Sweet to the taste, substantial, silv'ry-white,
In fashion like the coriander seed,
And as the hoar frost small; this when they saw,
They wist not what it was, and wond'ring cried—
'Tis manna—Strait from Moses came the word—
" 'Tis the Lord's bread: let him, that hungers, eat:
Bring forth your omers, fill them to the brim;
He, that o'erflows, shall nought superfluous gain,
And he, that gathers little, shall not lack:
Let no man leave of it, for day by day
God will provide, and all that ye reserve
Corruption shall defile."—So Moses spake,
And God was glorified, and Israel sav'd.'

Book III. terminates with the ten commandments put into blank verse; and here it would be cruel to withhold a specimen from the reader:

' I am the Lord thy God, which brought thee out,
And from the house of bondage set thee free:
Other than Me no God shalt thou confess.'
' Thou shalt not grave an image to thyself,
In form and fashion like to aught thou see'st,
In Heav'n above, or in the earth beneath,
Or in the watery depths below the earth.
To these thou shalt not bow thyself, nor make
The work of thine own hands to be a god:
For I the Lord am jealous, and my wrath
To third and fourth descendants will pursue
Apostacy paternal; but of those,
Who love and serve me, thousands shall receive
My mercy for the righteous father's sake.'

' Take

'Take not God's name in vain; for if thou dost,
Thy God will not acquit thee of the guilt.'

In the fourth book, we have a little invention and machinery. Korah flies to the desart, and invokes an evil spirit, which appears to him. This is the most poetical part of the whole: but it reminds us too much of Faustus selling himself to the Devil:

'Dark o'er the desart fell the shades of night,
And thick'ning vapours shrouded the pale stars,
When Korah, wand'ring wild, like one distraught,
Or him that walks in sleep, with felon step
Had pass'd the sandy waste, and now, immers'd
In deeper shade, he found his path beset
With crags and tangling bushes intermixt;
For at the mountain's base he had arriv'd.
Here, in a solitude, whose gloom inspir'd
Horrors congenial with his desperate thoughts,
He stopp'd and stood; then, as the swelling tide
Of recollection rush'd upon his mind,
Thus, mingling groans with words, and tears with rage,
The dire effusions of his soul burst forth.
"Why did the Maker call me into life?
Why waste His workmanship upon my clay,
And store it with perceptions, senses, thoughts
And understanding, for no other use
But to sum up my mis'ry's vast amount?
When he makes wretched, why not make me base,
Dull and irrational? Ah, why erect
This tyranny of conscience in my heart,
Which to avoid, to these unhallow'd rocks,
That never echo'd God's tremendous name,
Madd'ning I fly, and call the dæmons up
To wrap me in such horrors, as may blast
The eye, that does but glance upon my shame?
The Good Pow'r casts me from him; whither now,
But to the evil shall a wretch resort?
Whom shall I call? No more of Egypt's gods!
With them there is no refuge, no support;
They have been tried; their feeble aid has fail'd.
Esau was high in honour and renown:
When Jacob's race were slaves, he d'alt out crowns
And kingdoms to his sons: Esau had gods,
Thought not of Abram's choice; and though the sword
Hath glanc'd on Amalek, still Chemos reigns
O'er the unconquer'd nations of the south.
If then thou art a god, and hast an ear,
Chemos, thou God of Esau, list to me!
I ask not death, for that I can command,
And death brings no revenge: I court thee not
For aught this world can give, and only wish

These Abramites to feel what Korah feels,
Shame, disappointment, phrensy and despair.
Let them like me go forth, like me invoke
Thee from thy central cavern to arise,
And meet them in this desolated waste;
Then, if thou hast the virtue of a fiend,
Turn their vain pray'r to mock'ry, and insult
Their vile apostacy, as dæmon should."—
'Thus as he rav'd blaspheming he perceiv'd
A vaporous light of pale and livid hue,
Descending from the mountain, till at length,
Alighting on his path, it led him on
To a rude altar, chissel'd from the rock,
And, resting there, discover'd to his view
This writing, deep engrav'd upon the stone—
"To Chemos, lord and light of all the earth,
Esau, when journeying from Beer-sheba, built
This altar. Hither let the wretched fly,
Approach and be at peace! So Chemos wills."—
'Pondering the wond'rous legend Korah stood,
When from behind the altar there arose
What seem'd a cloud, but more than cloud condense,
Though insubstantial, formless, undefin'd;
Trembling he gaz'd, and whilst he gaz'd, behold!
The pillar'd mist dissolving took the shape
And human features of an ancient man,
White bearded to the girdle: tall it stood,
And o'er its mantled shoulders seem'd to wear
A lion's shagged hide; whilst as it rose,
The flame, that heretofore had faintly play'd
About the altar, brighten'd and became
Intense and fiery red—Rooted with fear,
Depriv'd of speech and motion, Korah stood,
And thus at length the ghastly vision spake.—
"Son of Affliction, what thou readest there,
If rightly thou interpretest the text,
And dost believe in that transcendant power
Who offers thee this comfort, be thy grief
Deep as it may, however great thy sin,
Trusting in Chemos, from the galling yoke
Of a vext conscience thou shalt be releas'd,
And what thy heart desires, thy hand shall reach."—

After a conference, Korah submits to the wishes of the Dæmon:

"'Tis well! the dæmon cried; thou art mine own;
And, as the night now deepens on the waste,
And thou hast far to travel, to thy tent
Swiftly I'll waft thee on the moment's wing
As in a dream."—This said, by magic spell
He caught the soul-surrendered caitiff up,
And laid him on his couch, unseen of all.'

We have finished with the most favourable specimens of the whole performance: but they will not obliterate the impression which must be made on readers of taste by the preceding extracts; and it is scarcely possible that Sir James Bland Burges and Mr. Cumberland should be encouraged to continue their partnership in the *Exodiad*, though they state that they have made much progress in the remaining four books.

MONTHLY CATALOGUE,

For SEPTEMBER, 1807.

AMERICAN AFFAIRS.

Art. 13. *Concessions to America the Bane of Britain*; or the Cause of the present distressed Situation of the British Colonial and Shipping Interests explained, and the proper Remedy suggested. 8vo. 2s. Richardsons, &c. 1807.

THIS advocate for the West India planters paints in lively colours the hardships under which they at present labour, and supports his statements by numerous facts. He complains that, while our sugar colonies are oppressed by the most ruinous restrictions, and while the market for sugar is overstocked, and the wholesale price is little more than half that which is necessary to indemnify the planter for the bare cost of raising it, our enemies are supplied from their colonies on advantageous terms, by means of a neutral power (American,) which, without being herself mistress of a single colony, now imports more West India produce from the colonies of our enemies, than is made in all those which are annexed to the crown of Great Britain. It is then argued that, unless some measures of relief are extended to our colonies, they must be driven to the necessity of raising provisions instead of produce. To avert this impending evil, and others immediately connected with it, our Government is urged to make a change in the present system respecting neutrals, and to prohibit the Americans from being carriers for our enemies; or to request them to carry the commerce of our colonies also, that we may receive their produce in Europe at peace-freights and peace-premiums of insurance.

Should it be alleged that a war between Great Britain and the United States must be the consequence of our issuing an absolute order, prohibiting America from re-exporting any colonial produce to Europe, this author replies that her hostility would be less formidable to us than her present neutrality. We admit with him that the West Indian planters labour under present hardships: but we cannot be of opinion that a war with America would afford the best means of removing them. Our ministers (we trust) will throw their thoughts wider than the limited range of this writer, and suffer other matters to enter into their consideration of peace or war, besides the counting-house speculations of the merchant.

AGRICULTURE.

Art. 14. *Observations on the Mildew*, suggested by the Queries of Mr. Arthur Young. By John Egremont, Esq. 8vo. 1s. 6d. Hatchard.

Mr. Egremont coincides with us in opinion respecting the origin of this disease, which he considers to be principally atmospheric, or to be chiefly produced by great and sudden transitions of cold and heat, moisture and dryness. In conformity with this sentiment, he thinks (as we have always done) that the fungus is the *consequence*, not the *cause*, of the mischief, and rejects the theory maintained in Sir Joseph Banks's treatise on the Blight. The following fact is adduced in justification of this hypothesis: 'Travelling in the afternoon on the 11th of July, 1804, I found it so extremely cold, as to induce a belief that the thermometer would have been near the freezing point in the shade. The day following was much warmer, and for some days after the heat kept increasing: on the 16th, 17th, and 18th, it was intolerably hot. Within about a week from that time the disease made its appearance.' We recommend this pamphlet to the perusal of the agricultural reader, who will find the author to possess a clear and philosophical mind.

Art. 15. *Observations respecting the Grub:* A paper read at the Holderness Agricultural Society. By William Stickney, of Ridgemont, in Holderness; and published by the Society. 2d Edition. 8vo. 1s. 6d. Harding.

The Grub here noticed produces the fly commonly known by the names of *Tom Taylor*, *Harry Longlegs*, or *Father Longlegs*, and belongs to the genus *Tipula*. Mr. S. presented the Society with specimens of this insect in its fly, egg, grub, and aurelia states, though it is only as a grub that it is injurious to the farmer. It does not appear that lime will destroy it: but rooks are of singular use in this hostility.

EAST-INDIA AFFAIRS.

Art. 16. *A Letter from Sir Philip Francis, K. B. to Lord Viscount Howick*, on the State of the East India Company. 8vo. 1s. Ridgway. 1807.

If writing with perspicuity and ability be any proof of competence to fill a high situation, the gentleman from whose pen this pamphlet comes has a better title to office than any who have lately discussed the affairs of India; and if this were any test, we should feel regret that popular clamour, and the perverseness of the Leadenhall sovereigns, deprived the empire of the services of a very upright and well informed functionary. Sir Philip perseveres in his resolution to withdraw himself from the discussion of political questions purely and properly Indian; and his object in the present instance is, he says, only to prevent the finances of Britain from being ruined by those of India.—We are told that the Company, in last March, made out a balance in their favour of upwards of twelve millions: but the author is not satisfied with this statement; and he contends

contends that it ought to be inquired whether the Company's capital, which the corporation holds for the public, and which amounts to nearly eight millions, ought not to be debited against this account: whether they do not reckon nearly two millions and a half as due from government, for which they have received three millions; whether the India house and their warehouses are worth the sum at which they rate them, which is more than a million; and whether their annuities in the funds are valued at par, or at the market price?

Sir Philip complains of the Company not having paid the annual half million stipulated in their last charter; and he censures the resolution of the proprietors to allow a dividend of ten and a half per cent, while they were ignorant of the state of their finances abroad.

'The power of parliament,' adds the author, 'to distribute or even to waste the property of their constituents has been too long established by practice to admit of a dispute. But has the House of Commons a moral right, does it possess a constitutional competence, does it fall within the limits of any rational idea of the trust reposed in them, to feed the wants, and support the existence of a mercantile corporation out of the public purse? and if the right to do so were as clear as the power, the doing it would have no other effect than to put off for a short period the declared insolvency of the East India Company.'—He farther states that, in the present circumstances of the Company, the House of Commons cannot, without a breach of trust, connive at their borrowing money.

POETRY.

ART. 17. *The Britanniad*, or the Choice of Ministers, written in 1806. The *Hiberniad*, or the Change of Ministers, written in 1807. A satirical Poem in two Parts. 4to. 2s. 6d. Stockdale, junior.

Surely this gentleman never asked himself the question *quid valeant humeri?* or he would not, with his moderate poetical talents, have undertaken a satirical poem which requires the combination of peculiar skill and energy. Poor Britannia never poured forth oratory less inspired than this rhiming reporter publishes under her name. She is made to say, in recommending unanimity to the people of England, Scotland, and Ireland:

> 'But altogether joining in one whole
> Each is to each as body is to soul—
> Our civil Trinity of three in one
> Next to our sacred Trinity alone—
> By Union sav'd, from Union never swerve;
> Each minister, each man, strain ev'ry nerve,—'

In the second part, the author tells us that he 'seeks a patriot's more than poet's name;' and we are ready to concede to him the former, provided he will renounce the latter; for, though the following advice be very sound sense, it is not given in language which would pass current on Parnassus:

'And live, or die, as Christians liv'd and died—
In fear of God, in honour to the King,
In charity to all and ev'ry thing.
But most of all, in your own conscience strong
Never the consciences of others wrong.
Beware of persecution, 'tis the path,
By temp'ral vengeance, to eternal wrath.
If we must suffer, or must offer wrong
Doubt we which of the two to rank among!
The persecuted can but suffer here.
The persecutors must for ever fear.'

This writer's sentiments respecting the late change in Administration may be collected from the following hobbling lines:

'Was it disloyalty then? No such thing—
The Church was not in danger, nor the King—
Excuses, second causes these at most,
GRENVILLE, when PITT you lost, yourself you lost.'

Our readers would, no doubt, lose all patience if we gave them any more specimens.

Art. 18. *Trafalgarls Pugna:* the Battle of Trafalgar, a Latin Poem: with a literal Translation in English Prose. By Juvenis. 4to. Pamphlet. Printed at York.

As a juvenile attempt, this poem may be intitled to praise. We are aware of the difficulty of finding classical terms adapted to the modern mode of rigging and fighting ships; but we are rather surprised that the literary gentlemen, to whom it is said that this poem was first shewn, did not object to the phrase *cornua navis* for 'the yard arms.' Virgil has employed *cornua antennarum* to denote the extremities of the yards to which certain hooks were affixed, and for which reason Lucan calls them *Cerrauchi.*—Juvenis prides himself on not having been under the necessity of inserting a single line from any author whatever: but he has taken, with a little alteration, Virgil's description of the two Scipios, "*duo fulmina belli,*" and has applied it (not unhappily,) to Lords Nelson and Collingwood. His line is

'*Ambo in honore pares, ambo duo fulmina pugnâ.*

The recurrence of the word *undique* in the same place of the line, within twelve verses, would be scarcely allowable even in a school exersise. On the whole, however, the subject is impressively exhibited, and the lines have an easy flow.

We do not comprehend the meaning of the directions to the artists for the construction of Nelson's monument; nor what can be understood by 'a Golden *circle* exhibiting at the four *corners* the profile of the admiral.'

Art. 19. *An Olio!* by F. S. A. 4to. Pamphlet. Printed at Bath.

This *delicate* little poem having been appended by the author to the Temple of Cloacina, a flaming representation of which is exhibited in a vignette in the title-page, we shall not remove it from the sanctuary

sanctuary of the goddess, but leave it to be *fundamentally* reviewed, as occasions may serve, by her *sedate* votaries.

Art. 20. *The Swiss Exile*, a Poem. By Shirley Palmer. 4to. pp. 20. 3s. 6d. sewed. Longman and Co.

A frontispiece, by Medland, and the spirit of patriotism which pervades this effusion, are more deserving of commendation than its poetical qualities. The latter, however, are far from contemptible, if we reflect that the author, when he consigned it to the public, had but just completed his eighteenth year, and could allot to its composition only a 'few, short, and uncertain intervals of relaxation, from the duties of a most arduous and fatiguing profession.'

We quote two stanzas from the Exile's prayer.

'Now to England I journey—She—Freedom's delight—
Shall shelter, from Switzerland's Tyrant, my head;
For her shall this arm be stretch'd forth in the fight,
And this heart's purple Stream be exultingly shed.'

'O! thou Mighty in battle! avenge her just cause,
With her fleets go Thou forth—With her armies advance
Bless her zeal in defence of her Sovereign, and Laws,
And her efforts to crush the usurper of France!'

Ainsi soit-il!

Art. 21. *Turf-House*, a Poem; founded on the Success of William Pearce, a poor Man, who reclaimed twelve Acres of Swamp to Cultivation and Fertility, for which he received the Silver Medal and Fifteen Guineas from the Society for the Encouragement of Arts, &c. With an Appendix containing the Particulars of the interesting Fact. 8vo. 1s. 6d. Bagster.

'Writhing Invention' may writhe and wriggle a long time, before it could fix on a subject more unpromising for poetry, either in blank verse or in rhime, than the title of this compostion as it first presents itself. The author might have named his poem *The Cottage of Turf*: but, to have been more truly *descriptive*, it should have been intitled, *The Contrast, or a Poor Poet's abortive Lines on a poor Agriculturist's successful Labour*. Had not William Pearce known better how to cultivate wastes than this writer to cultivate the Muse, he would never have obtained a silver medal and fifteen guineas. 'Intention pure' we concede to him; and in loving the arts of peace rather than those of war, and wishing

'To raise the steps of agriculture's throne
And make the empire of the plough ascendant,'

he displays virtuous sentiment: but as for poetic skill, he merits no praise from the critic. As he 'anticipates his condemnation,' we hope that the sentence will not overwhelm him.

Art. 22. *An Essay on Nature*. By Henry Barwick, Officer of Excise, Stanstead, near Hertford, Herts. 12mo. 1s. Button.

'And who admires not all the various forms
Prolific nature generates in swarms?'

Mr. Barwick's

Mr. Barwick's admiration of nature may not be called in question; but we are persuaded that, had the late venerable Marquis Townshend perused the poem which by permission is here dedicated to him, he would have advised the author to admire in silence. In good truth, this gentleman may be duly commissioned to carry His Majesty's inkhorn, but he has not dipt his pen in the Helliconian fount.

LAW.

Art. 23. *The Law of Charitable Uses,* as laid down and digested By George Duke, Esq. in 1679, together with the learned Readings of Sir Francis Moore, printed from his own Manuscript. To which is now added, the Law of Mortmain, as established by the Statute of 9 George II c. 36. The whole continued to the present Time. Enlightened by an Abridgment of all the adjudged Cases, particularly adapted to the Use of every Professor of the Law, as well as all Bishops, Cathedrals, Colleges, Parishes, and all Corporations, Ecclesiastical as well as Civil: and all Eleemosynary Foundations. By Richard Whalley Bridgman, Esq. Author of the Analytical Digest in Equity, &c. 8vo. pp. 689. 19s. Boards. Clarke.

We are informed by Mr. Bridgman that this edition of Mr. Duke's valuable work is owing to a conversation which Mr. B held with the late Mr. Justice Buller, and the high opinion of its authority which was expressed by that acute and learned judge. Mr. B. was thus induced to sit down to republish the Law of Charitable Uses, with a continuation of all the cases determined subsequently to its first appearance; adding to it the History of Mortmain, and a statement of the law on that subject as established by the statute of 9 Geo. II. c. 36.

The editor adds, 'that it has been frequently regretted that a book of the acknowledged merit of the present, affording abundant information to every Diocesan, to the members of every cathedral, college, corporation, parish, and every eleemosynary foundation (whether pub ic or private) within His Majesty's dominions, and to every conveyancer, and solicitor employed to prepare devises and bequests to charitable purposes, should never have been modernized, and continued to the present day.' It was to supply this defect that Mr. Bridgman engaged in the labours of which we have here the result: they bear that character for diligence, judgment, and correctness, which belongs to the former exertions of the editor in the same department; and therefore we regard him as having, by the present publication, laid the profession and the various descriptions of persons before enumerated under considerable obligations. We must, however, apprize our readers that the views taken of the subject, by both author and editor, are principally confined to alienations to charitable uses.

Art. 24. *A Detail of the Duties of a Deputy Judge Advocate;* with Precedents of Forms of the various Documents, used in summoning, assembling, and holding a Naval Court Martial; with the proceedings thereof, to the passing of Sentence; also Records of Sentences,

Sentences, with Cases and Opinions on Special Points. By Robert Liddel, one of the Senior Pursers in His Majesty's Navy. Folio. pp. 155. 14s Boards. Wilkie and Robinson.

Mr Liddel remarks in his preface 'that the origin and history of Naval Courts Martial, together with the natures of charges, crimes, and evidence, having employed the pens of two of the seniors in the author's department of His Majesty's Naval Service, he presumes it is reserved for him to attempt an exemplification of the formalities by which such Courts Martial are conducted.' He admits, however, that much has already been written on the subject, and that 'the Duties of an Officiating Judge Advocate have been treated of:' but he thinks that they have not been displayed 'in that diffuse and practical way in which he has treated the subject in the following sheets: in which he trusts he has exhibited the several parts of that duty, and their connection, so clearly as to impress the subject on the mind of the reader in such way as to render him, if at all conversant with the Naval Service of his Country, at once capable of officiating as Judge Advocate, with ease and accuracy.'

Mr. L. concludes by soliciting that patronage which we think his work deserves: since it has the advantage of proceeding from a man of experience, it appears to have been compiled with care, and the statements are perspicuous.

RELIGIOUS.

Art. 25. *The Young Person's Assistant in reading the Old Testament;* in a Series of Letters from a Mother to her Children, relative to Divine Truth. By Mrs. Dawbarn. 8vo. 2s. 6d. Printed at Wisbech.

Do we act fairly and ingenuously by young persons, when, under the pretext of giving them some assistance in understanding the Scriptures, we endeavour to mould their views to the shape and size of our own prejudices? Mrs. Dawbarn cautions her children against being 'led away by education-principles;' and if they were capable, they ought to apply this good advice in the perusal of their mother's book: but it would have been better if the parent herself had taken this hint, and remembered that the young are (according to the apostolic rule) to be "fed with milk, and not with strong meat." Let them be assisted in understanding the plain and historical parts of Scripture, and let Mrs. Dawbarn extract from Shuckford, Prideaux, Collyer, Calmet, &c. for their information: but in the execution of such a compilation, let her infuse the least possible mixture of controversial divinity, reserving it for their riper years to form opinions on abstruse points. If we are correct in this principle, the pamphlet before us is not calculated for a plan of rational and ingenuous education, but is fitted rather for the Schools than for childsen at school. In other respects also Mrs. D. appears to have exceeded her province; and her attempt at a Scripture Exposition has seduced her beyond her depth. What she means by 'John having taken the word *Mimra* from the Targums,' we know not. Mrs. D. has endeavoured to draw a bow to which her strength was unequal.

Art.

Art. 26. *The Unitarian Doctrine, that "Jesus Christ is a mere Man, in all Respects like unto other Men and no more," completely refuted:* being a friendly and candid Address to Unitarians in general; and also a particular Reply to some late Publications by the Rev. T. Belsham, Mr. Wright, &c. &c. proving their Doctrines concerning Jesus Christ to be totally unscriptural, subversive of true Christianity, and most dishonourable to the Redeemer and Saviour of Men, who is herein proved to be the only God of Heaven and Earth. By the Rev. J. Proud, Minister of York-Street Chapel, St. James's Square, Westminster. 8vo. 2s. Hatchard, &c.

Think not, gentle reader, that Mr. Proud here so heroically takes the field against the whole host of Unitarians, and provokes their Goliahs to single combat, instigated by zeal in support of the old Trinitarian hypothesis: he has no such motive: for a Trinity of his own he brandishes his goose quill: but, if we know any thing of the merits of this controversy, ordinary Trinitarians will be as little inclined to join his standard as even Unitarians. According to him, 'the Divine Trinity, under the name of Father, Son, and Holy Spirit, are neither more nor less than THREE ESSENTIALS OF ONE GOD. The general essentials of any one man are his *soul*, his *body*, and his *operations*; and that these three constitute *one* essence is evident from this circumstance, that one existeth by derivation from the other. That these *three essentials*, viz. body, soul and operation, *essence*, *form*, and *operation*, did and do exist in the Lord, God, and Saviour, must be acknowledged.'

To this explanation, which is so very clear to Mr. Proud, few will be able to subscribe. If operations must be considered as making a part of the essence of a being, the labours of Hercules will form a part of his Essence; or to speak more seriously and more directly to the purpose, if the operations of the Deity are a part of his Essence, the material world must be a part of the Divine Nature. We excuse ourselves from the useless task of directly combating this singular tenet.

Since one Hell has not been sufficient to keep His Majesty's refractory subjects in order, Mr. Proud advertises a plurality of *Hells*: but if he does not succeed better with his terrifics than with his arguments, our Judges will not find the Calendars at the Assizes less heavy than usual, in consequence of his declarations.

POLITICS.

Art. 27. *Thoughts on the Value, to Great Britain, of Commerce in general;* and on the Value and Importance of the Colonial Trade in particular. By Charles Bosanquet, Esq. Crown 8vo. pp. 83. 2s. Richardson.

It is the opinion of Mr. Bosanquet, that the benefits which commerce bestows on Great Britain flow from its tendency to raise its population beyond that amount which the mere cultivation of the land would subsist, to supply hands for our navy, and to add to the public revenue. In the present state of Europe, he maintains that our safety requires that our population should be as large as possible; and

and that our commerce has this tendency, he says, is apparent from the fact that we are obliged to import one million of quarters of corn annually, besides other provisions.—He shews that the increase derived in this country from commerce and manufactures is the double of that which arises from land; and it hence clearly follows that the pressure of the taxes on land must be greater or less as commerce and manufactures diminish or augment.

Having developed the advantages which the empire reaps from commerce in general, he considers those which flow from the West India trade.

'The islands,' he tells us, 'possessing no manufactures, every article required in them for use or shew is imported from Britain. From the crown of the head to the sole of the foot, a West India planter is clothed from Great Britain and Ireland. Five hundred thousand negroes are constantly clad by the clothiers of Yorkshire and Wiltshire; not a button, or a shoe, or a hat are obtained except from this country. London, Birmingham, Bristol, and Carron supply alike the mill-work, the nails, the hoes, the tools and utensils of domestic life, and the implements of husbandry; the ash coppices of Sussex furnish hoops to bind the casks in which the produce is transported. Hence it is that the sailing of a West India fleet is an epoch in the diary of every shop through the kingdom.'

The West India trade is also the cause of the very great exportation heretofore made to Africa.

Mr. B. appears to us to complain with great reason of the injudicious legal enactments with respect to the sugar trade. Indeed, it seems that this vital part of our traffic recently experienced injury from the public attention being diverted from it *by the late supposed dangers of popery.*—Cotton and rum are the principal articles on which he dwells, in order to shew the extreme value of West India commerce.—He enters also into an elaborate comparison between the East and West India trade; the superiority of the latter of which, we imagine, is much greater than is generally apprehended. The estimates of each are here drawn up with much neatness. In the East India trade, the tonnage falls short of that employed in the West Indian by 168,000 tons; and in regard to the number of seamen, the latter has a balance in its favour of 9000. The quickness of return, and a general diffusion of benefits, are also on the same side.—Moreover, the outports of the West India trade are various; whereas that to the East is confined to the port of London. The exports of the latter trade do not amount to a half of those of the former; and the gross return of the West India trade exceeds that of the trade to the East by 4½ millions. We refer the reader for a candid statement of these matters to the pages before us.

Mr. Bosanquet asserts that we are richer by the whole capital invested in our colonies, than we should have been had we never possessed any colonies: but in order to establish this fact, he must shew that the capital, enterprize, and perseverance employed there would have lain dormant, and have taken no other direction. An admission much more limited will answer his purpose. Let it be conceded to him

him, and we think it must, that British wealth and industry could have found no channel so lucrative as the colonies, and the main scope of his argument will still be good.

We agree that nothing is so fallacious as the hypothesis which regards commerce and manufactures as pernicious to agriculture, by draining capital from it. Facts shew that they advance agriculture; and that in their absence it is stationary. The elucidation of the auspicious influence of commerce on agriculture would form a fine disquisition: in which facts and theory would abundantly establish the position. The principles, and their application in part, are to be found in Dr. Smith.

It is also maintained by Mr. B that the monopoly of the colonial trade attempted, and in a great degree effected, in the late war, by the capture of the enemy's colonies, and the encouragement given to their cultivation by the government of that day, operated as a vital blow to the prosperity of the British colonies, and the stability of their trade, by rendering them dependent on export; by which means, he says, a domestic trade was converted into a foreign commerce.

On the score of permanence, the author deems our Western colonies to have the advantage over our Eastern settlements; the former are wholly British; they are less exposed to the fate of war; and the investments in the one case are never as in the other diverted from their legitimate course, in order to support hostilities.

If the task undertaken by this advocate of our West India posessions was not difficult, and if the paradoxes which owed their origin to a laudable zeal for the abolition of an obnoxious traffic were extravagant, it must be admitted that the manner in which this champion has acquitted himself proves him to be equal to undertakings of far greater pith and moment. His tract, however, contains some criticisms in which we do not wholly acquiesce. He refers to '*the luminous and delightful Treatise of Mr. Malthus.*' Luminous we admit it to be, but we deny that it is delightful. It is able, important, and convincing, but it is sombre, it is self-denying, it is indeed any thing but delightful. To this matter we are not without some right to speak, since we were among the first who apprized the public of the merit of that standard performance, which we recommended to the sedulous study of the philosopher and the statesman. The rank which we assigned to it, every subsequent day more and more confirms: but the vast importance of its doctrines is not yet duly felt, at least has not sufficiently become operative.—Dr. Smith has, we allow, sometimes made use of incautious and inconsistent expressions with regard to commerce, but the full developement of its principles is only to be found in his work.

Art. 28. *The present Crisis in Germany, and the North of Europe:* with Animadversions on the Conduct and Designs of France respecting Austria and the Empire, at various Periods. 8vo. pp. 71. 2s. Budd. 1807.

When it appeared that the French were able to maintain their station during the winter, and to hold out to a summer campaign, the issue

issue of events since realized could surprize only the ignorant and the wilfully deluded. The abundantly superior resources of Bonaparte, and his pre-eminence in tactics and generalship, left no ground for hope to sober and well informed minds: the fall of Dantzic was a sure prelude to all that ensued; and they ill support the character of statesmen who anticipated a result different from that which has happened. The writer of the pamphlet before us certainly falls under this censure, but it is shared with him by men of far higher consideration. A strange delusion has all along accompanied the errors which have superinduced the calamities of Europe; and we conceive that it was never more strongly instanced than in the flattering expectations which some persons continued to entertain, down to the later stages of the recent continental struggle.

This author is a zealous partizan of the House of Austria; and opposition to it in all times is treated by him as criminal. We are not aware of the claims of this august house to such deference; and we see little to blame in the opposition given to it in the reign of Charles V., and during the thirty years' war. The alliance of France with the Imperial House, in the seven years' war, is here stated as having been injurious to Austria. It is the first time that we have seen the transaction so represented:—but the matter admits of no controversy; it was a master stroke on the part of the Court of Vienna, and was clearly impolitic on that of France. When we call to mind the designs of the House of Austria on Bavaria, it does not appear to us to be so extraordinary as it is here considered, that its Elector should be generally in the French interest.—Altogether, indeed, the speculations of this pamphlet would at no time have struck us as plausible: but the battle of Friedland occasions them to appear quite ludicrous.

That the late situation of the king of Prussia was not so hopeless as it was generally imagined to be, is a point laboured by this writer. He then asks whether the situation of Frederic was not more than once equally unfavourable: but, conceding this, (which, however, is by no means the fact,) is there no difference between the late enemy of Prussia and her enemy in the seven years' war, nor between the great Frederic and the reigning king? In fine, the zeal of this writer is more to be commended than his knowlege; and he is more a master of style than of the modern system of Europe. Late events have rendered his tract apocryphal.

Art. 29. *Catholic Emancipation contended for*, and justified from the Words of eminent Statesmen, and the plain Deductions of Justice and Common Sense. Annexed hereto is a Letter, forcibly recommending no Peace with France. By William Russel, Author of several Pamphlets. 8vo. 1s. Sold at No. 23, Maiden Lane, Covent Garden.

One of the eminent statesmen, to whom this title-page refers, is the late Mr. Pitt; and the extracts from his speech on the Union with Ireland, which are here given, notwithstanding the extreme caution which they display, contain admissions which completely condemn the recent conduct of his disciples: who, in their late proceedings, seem wholly to have disregarded the dicta of their boasted master.

master. In this quotation, Mr. Pitt is made to say that "some of the difficulties which now oppress the question (the catholic) would, if the legislature were no longer separate, but general and imperial, be removed, and the Catholics would find a *mitigation* of some of the *most goading and oppressive of their present causes of complaint.*" His present scholars scruple not directly to contradict him in this particular; and "*no farther concessions*" is the maxim of sound policy professed by the oracles of the day, the *soi-disant* saviours of British Protestantism. "*No concessions now, no concessions at a future time,*" are the healing balm which the Hawkesburys and Percivals apply to the wounds and sores of Ireland. The distinction between the separate and the imperial parliament is treated as a weak conceit by these promising pupils of the Immortal Pitt.

The present pamphleteer agrees with the poet in saying;

"Let no false politics confine,
In narrow bounds your vast design,
To make mankind unite;
Nor think it a sufficient cause,
To punish men by penal laws,
For *not believing* right.

"Rome, whose blind zeal destroys mankind,
Rome's sons shall your compassion find,
Who ne'er compassion knew:
By nobler actions their's condemn,
For what has been reproached in them
Can ne'er be praised in you."

So far is he from being a catholic himself, that he asserts 'that he holds the papal system in such supreme contempt, that one of the strong incentives which urge him to this undertaking is a wish to see Popery completely overthrown, by giving to its professors such liberal toleration in all political affairs, that no cause for rancour or resentment shall operate to afford a plea for obstinate adherence to the ways of error and absurdity in religion.' If the sentiments of this advocate of catholic toleration are not very civil and obliging, the professors of that faith would probably be glad that all their opponents would carry on hostilities, and seek their annihilation, in the same way. Though no more admirers of the catholic system than Mr. Russel, we can scarcely persuade ourselves to speak so contemptuously of a religion which a More professed, to which a Chillingworth became for a time a convert, which can boast of the absolute submission of a Pascal, of the acquiescence of a Fenelon, and of the eloquent and powerful support of a Bossuet. Still we admit the soundness of the policy which is here proposed. – As the author deems a peace with France unattainable, he thinks that the measure which he recommends presses the more imperiously on our rulers.

Art. 30 *Letters addressed to the Right Hon. Lord M——, on the late Expeditions to the Spanish Main; and on the Expediency of a gradual and systematical Emancipation of Spanish America; including a Sketch of a Plan for effecting it in a Manner beneficial to Great Britain and that Country.* By a Native of Spanish America. 8vo. pp. 95. 2s. 6d. Cadell and Davies. 1807.

This

This native of Spanish America has all the feelings, prejudices, and even the accomplishments of a well-informed and intelligent Englishman. Whatever be his nation, he places in a strong light the inexpediency of the late disastrous expedition against Buenos Ayres; and at the present moment we imagine he will find little difficulty in persuading the British public, that any attempt on the part of Great Britain to subjugate South America would be chimerical and ruinous. Recent events confirm the justice of his opinion, and the truth of his reasoning. He appears however, to have been well satisfied that the British government had it in its power, by prompt and well directed measures, to sever that country from old Spain, and to prevent it from falling into the hands of our mighty enemy. If we were to act in any way, we readily admit that it should have been only with this transcendant object in view: but, though we cherish no mean idea of the pleasing and beneficial consequences which might flow from the success of such an enterprize, we feel considerable doubts respecting its late practicability. Now, indeed, the opportunity is lost; probably, for ever.

Art. 31. *A Memoir concerning the Political State of Malta.* By John Joseph Dillon, Esq., Barrister at Law. 4to. pp. 28. 2s. 6d. Booker. 1807.

We think with Mr. Dillon that we are by no means required to consult Russia in regard to Malta, and that the order of St. John has no right whatever to claim from us its restitution: but when he adds his opinion that the Crown of Great Britain does not hold Malta as a subject-country, but merely as its protector and ally, we have the misfortune completely to differ from the learned Gentleman. We feel ourselves obliged to dispute every one of his premises in this argument; and even though we conceded them, we do not see that they would bear him out in his conclusions. It is with great pleasure, however, that we assent to the advice which he offers to ministers, that 'we should establish our power not only in the fortresses of the island, but in the hearts of the inhabitants; and that we should by an attentive consideration of their disposition, their habits, their prejudices civil and religious, and their laws, endeavour to effect that settlement of its government, which may be calculated to conciliate their affections, and secure their allegiance.'

We consider this as excellent advice: but our opinion is of little consequence. What will be thought of it by the right honourable author of the address to the electors of Northampton, and by his great stay and support the Yorkshire member?—for, sad to say, the Maltese are all *Catholics*, and they will want a succession of popish priests. A portion of the revenues of the island must be set apart for the education of these reverend gentlemen; Malta must have its Maynooth, its catholic college; and it will require that we should act on the principles of catholic emancipation. The Maltese, Mr. Dillon says, are brave and warlike; and therefore, probably, they will expect to be admitted into our fleets and armies. All these are difficulties in the way of Mr. D 's good advice to substitute a civil for the military government to which the island is now subject; and this would involve the personages in question in inconsistency; it

would make them reverse, in one island, the system which they follow in another, that boasts of far more sacred and antient claims on their consideration.

Art. 32. *The Patriot King;* appropriately dedicated to his Royal Highness the Duke of Cumberland. In which the Claims of the Catholics are legally, equitably, and liberally considered, and the Talents and Virtues of the present Ministers contrasted with those of the last. By a Foe to Bigotry. 8vo. pp. 63. 3s. Chapple. 1807.

Those who not long ago displayed very considerable dexterity and activity in creating dissensions, and in rousing animosities, have for some time affected nothing so much as forbearance and conciliation; and they are not sparing in denunciations against those who retain the posture and attitude of hostility, which they were so lately obliged by self defence to assume. To union we are not less friends than its new promulgators: it is at this moment an imperious duty: but we insist that it was as much a duty in April and May as in July and August; and that its violation was not more pernicious, though more inexcusable, in the former than in the latter months. From men who, in an hour of despondency, deserted their posts, their successors might not unreasonably have expected co-operation: but did they meet with it? The very reverse was the fact; and if the opposition was the most weak ever known, it was also the most virulent. Sickly patriotism and ousted venality marshalled their respective bands, and with united forces assailed those who had been called to the deserted helm of the state. In the midst of returning sunshine, the present advocates of union conjured up the storm, and raised the hurricane which swept away our hopes and the authors of them. Yet it is these promoters of discord that now invoke harmony; it is these authors of confusion and havoc that now call for order and reparation. This shews admirable assurance in the parties; and if the invitation is accepted, it will instance on the other side a placability and magnanimity of which the examples are rare among mankind: out with whatever ill grace and inconsistency the invitation is made, and however little we respect the quarter from which it proceeds, we trust that it will to a certain extent be successful. The men who could sacrifice place and power to a sense of duty, and to the calls of honor, will know how to make their resentments bend to the demands of their country; and while the state is threatened with danger, no ill treatment will induce its best citizens to desist from being the foremost to share in its perils. While we anticipate and recommend this patriotic demeanour, however, most remote from our breasts is the wish to see confounded together, at the same boards, the authors and the victims of the late *cry;* an artifice originating in sordid interest, which could only impose on the low and ignorant, while it degraded the country by holding it up as the sport of fanaticism, and as sacrificing its dearest interests to gratify feelings of bigotry.

In the opinion of this 'foe to bigotry,' the late treatment of the catholic claims was most just, politic, and wise; and the same authority decides that in stubborn integrity, real practical ability, and

and weight of consideration, the present ministers incomparably exceed their predecessors. His hostility to bigotry appears to us to be of the gentlest sort, and we have discovered nothing in his pamphlet that would offend the blindest of her votaries.

Art. 33. *Two Letters on the Subject of the Catholics*, to my Brother Abraham, who lives in the Country. By Peter Plymley. 8vo. 1s. Budd.

Partly by banter, and partly by reasoning, Mr. Peter Plymley endeavours to persuade his brother Abraham, who is an orthodox country clergyman, that he is more alarmed than he ought to be at the proposition of admitting Catholics to a full participation of civil privileges; and that the account, which is so industriously propagated of their disregard of oaths, is a manifest calumny, which their very application for relief incontestibly proves. What is it but their respect for an oath, that secludes them from situations of power and trust in the state?—'When, (says Peter) the name of Ireland is mentioned, the English seem to bid adieu to common feeling, common prudence, and common sense; and to act with the barbarity of tyrants and the fatuity of idiots.' This is a very strong assertion; and we lament that so many facts come in attestation of its truth. Hitherto, we have made only an *Irish Union* of our Union with Ireland; have been solicitous to keep one part of the nominally united kingdom from coalescing with the other part, by every principle of civil and religious repulsion; and have studied not the prosperity of the people, but the triumph and monopoly of a faction. How long will it be deemed wise and loyal to continue in this course!

We believe that two more letters of this sensible writer have lately been published, but we have not yet seen them.

Art. 34. *The State of the Population, the Poor, and Poor Rates*, of every separate Parish within the Bills of Mortality, in the Cities of London and Westminster, the Borough of Southwark, and County of Middlesex. Giving a clear, concise Statement of the Money raised—the Rate in the Pound—the Number of Poor relieved—the Population of each Parish—with copious and explanatory Notes in relation to the Situation of the Poor—where farmed, and contracted for—where kept in Workhouses, &c.;—with the Number of Friendly Societies—Children in Schools of Industry—and various other valuable Information. From Papers ordered to be laid before the House of Lords, April 5, 1805. 8vo. 2s. Ridgway.

Errors, it may be presumed, occur in the tables here given to the public: but they may be sufficiently exact for the purpose of affording a compressed view of the expences with which we are burdened by our Poor System, and of enabling us to obtain general results.

On returns from the 150 parishes which constitute London, within and without the walls, the following observations are made:

'All these parishes or places, except St. Andrew by the Wardrobe, St. Margaret Moses, in Friday Street, St. Pancras, Cheapside,

side, St. Thomas in Southwark, and Paddington, maintain all, or part of, their poor in workhouses. The number of persons so maintained during the year ending Easter 1803, was 14,756; and the expences incurred therein was 220,611. 5s. 7d. being at the rate of 14l. 18s. 3d. for each person maintained in that manner. It appears from the abstracts of the returns in 1776, that there were then 56 workhouses in these parishes or places, capable of accommodating 13,270 persons. The number of persons relieved out of workhouses was 55,145, besides 16,304 who were not parishioners. The expence incurred in relieving those not in workhouses, was 112,563l 19s.: a large proportion of those who were not parishioners appear to have been vagrants; and, therefore, it is probable the relief afforded to this class of poor, would not exceed two shillings each, amounting to 1630l. 8s.: it will then leave the rate at 2l. 0s. 2¼d. for each person relieved.

'The resident population of the metropolis, in the year 1801, appears from the population abstract to be 864,845; so that the number relieved from the poor rates appears to be 8.63 in a hundred of the resident population.'

The returns from 208 parishes, or places, in the county of Middlesex, justify this general statement:

'One hundred and eighty-three parishes or places maintain all their poor IN workhouses; the number of persons so maintained during the year, ending Easter 1803, was 15,186, and the expence 224,648l. 2s. 1d. being at the rate of 14l. 15s. 1d. for each person in that manner. It appears from the abstract of 1776, there were then 86 workhouses capable of accommodating 13,741 persons. The number of persons relieved OUT of workhouses was 47,987, besides those who were not parishioners, 32,506; the expence of the poor not in workhouses was 125,152l. 4s. 3d.: a large proportion of those not parishioners were vagrants, and, therefore, probably the relief did not exceed two shillings each, amounting to 3250l. 12s.; this sum being deducted, will leave it at the rate of 2l. 16s. 9½d. for each parishioner relieved OUT of any workhouse. The number of persons relieved IN and OUT of workhouses was 63,173, besides those who were not parishioners; and *excluding* the expence for that class of poor, the whole sum amounted to 364,034l 0s 10d. being at the rate of 5l. 15s. 3d. for each parishioner relieved. The resident population of the county of Middlesex in the year 1801, by the population abstract, appears to have been 818,129, so that the number of parishioners relieved from the poor rates appears to have been 8 in 100 of the resident population.'

We leave these facts to the comments of our readers.

MEDICAL, &c.

Art. 35 *An improved Method of treating Strictures in the Urethra.* By Thomas Whately, Member of the Royal College of Surgeons in London. 2d Edition. 8vo. 5s Boards. Johnson. 1806.

This work first appeared in the year 1804, and we at that time briefly noticed it: but we have now to announce a new and enlarged edition.

edition. The nature of the affection here treated is well known to our professional readers; and they are aware that, for its cure, two methods have been adopted; one consisting in the mechanical dilatation of the diseased part by the use of bougies, and the other in its complete destruction by the application of caustic. This latter method was brought into notice by the late John Hunter, and has been since very largely practised by Mr. Home and other surgeons of eminence. Mr. Whately also decidedly prefers the use of caustics: but, whereas the nitrate of silver (or, as it is usually called, the lunar caustic,) is the one which has been generally employed, Mr. W. here endeavours to prove that the object is more conveniently attained by the use of the *kali purum* of the London pharmacopæia, or pure potash.

After some general remarks on the nature of the symptoms produced by stricture in the urethra, and on the supposed state of disease which pervades the membrane in the neighbourhood of the strictured part, Mr. Whately, in the second chapter, enters more immediately on his subject, by pointing out the superior advantages of the kali, employed as a caustic, over the nitrate of silver. 'It has,' says he, 'been my good fortune to discover a more efficacious, and, at the same time, a less painful and hazardous remedy for the disease in question.' Mr. Whately not only employs a different substance for the destruction of the stricture, but he uses it in another manner, and has formed a different opinion respecting its mode of operation. In the former method, the lunar caustic is fixed to the end of the bougie, and is in this manner passed down the urethra, and applied to the surface of the stricture: but Mr. W. never advises the application of the kali until he has it in his power to pass a fine bougie through the stricture: into the point of the bougie, a minute particle of kali is fixed, and covered with mucilage: this is then passed into the strictured part, and kept there for a short space of time, until the kali may be supposed to be dissolved, and to have acted on the diseased membrane.

When he has sufficiently detailed his own method of removing stricture, Mr. Whately criticizes the plan adopted by Mr. Home. That the latter frequently effects a cure cannot be denied: but Mr. W. thinks that this benefit is, in many cases, dearly purchased by a degree of pain, and a train of alarming symptoms, that never occur in his operations. It must indeed be confessed that, in reviewing the cases of Mr. Home, and those which are detailed in this volume, the difference is very considerably in favour of the kali: but, before we decide on the question, some circumstances require to be borne in mind. We shall not here dwell on the general topic,—the tendency which every one has to view with a favourable eye any improvement, or supposed improvement, which he has himself suggested; much less do we mean to insinuate that Mr. Whately has designedly misrepresented the success of his practice: but it is to be observed that he begins by confining the use of the kali to those cases of stricture in which a bougie can be made to pass through the diseased part, and it is indeed on the practicability of this circumstance that the very principle of his operation is founded. Now it is evident that, by this very restriction, he excludes himself from those

cases in which the use of the caustics is the most urgently indicated, which first led to their employment, and in which alone the bougie is inadmissible. A second remark which we must make is that, if, after a full experience, Mr. Whately's success be superior to that of Mr. Home, the advantage will probably be found to arise, not from any specific virtue in the substance employed, but from more nicety in the method of using it. The precautions adopted by Mr. W. in this respect are, we think, highly commendable, and may probably be employed with advantage by every one who uses caustics of any description, to so delicate an organ as the inner membrane of the urethra.—As the nature of our work would render it improper for us to enter into a more minute discussion of the subject, we shall conclude with recommending Mr. Whately's book to the careful perusal of those who are engaged in this branch of surgery.

Art. 36. *Observations on the Application of Lunar Caustic to Strictures in the Urethea and Œsophagus.* By M. W. Andrews, M.D &c. 8vo. 5s 6d Boards Callow. 1807.

Dr. Andrews is one of the most strenuous supporters of the practice to which this treatise refers, and he appears to have had an extensive opportunity of witnessing its beneficial effects. He does not propose any improvement in the manner of applying the remedy, nor any new idea respecting its mode of operation: but, considering the question as still before the tribunal of the public, he conceives it to be a duty incumbent on him to state the result of his own experience. The work is written in a plain unaffected style; and the cases are sufficiently numerous to justify the favourable impression which the author has formed of the operation.

The author devotes a part of his volume to the consideration of the objections which have been urged against the use of the lunar caustic, particularly those that have been advanced by the late Mr Bell and Mr Whately. The former, we must acknowlege, seem to us to have been adopted by Mr. B. without a sufficient acquaintance with the practice which he condemned. Those of Mr Whately likewise do not always appear well founded, but his treatise is so written as to impress us with a favourable opinion of his judgment and candor, and to induce us to hope that his suggestions may not be disregarded.

Dr. A. concludes with an account of three cases of stricture of the œsophagus, which he attempted to remove by the lunar caustic. In two of them, the death of the patient, as it would appear, from incidental causes, prevented the completion of the cure; the third case was permanently relieved.

Art. 37. *Discourses on the Management of Infants and the Treatment of their Diseases;* written in a plain familiar Style, to render them intelligible and useful to all Mothers. By John Herdman, M.D. &c &c 8vo. 6s. Boards. Jordan and Co. 1807.

This volume consists of two discourses, the first of which, on the management of infants, has been published for some time, and was noticed by us in our XLIVth vol. N. S. p. 106.: the second treats on the *diseases* of infants. The grand point, which the author endeavours to establish, is that the interference of art is almost always injurious,

jurious, and that to this source we must refer a great proportion of the diseases of infancy. He begins by controverting the propriety of the usual custom of giving purgatives immediately after birth, for the purpose of removing the meconium from the bowels: a practice which he very warmly condemns, on the principle that the substance itself does not possess any noxious properties, and that when it is retained for a longer space of time than is usual, the retention is always the consequence and not the cause of disease. To the use of an improper kind of diet, he ascribes many of the ailments to which children are liable, particularly those of the bowels; and from this circumstance he is led to describe at some length the properties of the several kinds of milk, in order to shew that human milk differs from every other, and possesses a peculiar combination of principles, which cannot be imitated by any artificial compound.

All the diseases which attack the nose, the lungs, or the eyes, are here referred to the general cause of temperature; consisting either in the rapid transition from one extreme to the other, or in the long continued application of cold. To this source Dr. H. ascribes what has been called the snuffles, and those asthmatic complaints which so frequently prove fatal to children; and after having severely criticized the usual routine of medicine which is prescribed for them, he concludes that their cure is to be trusted entirely to the mother's milk, to fresh air, and to a proper degree of warmth.

Dr. Herdman speaks in a very decided tone, both as to his own plans of treatment, and in his strictures on other writers; indeed he lashes Dr. Underwood most unmercifully, and is not a little severe even on Cullen. Many of his observations are certainly judicious, and his general views are such as would appear to be the result of a strong understanding, not fettered by any undue respect for the authority or sentiments of others. Yet, at the same time that we give him this praise, we must avow our opinion that he has frequently carried his ideas to a most unreasonable length, and that his boldness of style occasionally degenerates into coarseness.

Art. 38. *The History and Treatment of the Diseases of the Teeth, the Gums, and the Alveolar Processes*, with the Operations which they respectively require. To which are added, Observations on other Diseases of the Mouth, and on the Mode of Fixing Artificial Teeth. Illustrated with Copper-plates. By Joseph Fox, Member of the Royal College of Surgeons, &c. 4to. 1l. 1s. Boards. Cox. 1806.

We are glad to announce the 2d part of Mr. Fox's valuable publication*. In his former treatise, he gave an account of the natural history of the teeth; and in the present, he enters into the consideration of their diseases, of which by much the most frequent is caries. Mr. Fox's detail of the origin and progress of this malady is accurate as far as it extends, but we apprehend that it is too limited. He says that it has its origin in the bony part of the crown of the tooth, and that it spreads from this part until it reaches the internal cavity on the one hand, and affects the enamel in the contrary direction. This may be the most general progress of the disease, but every practitioner

* See Rev. Vol. xliv. N.S. p. 91.

must have observed that caries often commences on the external surface of the tooth: a fact which the author himself fully admits, when he states that 'there is no one part of a tooth more particularly disposed to become diseased than another;' and he more explicitly informs us that 'the decay very often commences on the sides of the teeth which are placed in opposition to each other.' Such is indeed the usual situation in which the disease of the incisors commences, and one which appears quite inconsistent with the idea that caries always has its origin in the bony part of the crown of the tooth. Proceeding on the same principle, Mr. Fox conceives the proximate cause of caries 'to be an inflammation in the bone of the crown of the tooth, which, on account of its peculiar structure, terminates in mortification.

'The membrane which is contained within the cavity of a tooth is very vascular, and possesses a high degree of nervous sensibility: an inflammation of this membrane is liable to be occasioned by any excitement which produces irregular action; and, as the bone of the tooth is very dense, and possesses little living power, a death of some part of it may speedily follow an inflammation of the vessels of the membrane which are contained within the cavity.'

To this hypothesis we object, as not applying to the whole of the phænomena. When the decay commences between two incisors that are in contact, we do not perceive how any connection can be traced to the membrane lining the internal cavity. The part in which the disease makes its appearance, and the circumstance of both the teeth becoming affected at the same time, although not corresponding teeth, seem to shew that, in this instance, the surface is the primary seat of the disease.

The author considers at some length the remote causes of caries: but these it appears difficult to ascertain; it sometimes depends on an original defect in the structure of the teeth, sometimes on a peculiar state of the constitution, and it is supposed to be frequently produced by taking the food at too high a temperature: but Mr. Fox does not suppose that the nature of the food can affect the teeth.—Another cause of decay is a diseased state of the gums, and the accumulation of tartar about the teeth. Although no method is discovered by which caries can be cured, yet its progress may be suspended, either by filing off the carious part, if it be on the surface, or, if a cavity be formed, by filling it with a metallic preparation.

Mr. Fox next attends to the remaining diseases of the teeth, which, from their similarity to the affections that take place in other bones, he denominates *exos osis*, *spina ventosa*, and *necrosis*; and he then treats of the diseases of the gums, and the means by which they are to be prevented or removed: subjoining an accurate analysis of the tartar, which was furnished by Mr Pepys, whence it appears to consist of the phosphate of lime, combined with about one fourth of animal matter. After some remarks on the effects of mercury, which, when administered to an undue extent, seems to cause an absorption of the alveolar processes, he enters on a description of the method of performing operations on the teeth. The observations on extraction seem particularly judicious; and the author brings forwards an improvement which he has made in the form of the instrument.—The plates accompanying this volume are, like those in the former

part,

part, well designed and neatly executed, and form a vuluable appendage to the text.

Art. 39. *An Account of a newly-discovered Membrane in the Human Eye.* To which are added, some Objections to the Common Operation for Fistula Lachrymalis, and the Suggestion of a New Mode of Treating that Disease, By S. Sawrey, Surgeon. 4to. 2s. 6d. Boosey. 1807.

The discovery which Mr. Sawrey proclaims is that of a thin transparent membrane which lines the cornea, which may be traced to the union of the cornea and the iris, and which is more conspicuous in the horse and the hare than in the ox and the human subject. Mr. S. exhibited it to several medical gentlemen of eminence in the metropolis, who acknowleged its existence, and confessed that they were previously unacquainted with it. The use of the membrane is supposed to be similar to that of other membranes lining cavities, particularly such as are destined for the reception of a fluid. The cornea, when immersed in water, permits it to exude, and becomes itself opake, whereas the newly discovered membrane seems to be impervious to fluid

On the subject of *fistula lachrymalis*, the author begins by tracing the operations that have, from time to time, been proposed for its cure. He deems it probable that they have each occasionally proved successful, and that this fact can only be explained on the supposition that in all of them the sac has been obliterated. This circumstance, by rendering the tears less necessary, will diminish their secretion, according to a general principle in the animal œconomy, by which secreted fluids are produced according to the demand for them. In the incipient state of the complaint, he recommends an attempt at removing the obstruction from the lower orifice, and not, as is generally the case, from the *puncta lachrymalia*.

Art. 40. *An Address to the Professors of Physic and Surgery, in the Cities of London and Westminster*, proposing the Institution of a Society for Investigating the Cause, Symptoms, and Cure, of the Hydrophobia. 8vo. 6d. Creighton. 1807.

The object of this little work is sufficiently expressed in the title. The author remarks that we are still ignorant on most points that respect the nature and treatment of this disease; and he thinks that more progress would be made in the investigation by a society of professional men, formed for the express purpose, than can be done by the insulated efforts of individuals. Certainly the subject and the proposition are worthy of attention.

Art. 41. *A History of the Analysis of the Mineral Waters situated at Butterby, near Durham.* By W. R. Clanny, M. D &c. 12mo. pp. 60. 2s. sewed. Lane and Co. 1807.

We learn from this pamphlet that, near Durham, are two mineral springs, one of which contains different saline substances, and the other, in addition to these, the sulphurated hydrogen. The experiments which were performed with the view of ascertaining the exact composition of these waters do not, however, exhibit that neatness and accuracy, which the improvements of modern chemistry require. We may indeed conclude that the nature of their ingredients is such as is pointed out by the author, but nothing in his treatise can enable

us to determine how far he is correct in the proportions which he has assigned for them. He informs us that a wine gallon of the sulphureous water contains 78 grains of saline matter, principally consisting of the muriate of soda, and 22 cubic inches of gaseous contents, of which about one half is sulphurated hydrogen.

Dr. Clanny expatiates on the beauty and commodiousness of Durham and its environs, and strongly recommends it as an advantageous watering place: but he is careful to inculcate on his readers that the waters, although possessed of many virtues, ought never to be taken without the invalid having previously obtained medical advice.

MISCELLANEOUS.

Art. 42. *The Destiny of the German Empire*, and the general Prospects of Europe. In two Parts. By J. Bicheno, M. A. 8vo. 4s. Boards. Johnson, &c.

'I by no means (says Mr. Bicheno) approve of those interpretations which rest more on fancy than argument.' How then, it is natural to ask, can he approve of his own? for fancy was never less supported by argument than in the interpretations which are contained in the work before us. We peruse with indignation, not inferior to that which is expressed by this writer, the heart-rending records of persecution; and we think with him that those governments, which have distinguished themselves in this bloody work, merit the severest chastisement: but we cannot for this reason admit that the German Emperors, and the Kings of France and Sardinia, were meant by the dragon in the Apocalypse, and that their overthrow was intended by any of the symbols in this mysterious book. Data are altogether wanting for the proof.—A writer may be very serious, but he may be also very presumptuous. For centuries, it has been the practice to discover in the Apocalyptic visions, references to existing events; and it is matter of surprize that the want of success in these speculations has not by this time convinced interpreters of the folly of the attempt. Scarcely any two commentators agreed in the same illustration; which indeed is not astonishing, since they have nothing except vague conjecture to guide them. Mr. B. pronounces the Romano-Germanic Empire to be '*dragonic*'; and he supposes that, by the Angels laying hold of the Dragon and imprisoning him, we are to understand a signal victory obtained over the imperial power; of course that the prophecy is fulfilled in the recent misfortunes of the house of Austria, &c.

While, however, this writer expatiates on the calamities of Europe, and endeavours to alarm us on account of our share in them, he diminishes our hopes respecting the Millenium: which he reduces from 360,000 years according to the large calculation of some persons, or from a thousand years according to the estimate of others, to the short period of *nineteen years and a quarter*; contending that, in reckoning the Millenary period, 'years *may* stand for weeks.' Thus in one part of the Apocalyptic vision a day must denote *a year*, and in another part a year must signify a *week*, to answer the views of the interpreter! What ridiculous trifling! Yet we must not smile because the author is grave:—but we will frown at such insufferable nonsense, if our brows never recover from their wrinkles.

Art.

Art. 43. *My Pocket Book; or* Hints for "a Ryghte Merrie and Conceitede" Tour, in 4to; to be called "The Stranger in Ireland," in 1805. By a Knight Errant. 12mo pp. 212. 4s. 6d. Boards. Vernor and Co. 1807.

The author of "the Stranger in Ireland" is here sent on his travels against his will, and made to figure in a ludicrous shape. This Pocket Book is dedicated to the *paper makers*, who are interested in the fashionable mode of *book making*; and it is introduced by a *prefatory postscript*, as a proper preface to an *Irish* tour. The writer displays considerable humour; and if *the Tourist* will take the hints offered to him, he may derive some benefit from the laugh which is rather mercilessly raised at his expence.

Art. 44. *Illustration of the Tumuli, or ancient Barrows*; exhibiting the Principles which determined the Magnitude and Position of each, and their systematic Connection with other Vestiges of equal antiquity. By Thomas Stackhouse. 8vo. 4s. Arch.

It is the opinion of this writer that those mounds of earth called Barrows, which may be seen in various parts of the kingdom, were not merely constructed for purposes of interment, but that they had a more extensive and important designation, viz. to communicate intelligence: exhibiting, as Mr. S. observes, 'when taken collectively, the most complete system of vigilatory and communicating points that perhaps ever did or ever will exist.' We regard this notion, however, as altogether visionary; and they who are convinced by Mr. S.'s book must be among the most *persuadable* of John Bull's credulous family.

Art. 45. *Remarks on Mr. Whitbread's Plan for the Education of the Poor*; with Observations on Sunday Schools, and on the State of the apprenticed Poor. By James Parkinson, Hoxton. 8vo. 1s. Symonds.

Though Mr. Whitbread's bill has not been adopted by the legislature, we are given to understand that the important subject which it embraces will not be abandoned; and writers, by judicious hints and observations, may keep the discussion alive, and contribute to the formation of a more complete code of poor laws than at present exists. Mr. Parkinson approves Mr. Whitbread's general views and principles, but proposes objections to that part of his plan which respects the instruction of the poor; and he gives the preference to the present Sunday-school system over that of parochial schools designed by Mr. W., being of opinion that the former less interfere with the industry of the poor than the latter, and do not diminish their earnings.

Mr P. farther suggests that poor children apprenticed by the parish are not sufficiently protected by the legislature. He has humanely endeavoured to remedy this evil, as far as his influence has extended, and has proposed that children should be apprenticed in their own parish whenever proper masters can be obtained; that the address of the Vestry Clerk should be given to them, in order that they may apply to him in case of ill treatment; that children apprenticed out of the parish should be visited by a committee, or the overseers, twice every year; and that no child should be apprenticed to cotton-mills, unless a manufactory be attached to them; or to any other em-

ploy by which it does not appear to be probable that such child may be rendered able to gain a livelihood when his term of apprenticeship is expired. This hint will speak for itself.

FAST-SERMONS.

Art. 46. Preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, Feb. 25, 1807, being the Day appointed for a General Fast. By John Lord Bishop of Exeter. 4to. 1s. Becket.

This R. R. preacher fears, and perhaps with reason, that 'the observance of these periodical acts of devotional exercises have not been productive of the advantage which might have accrued from them.' As far as the inculcation of the importance of religion to the social prosperity of man is concerned, this sermon may be of use: but the sentiment is too hackneyed on these occasions to invite by any charm of novelty. In order to prove how many are precluded from the worship of their Maker, by the want of places of assemblage for Divine Service, the Bishop points out the disproportion between the population and the provision made for divine service, in six of the principal parishes of the western part of the metropolis. If complaints of an insufficiency of chapels are made in these parishes, why is not the number or their size increased?

Art. 47. Preached Feb. 25, 1807, first before his Majesty's Coldstream Regiment of Guards, and afterwards at Brompton Lodge, before their Royal Highnesses the Duchess, Princess, and Prince William Frederick Duke of Gloucester, and the Duchess's Household. By the Rev. William W. Dakins, LL.B. F.S.A. &c. 4to. 1s. Becket.

Both the text and the doctrine of this discourse are similar to those of the Abbey-sermon. The preacher tells his audience that it was the constant language of the Almighty to the antient Jews, - 'You may expect success from perseverance in the ways of virtue and religion, and by forsaking these courses, you may depend on finding yourselves in a quite contrary state of affairs.' We are then exhorted to take warning from the dealings of Providence with the Israelites. How often has this warning been repeated, and when will it profit us?

SINGLE SERMONS.

Art. 48. Preached before the University of Oxford, Nov. 24, 1805, in which is proposed a new Interpretation of the lxxxviith Psalm. By John Eveleigh, D.D., Provost of Oriel College, and Prebendary of Rochester. 8vo. 1s. White. 1806.

Dr. Eveleigh is intitled to some commendation for endeavouring to improve the version of the 87th Psalm; which, both in the Psalter and our common Bible, is perplexed and unsatisfactory: but we much doubt whether he has been completely successful. His rendering of the pronoun הָאִישׁ by *Quisque horum*, and indeed his translation of the fourth verse, all critics (we think) must approve: but it is probable that they will not so readily subscribe to his interpretation of the last, which is entirely new, differing as much from

the version of the LXX as from that of our bibles. He would render וְשָׂרִים *But princes;* and חֲלָלִים *slain;* and the whole verse, "But princes are slain men: all my springs are in thee." The LXX were evidently embarrassed by this passage, but their project of amendment was not so bold as that of Dr. E. Instead of introducing *slain princes*, which ill suit ψαλμὸς ᾠδῆς, they conclude this exhilirating psalm with an exhilirating sentiment, "The habitation of all those who rejoice is in thee."

Art. 49. *Preached at the Temple, May* 31, *and at Berkley Chapel, Berkley Square, June* 28, on the Conduct to be observed by the Established Church towards Catholics and other Dissenters. By the Rev. Sydney Smith, A M. Late Fellow of New College, Oxford. 8vo. 1s. Carpenter.

It is impossible not to applaud, in the highest terms, the sound and liberal principles which pervade every part of this discourse; especially at a time 'when anger and error appear to be epidemical.' To a laudable zeal for the Established Church, Mr. Smith unites the true spirit of Christian Liberty. 'As I love to worship God, (says he), according to my own conceptions of real religion, I love that every man should do the same; as I wish that all the honors and advantages of the realm were laid fairly open to my competition, I most ardently wish (if the safety of the state will admit of it) that they could be laid open to the competition of every other man, let his faith be what it may.' He does not deny that the safety of the state, under certain circumstances, *may* require restrictions adverse to civil freedom: but he contends that the most convincing proofs of the existence of such necessity should be produced before disqualifying statutes on account of religion are enacted; and that these restrictions, being considered as temporary, should be removed at the first favourable opportunity.

Not only does Mr. Smith pronounce that the very principle of Test Laws is an inroad on the liberties of mankind, but he regards it as 'a want of candour in the Establishment, to presume that time has produced no changes for the better in the spirit of any other religion' We call the present an *enlightened* age, which indeed it is, compared with the sixteenth century; and though the formulæ of different sects and churches remain nearly the same as at that day, the spirit which now pervades the Christian world is of another complexion Persecution now dares not shew itself, except under its milder features of negations and disabilities; and it is doubted by the wisest men whether these are measures of sound policy. Adverting to some tenets of the Catholic Church, Mr. Smith is disposed to regard them as in a great measure *a dead letter*. 'We are bound in justice (he observes) to consider not what is *said* by other sects, but what is DONE; not to seize on lifeless and antiquated doctrines, which they have been too proud, too timid, or too careless to expunge; but to mark their religion, both where it is in subjection, and where it is in power, and to gather its real character from its genuine spirit.'

This eloquent preacher smiles at the sickly and unmanly fears which some persons cherish, respecting the danger of the church, and

and pronounces it as his opinion that 'it is strong enough to suffer all men to be free.' He asks whether it has been weakened by the extension of toleration which has taken place within the present reign; and he cautions the advocates of penal laws against the impression which the inflammatory names of sects are apt to excite. While he protests against the tenets of the Catholics, he reminds us 'that many of the greatest and best of men that ever lived have been of that communion; and that it is impossible to cry down its followers as men unworthy to be trusted by the state and unfit for all the offices of life.'

Though this sermon is rather short, it is full of good sense, breathes a truly Christian spirit, disclaims advantages for the establishment which are incompatible with civil and religious freedom, and recommends the allaying of little jealousies and the softening of mortifying distinctions. In fine, it merits a general perusal, and we trust that the extracts which we have made from it will promote its sale.

Art. 50. *Extract of a Sermon on the Education of the Poor, under an improved System.* Preached at St. Mary's Lambeth, 28th June, 1807, for the Benefit of the Boys' Charity School at Lambeth. By the Rev. Dr. Andrew Bell, A.M. F.A.S. F.R.S.E. &c. 8vo. 1s. Cadell and Davies.

It is surprising that senators and statesmen should hesitate one moment in admitting the importance of education to social virtue, and that the striking contrast between one part of the United Kingdom and another does not carry irresistible conviction on this subject to every mind. Most of the vices of the Poor arise from the neglect of the Poor; and were their interest more consulted, more virtue and less unhappiness would prevail in the social state. The multitude of uneducated poor is very great, as Mr Colquhoun has shewn, in his Treatise on Indigence *; and if this mass be furnished with no good principles, can we wonder that they have no good conduct, or that their morals should be profligate? Dr. Bell evinces commendable solicitude to remove this evil,—we may add, *this opprobrium of social life*. His plan is peculiarly suited to give to the poor, in an expeditious way, that education which is a necessary basis for religious instruction, or indeed for enabling them to attend the public places of worship with advantage. By his speedy method, the labour of the poor is but little interrupted; and by the emulation which it excites, it appears rather an amusement than a task. When so many of our poor are in a state of Pagan ignorance, they should (as Dr. Bell observes) be the first objects of our missionary zeal; and we trust that his judicious exhortations will have their effect in recommending his plan.—We hear with pleasure that it is successfully adopted in a national seminary deserving of much praise, *the Royal Military Asylum* at Chelsea.

Art. 51. Preached at Leicester, June 7th, 1806, at the Visitation of the Right Rev. the Lord Bishop of Lincoln, by the Honourable and Rev. H. Ryder, A.M. Rector of Lutterworth 8vo. 1s. 6d. Payne.

* 'Amounting to 1,750,000 of the population of Great Britain and Ireland.'

The

The immediate subject of this discourse is taken from a passage in the writings of St. Paul, which does honour to his memory, and will ever continue to convey useful admonitions to all christians, both ministers and people: 1st. Ep. Corinth. ix. 27. "*I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I, myself, should be a castaway.*"

'What,' says this Divine, 'is the practical or doctrinal inference, which it concerns us to draw from this passage of St. Paul? Is it merely to be considered as a declaration, that peculiar moderation in worldly pleasures becomes the minister of a pure and spiritual religion? or, are we to contend, in pursuance of the train of argument which pervades the chapter, that moderation in exacting our temporal rights is a matter of high expedience, if not of strict duty, lest we offend our weak brethren, and thus hinder the due influence of our doctrine? Either of these would be a legitimate deduction from my text, and would afford topics for useful reflection and admonition. But as all things should be done unto edifying and in order, such subjects may, perhaps, best be left to the discretion, the experienced judgment, and to the authoritative introduction of those who bear rule in the church, and to whom we look for reproof and instruction in righteousness. There is an inference of a different kind to be drawn from the text, which has not been overlooked by the ancient commentators. "If St. Paul," say they, "who had preached and laboured so much, still feared lest he should be a castaway, what cause have christians in general to dread, lest this should be their lot." Considered in this point of view, this passage becomes of peculiar importance. If the inference be fairly drawn, is it not in direct opposition to that doctrine of indefectible grace which has been set up as the standard of orthodoxy, and as the test of saving faith? May it not well be made the ground-work of a contrary opinion: That, as far as human knowledge is concerned, there is no absolute certainty of the perseverance of any individual: That doubt of fulfilling the duties necessary to salvation is the proper feeling of a being still subject to inward frailty and outward temptation: That this apprehension of final failure will differ infinitely in degree according to our progress in holiness, and vary according as our tempers are sanguine or desponding: but that no common christian can have just reason wholly to lay aside that fear, which, as it is the beginning, so is it, under divine grace, the preservative of human virtue and wisdom.'

In this manner the preacher argues, and he appears to have truth and experience engaged on his side.

Art. 52. *Importance of Domestic Discipline, and Youth admonished of the Evils of bad Company.* Two Sermons preached at Newport, Isle of Wight, Dec. 28, 1806, and Jan. 4, 1807. By Daniel Tyerman. 8vo. 1s. 6d. Baynes, &c.

Though these discourses may be deemed *local* in their particular application, yet they may be regarded as of general utility. 'The author has witnessed with painful emotion, the increasing profligacy of the town where Divine Providence has called him to labour. To behold a place, once famed for morality and simplicity, given up to their opposite vices to a considerable extent, must be a distressing sight to a benevolent mind.—Persuaded that much of the iniquity of the

the rising generation takes its rise in the neglect of domestic discipline, he resolved to attempt to correct the evil in its origin, and therefore addressed the first sermon to parents and heads of families; and having seen, in several mournful instances, the destructive influence which bad company had over youth, the second sermon was delivered with a hope of inducing some of them at least, to shun the horrid evil.' So sensible are we to the consequence of its design, that we cannot but recommend this pamphlet, with hearty wishes that it may have, in any degree, that happy influence and efficacy with a view to which it is published.—The Isle of Wight, we regret to hear, has lost much of its former character for the moral virtues, from the introduction, in late years, of troops, barracks, and military *dépôts*.

Art. 53. Preached in the Parish Church of Grantham, Lincolnshire, 31st May, 1804, at the Visitation of the Rev. the Archdeacon. By the Rev. T. G Thompson, A M. Rector of Bolton. 4to. 1s. Hatchard. 1806.

The acquirement of literary or theological fame is resolutely rejected by Mr. T.; who is 'willing even to lose reputation as a writer, so that he may only do good as a minister of Christ.' His style and manner, indeed, display warm benevolence, and an earnest wish to promote the best interests of mankind: but while he is anxious not to *be called presumptuous or fanatical*, or to have *his principles stigmatized with the name of party*, how can he be entirely sheltered from such a charge, when he not only declares his concurrence with those who embrace the high Calvinistical creed, but intimates his confident persuasion that they, and they only, hold the truth of the Gospel? This, in our view, bears not the stamp of Christian charity. However we might, therefore, in other respects, honour his zeal, we cannot regard it as duly modulated and corrected by the spirit of candor.

CORRESPONDENCE.

The letter signed *Unitarian* would more properly have been addressed to Mr. S. than to us. If his conduct be at variance with his principles, we are not responsible. By the zealous Unitarian, he may be condemned: but, in discussing the merits of the system, his statements and arguments must be viewed independently of the man.

Let our friend P. C. rather assume the words *Nil Desperandum* for the motto on his banner, than write in the mournful style which he has adopted. Let him recollect and be roused by the advice of the poet,

"*Tu ne cede malis, sed contrà audentior ito.*"

We mean very speedily to attend to the wishes expressed by X. Y.

☞ The APPENDIX to Vol LIII. of the Monthly Review is published with this Number, and contains accounts of a variety of interesting and important FOREIGN PUBLICATIONS; with the General Title, Table of Contents, and Index, for the Volume.

THE

MONTHLY REVIEW,

For OCTOBER, 1807.

ART. I. *Munimenta Antiqua*; or Observations on antient Castles. Including Remarks on the whole Progress of Architecture, Ecclesiastical as well as Military, in Great Britain: and on the corresponding Changes in Manners, Laws, and Customs. Tending both to illustrate Modern History, and to elucidate many interesting Passages in various antient classic Authors. By Edward King, Esq. F.R.S. and A.S. Vol III*. Folio. pp. 290. with 40 Plates. 3l. 13s. 6d. Boards;—and Preface to Vol. IV. Folio. pp. 21. 5s. Nicol and Son.

THOSE individuals who wish to become enlightened and instructive antiquaries must labour at the difficult attainment of conquering existing prejudices; and of clothing themselves in the ideas, notions, and habits of the people whose monuments they explore, and whose mode of life they would depict on the canvas of history. Without some effort of this kind, "to make the distant and the future predominate over the present," we shall, as Mr. King intimates, see 'the whole description of past times through a false medium; and a delusive imperfect apprehension will arise, which will alter the true and right appearance of every imagined feature.' Modern associations and combinations will not often serve to explain the customs of those antient nations, who were in a state of knowlege and society very different from that in which we live; nor will a superficial retrospection enable us to delineate them in their just features and proportions. In every branch of this department, diligent inquiry should always take the lead; and we are entirely of opinion with Mr. King that, 'to collect together as many well ascertained facts, and as many clear accounts of actual remains of antiquity as possible, by way of *data*, in one point of view; *without any hypothesis* whatsoever, and without any preconceived apprehensions; and to wait with patience for the *unavoidable* obviously

* For our account of Vol. II. see M.R. Vol. 42, N.S. p. 364.

concluding ideas that present themselves to the eye of the mind, from a concurring convergency of every ray of the light of truth derived from the whole; must surely be one of the best modes of attaining a correct discernment.'

It sometimes happens, however, that they who enjoin the best rules are the first who break them; and that conclusions, which appear obvious and unavoidable to one inquirer, will be seen in a very different light by another. Men often disclaim hypotheses, who are the very slaves and dupes of theory; and they flatter themselves with having explained, when the discerning reader can perceive nothing that bears the shape or semblance of explanation. Perhaps the author of this elaborate work is* in this predicament. He *sports* a conjecture, and in order to give it currency he "annihilates both space and time." A degree of antiquity is here assigned to some of the castellated structures in this island, which, in our judgment, the evidence of history and the probability of the case do not warrant.

'Remains, (he tells us) are to be found of such a singular construction, that they cannot be supposed to have been the vestiges of any buildings erected either by the Romans,—or by the Saxons,—or by the Danes,—or by the Normans;—and Remains, therefore, which must have been the works of some prior age;—and, as it should seem, either of *Phœnician* settlers; or of some other foreigners from the East;—or else of such Britons, as in those early ages, and in those parts so early visited by the Phœnicians, had at last acquired this plan, and this art of building, by conversing with those who repeatedly visited these coasts, in order to obtain that valuable produce *Tin.*'

The intercourse of the Phœnicians with this country, and especially with Cornwall, in remote ages, is not doubted; yet it may be questioned whether they ever erected any strong holds, and, if they did, whether any vestige of them remains at this day. Mr. King, however, though he does not contend for castles actually built by Phœnicians, is of opinion that the Britons were instructed in this art by them, and 'reared structures according to Phœnician hints.' Since these traders did not make conquests in our island, as our modern merchants have done in the East Indies, they could not exhibit specimens of their fortifications; and since they came merely to procure tin, it is not very probable that they brought plans and elevations of Eastern οχυρωματα, or castles. Nothwithstanding that

* We say *is*, as speaking of a work now before us: but we are sorry to observe that the learned author has finally closed all his mortal investigations.

Mr.

Mr. King has taken great pains to prove that Launceston-Castle in Cornwall is an humble imitation of *Ecbatana* as described by Herodotus, we can perceive as little reason for concluding that the one was copied from the other, as for supposing that the command issued by *Dejoces*, that "the king should be unapproachable by his people," bears any analogy to the appointment of the English courts of King's Bench and Common Pleas by our Henry the Second. Launceston-Castle might have been built as a residence for a Cornish prince or chieftain, and, as being a place of strength, it probably contained his treasures: but evidence is wanting to prove,—and since probability is adverse to the supposition, it cannot be admitted without evidence,—that this castle was copied from those in the East, that its origin was in the times of the Phœnicians or Phrygians, or that it was constructed by any of their copiers. Every circular Keep-tower Mr. King is disposed to regard as of Asiatic derivation: not considering that the same reason might have induced nations which had no intercourse with each other, to adopt this form in erecting their strong holds. From a vague enumeration and combination of circumstances by no means strictly relevant to the subject, it is inferred that,

'Instead of considering this structure, as being originally a Castle built either by Robert the first, or by William the second Earl of Moreton; according to the apprehensions of some of our modern antiquaries, we may much more justly consider it, as having been the Castle and Palace of *Vort gern*, king of the Britons; and erected even *prior* to his time; in the very earliest ages of any degree of civilization in this country; and in imitation of such mode of building *Towers of safety* as the inhabitants of Cornwall had become acquainted with, from the accounts given them by their former Phœnician traders;—a mode of protection that might easily remain still fixed in their minds, even when they heard of the eastern parts of this Island being invaded by Julius Cæsar and the Romans.'

Mr. King's eye, "in a fine frenzy rolling," sees walls of circumvallation around this castle, where no walls ever existed: but the vision would have been more splendid if he could also have seen silvered and gilded towers topping Launceston-Castle, similar to those which decorated its prototype *Ecbatana*.

Brunkess Castle, in *Brecknockshire*, is given as another instance of Syrian architecture introduced into Britain; not, however, copied from great works, but from the subordinate kind of *Median* or *Mingrelian* castles.

Even into Yorkshire, Mr. King extends his Phrygian architecture, and detains us for a considerable time at *Conis-*

Troy, the rasher must have been put on the coals; and that before the manufacture of table cloths and napkins, cleanliness, even among the fair, could not prevail at meals.

If Mr. King be unwarranted in supposing that antient British castles have a Syrian origin, the use which he makes of the internal arrangements of these structures, in order to explain the domestic customs of the Greeks, cannot be admitted; and his translation, for instance, of Homer's αὐθουσα, by *porch-chamber*, is authorized only by conjecture. For the amusement of our readers, however, we shall transcribe (omitting the copious notes) his enumeration of the component parts of the Palace of Ulysses. It consisted, he thinks,

'1st. Of a great outward court or open Area, surrounded with high walls;—and having a great strong gate-way of entrance, secured by a strong folding gate, fastened with bars, and ropes; but without any mention either of an arch at the top;—or of machicolations;—or of a Portcullis:—no such things having, at that time, been invented.

'2dly. That this open court, (as well as the plain before the gate), was the place of recreation, and amusement; where various games and pastimes were carried on, for the diversion of the inhabitants, and the guests, at the Castle.—And that it had some sort of rude pavement

'3dly. That *within* the inmost part of it, and in a second smaller inclosure, stood *a round Keep Tower*; three or four stories high.

'4thly That this Keep Tower had an *Inner Wall* surrounding it; and very near to it; even at the distance only of a few feet:—between which, and the Tower, small lodges, or pent houses, were built, for the lodging of the female slaves, or maid servants; and for their laborious works, such as grinding the corn, and making of bread.

'5thly. That the Keep Tower was entered, by means of an ascent of a steep flight of steps, on the outside, as at *Conisborough*.

'6thly. That over the steps ascending on the outside from the ground to the first story,—and over the door of entrance, which was at the top of them; (just as at Conisborough,) was an open window; divided into two parts; and almost resembling therefore a gate of entrance; and overlooking the town, which was placed on the outside, without the walls.

'7thly. That under this widow; at the entrance of the Tower; and just within the great door of the Tower; was a vestibule, or porch, (as at Conisborough;) in which, *Ulysses*, as a stranger, slept, on skins, and hides, spread on the floor at night.—And that, in the Tower above, was some small retired apartment;—most probably a little chamber in one of the buttresses;—in which the Queen had her abode;—and from which her complainings, and lamentations could so easily be heard by *Ulysses*, when going to rest in the vestibule beneath.

'8thly. That within the Tower, (as at Conisborough), was also a staircase, from the door of entrance, winding gradually up through the thickness of the wall.

'9thly. That, in the upper story of the Tower, (as at Conisborough,) was also one large State apartment;—a sort of sacred room; where also the idols were placed.

'10thly. That adjoining to this, was a distinguished little bed-*chamber*;—which was also made use of as a sort of treasury;—and where the gold and silver vessels,—the rich *old scented garments*,—and the best arms of *Ulysses*, were deposited; partly in, and partly upon the top of an old wooden press, or locker.

'11thly. That under the *State-chamber*, and just above the porch, was an apartment that was sometimes used as *a bed chamber*, (and corresponded with that which we have called the guard-chamber at *Conisborough*),—and to which *Telemachus* ordered the old armour to be carried up.

'12thly. That there was in the uppermost part of the Tower, (and probably in the thickness of the wall, or partly in a buttress as at Conisborough) a small, private, retired chamber, in which *the Queen* usually dwelt;—and from the loop windows of which, she might both see the out-buildings, in the court beneath;—and over-hear what passed there.

'13thly. That in addition to these apartments, in the Keep Tower; there were also, (as in the *Mingrelian*, and *Circassian* Castles,) some rudely constructed edifices, and wooden buildings, in the outward court; for various domestick purposes.—Amongst which was, an odd, but favourite large round hut, or tent, called his *bridal chamber*; built on the ground, *by the hand of Ulysses himself*;—and even obviously reared merely as a sort of *pent house*, round a great old Olive Tree.

'14thly. That there was also, in this court, as the principal place for the entertainment of guests; a sort of large hall, built of wood;—and supported by wooden pillars;—with windows, or openings in its sides, *so high up*, that no one could get out at them.—The floor of this room, seems to have been nothing more than the natural soil, made smooth, and level.—And there seem to have been placed a number of small wooden tables; (nearly one before each guest):—and also a number of low benches (or *Triclinia*), covered with carpets.

'15thly. Either standing against the *wooden walls* of this hall, or else hung up all round upon them, were many old spears, shields, and helmets.

'And 16thly. This outer building, and sort of hall, seems to have been placed in the court, *so near the Keep Tower*, that in consequence of the open windows in this hall, and of the loop windows in her small chamber, in the Tower, Penelope could over-hear the conversation.'

The observations in the next chapter, on such works of the Britons as appear to be imitations of those of the Romans, are more plausible than the preceding speculation: but the evidence, by which they are supported, is defective; and to *Orford* and *Chiltern* castles, not to enumerate others, Mr. K. seems to ascribe too high an antiquity. 'In these habitations,

(he remarks) only a few degrees more dignified than the dens of beasts of prey, dwelt imaginary Great Beings, so illiterate that they could seldom write their names.' In ages long subsequent to the æra to which this observation refers, profound ignorance prevailed in the castles which covered Britain. It cannot be doubted that the Britons derived instruction from the Romans on the subject of Architecture; yet it is not certain that they erected any buildings of such magnitude and duration, that they can now enable us to pronounce on the particular style of their architecture. The rude works called *Duns* were probably formed by our very remote ancestors: but who can credit that they are imitations of Phœnician structures? Mr. King's mind, however, is impregnated with this idea; and he tries to support his hypothesis by what he considers as a kind of historic testimony. Let him speak for himself:

'The idea of the Phœnicians having actually afforded instances of their skill in architecture, by some works, in these parts of *Europe* so remote from them, which the somewhat civilized Britons in Cornwall might copy; is confirmed very much, by an account that *Orosius*, who wrote about the year 415, gives us of *a then antient Pharos of admirable workmanship, that had been built at Corunna, on the coast of Galicia, in Spain*;—opposite in a South-West direction, to the extreme part of the coast of Cornwall; and which *Orosius* gives us to understand, was actually erected, by the first *Tyrian Colony* there planted, who traded to *Britain*.—And he adds, that it was placed there *purposely, ad speculum Britanniæ*;—for the direction of ships bound thither from *Britain*.

'There is no small reason therefore left us to conclude, that such another *Tower, or Pharos*, might be built by them, somewhere on the coast of *Britain* itself.—And this conclusion seems to be strengthened, by a singular circumstance; that one projecting part of that coast, of *Devonshire* bordering upon the Severn Sea, which is nearly first seen by any ship from *Spain*, steering into the Bristol Channel, is still called *Hertland Point*; whilst Camden says, it was by Ptolemy *called* HERCULIS PROMONTORIUM; *and retains somewhat of its name in* HERTYPOINT. And might therefore actually have had a similar Tower, built by the Phœnicians upon it.'

It is scarcely worth while to investigate the architectural history of such structures as *the Duns*, but Mr. King, steady to his text, refers even these to a Syrian origin; and he supposes that the Picts, having made irruptions into the civilized Roman province of Britain as far as London, in the time of the Emperor *Valentinian*, about the year 364, saw specimens of *antient round towers*, and returned into their own country with a desire of imitating them.

We tread on firmer ground, and enjoy a little more daylight, when we advance to a consideration of the regal palaces and

and castles of the first Saxons: but, in surveying their remains, it is not always easy to distinguish with perfect accuracy between Saxon and Norman architecture. In some instances, this may be effected, so that the features of the Saxon style can be given: which are stated by Mr. King to be the abundance of herring-bone work in the walls, the absence of the portcullis, and of that mode of defending loops, with hanging arches, so usually found in *Norman* castles, and the peculiar character of the windows. Among Saxon edifices, Mr. King reckons *Bamborough Castle* in Northumberland, *Corffe Castle* in Dorsetshire, *Ethelbert's Tower* at Canterbury, Portchester Keep Tower, Pevensy Keep Tower, now destroyed, *Castleton Castle* in Derbyshire, *Guildford Castle* in Surrey, &c. Of the last mentioned, ample notice is taken, and a part of the description we shall present to our readers:

'Its walls, very unlike those that are either *Roman* or *Norman*, are constructed partly of squared chalk, partly of flints, and partly of sand stone, cut in the form of Roman bricks; and in many parts placed in triple rows, alternately with rows of flints, in imitation of Roman work;—but still more conspicuously placed in rows of *herring-bone work*.—The internal corners of the apartments *within* are finished, in some parts, merely with squared chalk.—The external corners of the Tower, and a space in the middle part of each front, five feet four inches wide, was cased with squared stone, very much resembling casings of Caen stone, (in the same manner as appears in several other *Saxon* buildings)—Some *Roman bricks*, (or perhaps rather *Saxon* bricks made in imitation of such as were Roman,) are seen in the lower parts of the building, especially on the north side; and some thin, evidently *Saxon* bricks appear in the windows, though they are now partly mixed with bricks of reparation since the time of Henry VI.;—and though there appears on the south side, an original *Saxon* window altogether of stone, as if such was the construction of all the windows at first.

'Neither the founder, nor the æra of the construction of this Castle are known by means of any record; as is the case with all the most truly antient structures; and therefore neither *Leland*, nor *Aubrey*, nor *Salmon*, who wrote the antiquities of Surrey, do venture at all to fix its date;—nor to say any thing further on the subject, than barely to mention its early existence.—But Camden says expressly that *Guilford*, or *Guildford* or *Gegldford*, was formerly a village of the English *Saxon* Kings; and was given by will to *Æthelwald*, by his Uncle King *Alfred*.—From whence we may fairly conclude, that here, as well as at *Corffe Castle*, was a real Palace of the *Saxon Monarchs*; and that this identical Tower, whose architecture shews such an early period of Construction, was that very Palace.—And we may much more reasonably and fairly form this conclusion, than assent to that idle dream of *a Saxon King's house*, at Guilford, distinct from the Castle:—a dream confounding every idea of the Saxon mode of residence, with the idea and account of that *mere modern building*, in much later

later days, which Camden speaks of, as being the *King's palace*, or house, in *his* time.

'We are assured of the existence of this Castle in the time of *Edward the Confessor*, and indeed, even before *his* days; because it was made in 1036, the theatre of that horrid tragedy, of the seizing of Prince *Alfred* by *Earl Goodwin*, and of the putting to death with tortures, nine out of ten of the whole of his train, after he had been craftily invited to stop there, and received with the most solemn assurances of peace; which prelude, to still further villainy, was followed by his being delivered up to *Harold the Dane*, who put out his eyes, and imprisoned him at *Ely*, until his death.

'The Keep Tower of this old Saxon Palace is, (like that at *Castleton*) of much smaller dimensions than that at *Corfe*, or than that at *Portchester*, or than that at *Bamborough*.—The space within being only about twenty-six feet, by twenty-four;—but (the walls being in general about ten feet thick) the outside is about forty-seven feet, by forty-five.'

To interest us in this Saxon ruin, it is added:

'Here sometimes dwelt *Alfred* the Great;—and here, without annoyance, he might measure his well employed time, by his then novel invention of the candle, with divisions notched upon it, to tell the hours.—Here afterwards dwelt occasionally his nephew *Ethelwald*.

'Here, in 1201, *King John* held his Christmas;—and as Holinshead relates, "gave to his servants many fair liveries, and suits of apparell, whilst the Archbishop of Canterburie did also the like at Canterburie, seeming indeed to strive with the King, which of them should passe the other in such sumptuous appareling of their men, whereat the King (and not without good cause) was greatlie moved to indignation against him, although for a time he coloured the same."

'The feastings, during this Christmas, were unquestionably in some great hall, either *Saxon* or *Norman*, in the Great Court of the Castle;—but with nearly equal certainty we may be assured, the private apartment of *King John*, was in this very *Tower*:—whilst his train, of common attendants *put in fair liveries, and in new suits of apparel*, instead of any regular *yeomen*,—or of any *trained guards, in uniform*,—and instead of the well disciplined troops of a standing army, (not any one of which orders of military persons did in that age exist) were each night crowded together on straw, on the floors of the small surrounding Towers of the outward court, (*or utter Ballium*); or even on the floor of the great hall itself, of whatever kind the hall at that time was, whether of wood, or stone.

'As this was one of those Castles which, in consequence of its immediate connection with the crown, was *from the first* (according to the then laws of the land) *a legal place* of confinement;—and as it is known to have been used as a common gaol, as far back as the 35th of Edward the First; it is highly probable, that the dungeon, whose entrance was defended, and secured, in the remarkable manner that has been described, was that very *gaol*:—even whilst the State apartments above, were continually destined for Royal Residence.

'It

'It should seem therefore, on the whole, that in this instance, at *Guilford*, as well as in all the preceding ones, has been preserved, through a long succession of ages, and notwithstanding the changes made by subsequent repairs, and alterations, one of the identical Palaces, and Castles, of the earliest *Saxon Kings*. Such, then as these Castles, which we have just been describing, we may now fairly conclude were, in general, all the fortified mansions of Royal Residence, during the *Heptarchy*.'

Though Guildford Castle is ascribed to the Saxons, Mr. King finds in it a pointed arch, which is allowed to be a characteristic feature of Norman architecture; and he is obliged to have recourse to the supposition that this arch was the effect of a subsequent alteration. For the change which took place in the shape of the castles and Keep-towers, or for the substitution of square instead of round fortresses, he does not undertake to assign a reason; and perhaps we have not documents sufficient to assist us in solving this question: though it may be presumed that, when internal convenience began to be studied, square buildings obtained the preference over those which were circular.

Mr. King proposed next to enter on a review of *Saxon Ecclesiastical Architecture*: but, before he could give to the public his thoughts on this subject, he was arrested by the hand of death; and we have to lament his removal from this world, just at the period at which his labours began to be most interesting.

Of Volume IV. only a small portion has been published viz. the Introduction to Book IV. Chapter II., on account of the controversy which ensued on the publication of Mr. King's IId Volume of the *Munimenta*, relative to the Date of the Invention of the Architectural Arch. It is expressly stated in the Advertisement, that this part of the IVth Vol. was expedited from the press 'in answer to a curious little pamphlet lately published, intitled *Recherches sur le Tems le plus reculé de l'Usage des Voûtes chez les Anciens. Par M. L. D—s.*' —Our readers will recollect that Mr. King's assertion is, (see *Munimenta Antiqua* Vol. 2. p. 444.) "that there is the utmost reason to believe, *the Arch never existed, in any kind of architecture on earth, till some short time before the Augustan age.*" M. Dutens having strongly controverted this position, the author here undertakes its defence, and adduces a string of evidence in its support: but it must be owned that the instances produced by Mr. King are of the negative kind. The celebrated bridge of Cæsar over the Rhine is not adapted to the purpose; and the bridge over the Euphrates mentioned by Herodotus, constructed with stone piers and squared planks,

(ξύλα

(ξύλα τετραγονα) does not prove the non-existence of arches at that time, since the reason for employing moveable planks is assigned. The *Veteres Cloacæ* constructed by Tarquinius Priscus are asserted by Mr. King to have been mere excavations of rock; and while he quotes Pliny's expression, "*suffossis montibus*," in support of this idea, he does not attend to his "*obnixa firmitas*," nor consider how the superincumbent buildings (*urbs pensilis*) could have been supported. He asserts, however, that

'Even with regard to the stupendous *Common Sewers* of Rome, the *Veteres Cloacæ*, first constructed by *Tarquin*, we have full assurance from Dionysius Halicarnassus, — Diodorus, — Strabo, — and Pliny, that *the arches were added, merely in the time of Augustus*; — and have the utmost reason to conclude, that before the Augustan age, they were, in some parts, mere excavations of rock, — like the long excavation at Pausilypum (now Pausilype); — in other parts mere trenches, covered with timber; — and in other parts (where they were built with stone) were only covered, in the same manner as the works of the earliest ages, at Babylon, and elsewhere, by means of the side walls being made to approach nearer together, in consequence of each row of stones projecting a little more inward, as they were carried up higher; till at last they met so near, as to be covered with flat stones. — And almost every word in all the passages alluded to, confirm this idea.

'And here again also, even the testimony of *Livy* alone, concerning the original construction of the Sewers of Rome, might have been sufficient to convince us of these facts; — for he not only never once mentions *an Arch*, in speaking of the first forming of those Sewers; — but even describes the work as being actually partly mere *trenching* in low ground, — and partly laborious *excavation* of rock.

"Infima urbis loca circa forum, aliasque interjectas collibus convalles, quia ex *planis locis* haud facile evehebant aquas, cloacis *e fastigio* in Tiberim ductis siccat."

'*The low places of the city about the forum, and other vallies situated between its hills, because from mere plain level spots the waters were not easily carried off, he drained by means of sewers (or cuts) from the higher part conducted to the Tiber.*

"Cloacamque maximam, receptaculum omnium purgamentorum oppidis, sub terram agendam."

'*Causing the great sewer, the receptacle of all the filth of the town, to be driven through, under the ground.*

'Many years afterwards it appears, that certain parts of these were even for the first time covered, and *built over*, when the city was restored, and rebuilt by *Camillus*, after its destruction by the Gauls; — for Livy adds,

"Ea est causa, ut veteres cloacæ, primo per publicum ductæ, nunc privata passim subeant tecta."

'*This is the cause, that the antient Sewers, first carried along the public highway, now pass under private houses.*'

It will here occur to the reader, that arches could not have been turned after houses had been built over the sewers; and that,

that, if arches exist in these places, they must have been constructed previously to the buildings standing on them, though the historian has not mentioned them.

The author's positions that the *arch* did not exist in any Great City on earth in early days:—that antient writers are silent concerning the arch;—and that an utter want of *any word of discrimination* to denote precisely an Arch, in *architecture*, prevailed till near the days of Augustus; or at least of Democritus; having been directly controverted by M. Dutens, who endeavoured to prove that *vaulted* structures are of the highest antiquity, Mr. King, in the remainder of this Introduction, presents us with his rejoinder. In the first place, he remarks that *vaulted structures* did exist, as in the instance of the great gallery in the great Pyramid, long before the æra which he mentions, but that these were not constructed on the principle of the *arch*. In the next place, he endeavours to shew that the citations concerning arches found by travellers among the ruins of very antient cities, in Sicily and elsewhere, are not, when duly examined, adverse to his position.

'As (says he) to the numerous remains in Sicily, at Agrigentum, Syracuse, and Catania, &c. which M. L. D—s speaks of, (p. 14), from the authority of the Prince Biscari, and of M. L'Abbé Campbell; it does not at all appear that there is any the least reason for believing any one of *those* structures that are with arches, to have been *prior* to the time of *Archimedes*, who was himself of that very Country. A thousand other remains might be reckoned up, just in the same manner, which would not tend to prove any thing at all concerning *the date* of the invention of the arch.

'As to what *Pausanias* says, concerning the treasury of *Minyas*, supposed to have been built about 1350 years A. C.—It is to be observed, that *Pausanias* himself was only a traveller, viewing the remains of the fabric, 1500 years afterwards; and that therefore the structure in question might have been *rebuilt* many ages after the time of *Minyas*:—besides which, notwithstanding the French translations of L'Abbé Gedoyn, and M. Goguet, cited by M. L. D—s (p. 4), the original Greek words do not at all *necessarily* imply the covering to have been an *arched dome*;—but rather lead us to conceive it to have been *conical*;—that is, consistently with what has just been said, of the form of a truncated cone, produced by each tier of stones being laid a little more *inward*, towards the centre, than that next beneath, till the aperture at the top became at last so diminished, as to be covered by one single stone.—The words are,

'Pausanias, Lib. ix. cap. 38.—Σχῆμα περιφερές ἐστιν αὐτῳ, κορυφὴ δὲ οὐκ ἐς ἄγαν ὀξὺ ἀπηγμένη, τὸ δὲ ἀνωτάτω τῶν λίθων φάσιν ἁρμονίαν πασι εἶναι τῷ οἰκοδομήματι.

'*The plan is a round, and the top not carried up to a very sharp point, but they say that the uppermost of the stones is a binding to the whole building.*

'With

'With regard to the Holy Temple at Jerusalem;—to supposed arches of which, on the authority of lexicographers, M. L. D——s refers, (p 8);—the very precise account which we have of the whole mode of its construction, in Holy Scripture;—and the full account given by Josephus;—and several concurrent circumstances of its history, which I have mentioned in a former volume,—may all serve to convince us, that neither in the first Temple, built by Solomon, nor in the second, which was destroyed by *Titus*, was there *any arch*, except such as might possibly be in a gateway built by *Herod*.

'Perhaps the strongest arguments adduced by M. L D—s, to prove *the Arch* to have been of very high antiquity, may be deemed the words used by Plato (*de Legibus* lib xii.); and the simile made use of by Aristotle, *de Mundo*, (both cited by him p. 11).—But it should be rembered that both *Plato*, and *Aristotle*, lived *after* the days of *Democritus*;—and even if they had lived *prior* to his time,—as to the words of Plato, describing the imaginary monument of grandeur, or rather sepulchre, Θήκην, that should be formed for a great man; they are, when literally translated, much more applicable to *a long vaulted*, or *coved gallery*, like the great one in the first pyramid of Memphis, in which is *no arching* at all; than to a vaulted gallery, or room, formed by real *arches*, or with a really *arched* covering.—For they are,

'Lib xii. p 947, Ed. Serrani —Θήκην ..... ἵναι ἀνδρὸς περμήκη λίθων πρετίμων καὶ ἀγήρων —That *the sepulchre ..... should be a long extended covered or coved) room, of stones of great value, and incorruptible, (or of unperishable hardness)*.

'And as to the simile used by *Aristotle*; it will hold good, with regard to the *great covering stones*, of such a coved structure as the great gallery in the first pyramid,—or with regard to those *great covering stones*, which finished the upper part of the covings, and vaultings, that supported the Hanging Gardens at Babylon; just as well as with regard to the *key-stones* of arches; and perhaps even with more dignity, as to the simile.'

Mr. King adds:

'There remains only one plain question to be asked.—If so noble an ornament, as *the Arch*, had been known in the very early ages, is it not incredible that it should never have been introduced in the most magnificent of the antient Buildings, in Egypt, or in Babylon, or in Persepolis, or at Pæstum, or at Athens?—M. L. D—s says, (p. 18), *il faut se contenter de dire, que ce n'étoit pas leur gout*,—that is, in plain English, *that it was not the fashion to use the arch*.—And if he is himself satisfied with *that* answer,—it must be needless to urge any further considerations on the subject.'

Though, however, the author professes to be unconvinced by the arguments of M. Dutens and seems to triumph over him, it may not be admitted that, with all his research, he has accurately investigated the subject. As to the style of the architecture of the Greeks, it manifestly excludes the arch; all the

the effect which they meant to produce being obtained by uprights and transoms: but we are not justified in concluding that they were absolutely ignorant of the method of constructing arches. If we may credit Strabo, who, flourishing in the Augustan age, was well acquainted with the use of arches, the practice was very antient among the Babylonians. In his account of Babylon, and of the celebrated Hanging Gardens, (vid. Lib. 16. p. 1073 edit. Casaub. 1707) he informs us that these gardens were supported by *curves* or *arches* springing from square piers. (ψαλιδώμασι καμαρωτοῖς ἐπὶ πεττῶν ἱδρυμένοις κυβοειδῶν.) That the ψαλιδώμασι καμαρωτοις, here mentioned, strictly mean arches, may be inferred from Strabo's subsequent description of the mode of building houses at Babylon; in which he tells us that arches were employed on account of the scarcity of wood (οἱ οἶκοι καμαρωτοὶ πάντες διὰ τὴν ἀξυλίαν). Here a fact is established, that the scarcity of wood, the material which they employed in conjunction with *bricks*, (οπτη πλίνθος) obliged them to turn arches instead of using transoms and rafters; and as these Hanging Gardens, as well as the tower or pyramid of Belus, were constructed of bricks, the probability is that the arch, strictly speaking, was employed. In confirmation of Strabo's testimony, and as decisive of this question, we have the recent authority of an English gentleman, who, from a long residence at Bagdad, has had repeated opportunities of examining the site of antient Babylon, for asserting that, whenever excavations are there made, arches of brick are discovered. This is a very important and unanswerable fact.

We now leave our readers to decide on the merits of that controversy which Mr. King excited, and to the prosecution of which on his part death has raised an insuperable impediment. The learned are not, we believe, unanimous on this point: but the prevailing opinion seems to be that the arch, though not a feature in the works of the Greeks, was in use prior to the æra of their celebrity.

ART. II. *Travels in the Year* 1806, *from Italy to England*, through the Tyrol, Styria, Bohemia, Gallicia, Poland, and Livonia, containing the Particulars of the Liberation of Mrs. Spencer Smith, from the Hands of the French Police, and of her subsequent Flight through the Countries above mentioned. Effected and written by the Marquis de Salvo, Member of the Academy of Sciences and Literature of Turin, &c. 12mo. pp. 350. 7s. Boards. R. Phillips. 1807.

INTERESTING is the epithet which belongs to the prominent contents of this small unassuming volume; *i. e.* to the narrative

rative of Mrs. Spencer Smith's escape from the clutches of the French; who had ungallantly put her under arrest at Venice, as the wife of an Englishman and related to Sir Sidney Smith, and had ordered her under an escort of *gens d'armes* to proceed to Valenciennes as a prisoner. The Marquis de Salvo, powerfully affected by the painful situation of this lady and her children, resolved to attempt their rescue; and the conduct of his plan, and the adventures to which it led, are truly dramatic, having more of the complexion of a novel than of a true history. Lest, however, the reader should suspect any fiction in the representation, the Marquis assures us that he has 'scrupulously adhered to the truth, avoiding all imitation of romance.' That he should feel proud at having executed so bold and perilous an enterprise is not a matter of wonder; and we will allow him to consider himself as 'included by Fate among the number of those who are doomed to hazardous attempts,' and even to talk of 'the glory that shone before him and guided his steps.' As Mrs. Smith was constantly guarded by *gens d'armes*, her liberation required great personal courage in her adventurous knight, as well as a considerable portion of ingenuity, coolness, and perseverance.

For the commencement of his plan, the Marquis contrived to remove Mrs. Smith's children from Venice to Gratz; and finding it impossible to evade the vigilance of the French at Venice, he obtained permission to accompany Mrs. S. as far as Milan in her route to Valenciennes; determined, if possible, to effect her rescue on the road. Some measures were taken for this purpose at Verona: but, not being assisted in his plot, as he expected, he was obliged to wait till they arrived at Brescia. Here circumstances concurred to aid his enterprize; when, after having explored the country, provided carriages, &c. he succeeded, under the cover of night, and with the help of a rope-ladder, in enabling Mrs. Smith to descend from a lofty apartment, and thus to frustrate the watchfulness of her guards. The prelude to this Lady's deliverance was very agitating to the Marquis, and he well describes the evening in which he waited under her window:

'As I retired,' says he, 'a few paces from the spot after waiting so long, I perceived a man approaching the fountain that was close at hand: he stood nigh a door, which I saw him enter slowly; but at that instant my eyes caught the opening window of Mrs. Smith's chamber, at which a figure presented itself: I could have no doubt of its being her; and after looking round to see whether all was safe, I drew near: but she being ignorant of the disguise which I wore, asked in a low voice if it was I. I replied, "I am that friend, and wait for you." I now resumed my hopes that every thing was unknown to the guards, and that no fatal occurrence would ensue during the critical moment.

She continued however in the room; and I stood unable to breathe, for fear of some hidden witness of the scene, ready perhaps to sound the alarm, and call the patrole of the city. I earnestly wished to remind her of the pressing danger incident to every moment's delay; but I heard a noise proceed from the window, which was occasioned by her tying the end of the ladder to the iron: my terror increased at this unwelcome sound; I thought it, above all others, the most likely to rouse the soldiers, and occasion the worst of disasters. Scarcely did the ladder appear to be fastened, when I saw Mrs. Smith take hold of the window and cling to the wall, pressing with her uncertain foot the first step. I perceived she was reluctant in trusting herself upon it: the unhappy lady stood tottering upon the step; and seemed to tremble so much, that I was under the necessity of attending particularly to her, fearing that she might fall. But I was agreeably deceived when I beheld her grasping the knots of the ladder, and boldly determined to descend. What an interesting spectacle! a forlorn woman, anxious to escape from captivity, committing herself from a height to ropes which, even while they tore her delicate fingers, she kissed in extacy, because they were instrumental to her release: and at the same moment armed sentinels in the adjoining apartment, who were ready to dart upon her if their sleep were interrupted by the least noise. Had they now come to their own window, she would have been discovered on the ladder, myself below waiting to lead her off, and the maid above accessary to the bold attempt of her mistress. What a field for their vengeance! What victims for their fury! Happily, however, the silence of the night, and its intense gloom, remained undisturbed: she reached the ground without receiving any essential injury; and the maid *, to whom the secret had been imparted, threw a bundle from the window, containing whatever could be saved.

'We instantly began our flight; running along unknown streets, without meeting any person. Our trepidation—the haste with which we went, and our mean dress, would have been strong unfavourable indications if we had been observed. From solitary street to street we precipitated our steps till we reached the summit of the fortress of Brescia. Here the violence of my companion's desire to save herself was such, that she actually offered to attempt scaling the walls; but on my acquainting her that the chaise was ready for us at the tavern near the gates, she followed me with less agitation.'

As soon as the gates of Brescia were opened, (May 3d, at 4 in the morning,) these fugitives hastened on to Salo, which they reached by half after six the same morning; then crossing the lake Garda to Riva they set off for Trent; whence, after having procured a small vehicle with one horse, they with much difficulty made their way through the Tyrol, encountering almost every hardship: because, from apprehension of being

* We never hear what became of this servant after the flight of her mistress, and how she was treated by the French.

pursued, they avoided the public road, and wandered over stupendous mountains, through craggy vallies and tremendous defiles. Directing their course to Styria, they traversed the mountain of Bertoscad, and arrived at Waispack; where they experienced their first asylum, and where the Marquis indulges in the pleasure of description, being enchanted (as all travellers are) with the varied beauties of this superlatively romantic region:

'I must be permitted to describe my admiration on viewing the country about Saltzburg, though my feelings at the time were very little disposed for the reception of agreeable impressions: yet such were those proceeding from the alluring prospect, that I could hardly forbear from exclaiming: Nature here appears rich in awful variety, precipices, streams, and trees, blending their colours with a tasteful distribution, which no art can imitate, no fiction equal. This enchanting scene continues for the extent of four posts and a half. It was then that I said: "Here indeed do I admire the majesty of Nature: never has she appeared hitherto before my eyes in such splendid attire." But these effusions ill became my station of valet; and Mrs. Smith, with a sign, explained her disapprobation of my nonconformity to the simplicity suiting the character which I now represented.

'Every forest, every rising ground, seemed to issue forth to view with a sort of pride that demanded the tribute of our praise. The surrounding objects; the fanciful form of the mountain; the graceful masses of the foliage; the hideous aspect of the caverns; the silence along the lofty pines; the lucid tears of the drooping willows; the majesty of the firs; and the fugitive horizon, purple grey, at an immense distance; the prolific field, as if bashful to appear before these shaded vortexes; a wavering atmosphere; a melancholy-sounding echo; the sight of scattered flocks; the reiterated murmurs of the waters; the contrast, in short, of the grand productions of nature, who without colours or canvas, steel or marble, creates and does not imitate—displays and does not illude—exhibits the most fascinating pictures yet does not paint; who offers the archetype to the research of truth; gives animation to her works and motion to her offspring;—all concurred in forcing from my lips the accents of my transport, the expansions of my enthusiasm; and the blessings arising from my joy and content in observing and admiring her.'

At Vagrain they were arrested on suspicion, and led back to Saltzburg; and as the Marquis passed for Mrs. Smith's valet, by the name of Raimondi, he was separated from his supposed mistress and underwent a very unpleasant confinement. At last, however, both were liberated, but not at the same time; and at Lintz, on the Danube, they obtained a full release, on condition of departing under fictitious names.

When Mrs. Smith felt satisfied that she was in a place of safety, she naturally wished to see her children; and in order to gratify her in this respect, her enthusiastic friend undertook a solitary

journey through cross mountainous roads from Lintz to Gratz, for the purpose of bringing the children to their mother. This object being effected, the party advanced, in a comfortable manner, as travellers, and not as fugitives, through the countries enumerated in the title.

In this part of the narrative, the Marquis de Salvo appears to be an observant traveller; and though his reflections are not profound, his sketches carry the marks of fidelity. He presents us with notices of Prague, of Cracow, of the salt mines of Wilitzen, of Bresk, of Wilna, &c. and so onwards till Mrs. S. and her knight-errant arrive at Riga and embark for England. Of Bresk, in Russian Poland, he says:

'This place made me imagine myself in an ancient city of the land of Israel. Three thousand Jews composed almost its whole population, and a few Russians administer justice, and occupy the civil employments. Whoever knows the character of the Jews, will easily conceive what monopoly prevails in this unhappy country, where the law is wholly under pecuniary influence, where power is purchased, and the magistrates and keepers of the customs follow no other rule in granting or denying whatever is required of them, than a consideration of the presents made to them. The Jews, however, are necessary to the support of the country, considering its actual state; and one day when the governor informed me that their banishment was in contemplation, I asked who then were to be the inhabitants of that part of Poland, the labourers, the manufacturers, the tradesmen, and in short, who were to compose the people? adding, that without the introduction of new inhabitants, the whole country would become a complete desert. He agreed that trade, and society itself, arose here from the Jews exclusively.

'These people, solely occupied in the means of obtaining money, will never attempt any thing of importance in favour of those whose thirst for conquest might lead them to undertake the revolution of Poland, and whose reliance might be placed on the Jews. Timid and base from their condition and habits, they will never either take up arms against any government, or oppose its measnres. In Bresk I fancied the houses alone had endured the effects of levelling democracy; for they were all constructed of wood and exactly similar particularly in elevation, nor did I perceive that the dwellings of the rich were more splendid than those of the poor. The nobility, and the marshal (the antient title of the chief nobleman in every city of Poland) of the place, lived in the adjacent country.'

The Marquis's account of the country from Bresk to Wilna, in Lithuania, is an affecting illustration of the necessity of combining good government with the blessings of Providence, in order to produce the happiness of mankind:

'The whole country that I traversed offered no more than a continued scene of misery. For whole days did I pursue my way without seeing any human being, though the soil was rich in pasture and

trees No mark of industry or cultivation could I perceive; and at the wretched and distant villag s, almost every house appeared to be deserted. From time to time, however, the lofty mansions towered to the sight from within the spacious and delightful forest: there the Polish nobles reside, to whom belong the dreary and wide extended plains which I had passed the whole day in crossing. A rich Jew, in the spring, engages for the year, an immense tract of land, for the sole purpose of feeding cattle, and providing hay; and expects from it no other benefits than these, there being no hands to be found for cultivating the ground. The lower class, who are slaves, are obliged to serve their master, unless they are rich enough to purchase their emancipation for a few months or years. It is needless to observe, that while things continue in this state, the country must ever remain destitute of population. Nature herself shrinks at such a dreadful anti-social system. Can men, thus oppressed, look forward to their offspring without feeling the pangs of remorse? and must they not rather curse the connubial bond that gives existence to beings doomed to chains and poverty? Accordingly, what in fact is the population covering an extent of 13,400 square miles? Hardly seven millions of souls, of which three millions are Jews.

'The soil of the parts of Poland which I saw, appeared equal in quality to that of the richest countries in Europe. Its neglected state, no doubt, arises from the serious wars in which the powers it belongs to are so deeply engaged, being thus prevented, of course, from directing their attention to the amelioration of a country, of all the north of Europe the most susceptible of cultivation.

'However disagreeable the sight of so many sordid Jews was to me in Poland, I could have wished to meet them every where. Without these fallen Israelites, the stranger in Lithuania would find it impossible to travel or even exist; it seemed as if the government itself, the lands, productions, houses, all, in short, were in their possession: without recurring to them, neither food nor horses are to be found. There is no fixed price for the horses, this depends on the will of the Jew; if the traveller thinks it exorbitant, or threatens to enforce justice, the Jew smiles with contempt.'

We can readily believe the representation which the Marquis gives of the importance of the Jews in Poland: but we do not clearly understand his meaning, when he remarks that 'they bear every where the same Hebraic features, which we perceive *in the monuments of antiquity.*' Perhaps here, as in other places, the sense may be affected by the translation, which is indifferently executed.

Notwithstanding the Marquis de Salvo's partiality to the English, and to their happy shores, yet as a foreigner he is not perfectly satisfied with the restrained intercourse of our society; and he glances a sarcasm at 'a *certain capital*, where it is considered almost a crime to be a stranger, and where a ticket of invitation is requisite before such a one is admitted to

visit any person.' To strangers, this reserve in us is very forbidding: but John Bull will not be soon cured of this national trait.

Art. III. *Original Memoirs, written during the Great Civil War; being the Life of Sir Henry Slingsby, and Memoirs of Captain Hodgson. With Notes, &c. 8vo pp 367. 12s. Boards. Printed at Edinburgh, and sold in London by Murray. 1806.*

The *Life* here presented to us is that of a Cavalier, whose family the royal beneficence had continued to attach for a series of years to Court politics; while the *Memoirs* are those of a Commonwealth military officer, who was decided in the part which he acted in the distractions of the times by a fancied supernatural impulse. In this grand convulsion, these persons, though both very active and zealous on the sides which they severally espoused, did not arrive at any high rank; they were connected with limited operations; and consequently the information which they communicate is confined. The curious and discerning reader, however, will be able to cull from the pages before us a few traits of the times, and some incidents and events which elucidate the general narratives of a very important period in our history.

These two characters are fair specimens of the respective partizans in the great contest of their days. The sentiments and motives of the Baronet arise from chivalrous loyalty; he is alive to all the obligations of a subject; and he appears to deem it unbecoming to take into consideration the relative duties of a sovereign. On the other hand, the commonwealth-officer professes the doctrine of liberty, but seems to derive his principles of action from religious notions and apprehensions. The sufferings of the former under the usurpation, and those of the latter after the Restoration, indicate the temper of the two epochs.

To the biographies are subjoined a republication of a tract intitled *Relations of the Campaigns of Oliver Cromwell in Scotland*, 1650, as published from the originals by order of Parliament: consisting of letters sent from the army, and read in Parliament the 6th of August 1650.—These papers very much exceed in interest both the *Life* and the *Memoirs*. They contain several communications from the pen of Oliver himself, which manifest his profound craft, dissimulation, and hypocrisy: but it must be stated to his credit, that he had not cunning and address enough to make himself acknowleged king. Had his theatre been the continent, he would perhaps have

been equal in victory, and much superior in character, to the hero of the present day. About Oliver, nothing mean and little was discoverable; and if he could have depended on Charles, it is most probable that he would have been contented to act the part which Monck afterward supported. Had Charles been any thing beyond a very ordinary Being, we do not believe that his daring subject would have imbued his hands in kingly blood. That this unfortunate monarch was innocent, no one ever undertook to assert; and indeed the principle which would support the affirmative of this proposition would make the revolution a rebellion, and the Princes of the House of Brunswick usurpers: but the proceedings against him were more a mockery and an outrage of justice, than even those which our days have witnessed. Though Oliver sacrificed a prince who had appealed to arms, and whom that appeal placed in his power, yet we doubt exceedingly whether he would have violated the territory of a weak neutral, in order to get within his grasp a collateral branch of the royal stock; and much more that he would have employed the most devoted and abject of his creatures to have accomplished an assassination, accompanied by more circumstances to call forth detestation than any atrocity of the kind of which we read. A measure was adopted by this country which amounted to a declaration of war; and though no formal declaration was made, there was no deception, for the practice had long prevailed. In such circumstances, under the miserable pretence of resenting that usage, would Oliver have crushed butterflies whom the sunshine which he had created had drawn for a moment within his sphere; would he have decoyed them to delay their flight, by paragraphs in his gazettes; and then have shut them up in chilly confinement? The diplomacy of Oliver was grand; as was manifested by his effectual intercession in favour of the Protestants of Toulouse, and the Albigeois subjects of the Court of Turin. If he made Holland feel, that country had given no ordinary provocation. Would our limits allow, and were we capable of running a parallel between the persons in question, in the manner of Plutarch, our countryman (we are satisfied) would be found the more extraordinary and the superior man of the two: but, whatever be the glory or the opprobrium which attach to their ruler, it affects not the national reputation of the French, since he belongs not to their country. In one thing has he been more fortunate than Cromwell; he had no share in the subversion of the government, nor in the destruction of its chief; and he attained not to command till all this had been effected. Both have risen to the summit of affairs; and both have failed of true glory in

not

not leaving the most wise and independent of the respective nations to determine what should be their future government, as was done by Washington, the first of modern public characters.

While we are of opinion that, had this martyr of our protestant calendar, to whom a particular service is consecrated in our liturgy, succeeded in the contest which he waged with his subjects, Britons at this day would have had no rights, privileges, nor pre-eminence, to distinguish them from the vassals of the pure monarchies of Europe, we still sympathize with the sufferings, and respect the feelings, of the well-intentioned cavalier, whose life is here related; and few persons will be disinclined to join us, when they read the account which the author gives of himself, after his return home in consequence of orders from the king:

'A little before wee came to Topcliffe, where the king dined, I was commanded by the king to return home, which was upon the 11th of May, 1646. After takeing leave of the king, I went to Newbrough, where my daughter was in the house with my brother Belasyse; and after a day's rest, came home to Red-house. But since they have from York laid wait for me to take me, and I have escaped them, I take myself to one room in my house, scarce known of by my servants, where I spend my days in great silence, scarce daring to speak, or walk, but with great heed, lest I be discovered: *Et jam veniet tacito, curva senectus, pede.* Why I should be thus aimed at, I know not; if my neighbourhood to York makes them not more quarrelsome, my disposition is to love quietness, and, since the king willed me to go home, when I parted from him at Topcliffe, (which I took the more notice of, being a discharge from his service the very day of the month that I came into it by the date of my commission, which was the 11th of May), I resolved to keep home, if the Lord Mayor, Alderman Watson, would have permitted me quietly to live there; but they will not suffer me to have the benefit of the articles of Newarke, which gave us liberty of three months to live at home undisturbed, but from York they send to take me within the first month, and all is to try me with the negative oath, and national covenant; the one makes me renounce my allegiance, the other my religion. For the oath, why it should be imposed on us to swear not to assist the king, when all means are taken from us whereby we might assist him, and not assist in this war which is now come to an end, and nothing in all England held for the king, I see no reason; unless they would have us do a wicked act, and they the authors, out of greater spite to wound both the soul and the body; for now the not takeing of the oath cannot much prejudice them, and the takeing of it will much prejudice us, being contrary to former oaths, which we have taken, and against civil justice, which, as it abhors neutrality, will not admit a man should falsify that trust which he hath given. This is commendable in the mouths of our very enemys, who have been known to use a man better, for his constancy to that side

he hath taken, and that will not be bought and sold, and more cases there is where his obligations stand towards his prince: the Germans held it a perpetual infamy to return from that battle wherein their prince was slain. it being the principalest part of their oath to defend and maintain him, and ascribe their own exploits to his glory and honour. One of the family of the *Claudii* is commended for his constancy, that he would not forsake Antony, but when all others had yielded themselves to Augustus, he only stuck to him: *Et solus ipse permansit in partibus.* As for the covenant, which they would have me take, there is first reason that I should be convinced of the lawfulness thereof, before I take it, and not urged, as the Mahometans do their disciples, by force, and not by reason; for, by this new religion which is imposed, you make every man that takes it up guilty either of haveing no religion, and so become an atheist, or else a religion put on or off as he doth his hat to every one he meets.'

Speaking of the king in the decline of his affairs, Sir Henry thus writes:

'The king thinks to secure himself once again amongst the mountains in Wales, some of which we found almost inaccessible, many of the troopers horses tireing, and little accommodation to be met with, which makes me remember this passage. When the king was at supper, eating a pullet, and a piece of cheese, the room without was full, but the men's stomachs were empty for want of meat; the goodwife, troubled with the continual calling upon her for victuals, and haveing, it seems, but that one cheese, comes into the room where the king was, and very soberly asks if the king had done with the cheese, for that the gentlemen without desired it.'

Referring to a defeat which seemed to extinguish the last hopes of the monarch, the author bears him this testimony;

'Here I do wonder at the admirable temper of the king, whose constancy was such, that no perils never so unavoidable could move him to astonishment, but that still he set the same face, and settled countenance, upon whatsoever adverse fortune befel him, and neither was he exalted by prosperity, nor dejected in adversity, which was the more admirable in him, seeing he had no other to have recourse unto, but must bear the whole burden upon his own shoulders.'

The subsequent passage attests the fairness and justice of this zealous royalist:

'Herein the Scots may be commended for their order and good discipline, both in takeing up their quarters, and in their march; whether it was by reason of the king's being among them, or that it was usual for them to doe, I cannot tell, for it was the first time that I came into their quarters; but they shewed a great deal of celerity, not a man being scarce seen to straggle, and if they made a halt, they never made it both with horse and foot togther; but if the horse halted, the foot marched through.'

We wish that so candid an observer had favoured the world with more of the reflections suggested to him by the events

events of which he was an eye-witness.—In order to tranquillize his own apprehensions, Cromwell doomed this honorable man to death; and amid the unjust acts of his illegal rule, none inflicted a deeper stain on it than the sacrifice of Sir Henry Slingsby.

Though we hold the doctrine of reciprocity of duties between governors and governed, and the right of resistance in extreme cases, as strongly as the brave and zealous trooper,—and though we hate tyranny and love liberty not less ardently than he seems to have done,—still do we hope to be pardoned if we state that his fanatical jargon, and superstitious tales and remarks, render his society much less agreeable to us than that of the devoted royalist. If we respect the asserter of popular rights against the unjust invasions of Charles, what shall we say of the retired veteran who never whispers a breath of censure against the oppressions of the Protector? Though the disturbance of his quiet, after the Restoration, seems in many instances to have been unprovoked and wanton, we must own that even his own narrative does not exhibit him as clear of all connection with the plots that were set on foot against the re-established government.

Captain Hodgson's memoirs, however, are not a little interesting on account of the details which they contain respecting the rumours circulated to keep together and recruit the partisans of the Parliament; they were partly political and partly religious; the former appear to have had most force with the leaders, while the latter seem to have almost wholly swayed their followers.

ART. IV. *Twelve perspective Views of the exterior and interior Parts of the Metropolitical Church of Canterbury*, accompanied by two ichnographic Plates, and an historical Account. By Charles Wild. Folio. 3l. 3s. or 5l. 5s. coloured. Taylor. 1807.

A VERY remarkable improvement has taken place in the course of the last century in the graphic art in England, as applied to the illustration of architectural antiquities. After the memorable performances of the ingenious and ill-fated Wenceslaus Hollar, in his elevations and interiors of Cathedral and Conventual churches, preserved in the rare and valuable volumes of Dugdale, the numerous delineations by King, Loggan, and Burghers, followed with scarcely inferior merit. The still later attempts of Harris, however, were lamentably deficient: indeed they were so void of all discrimination of style, that they conveyed no accurate idea to those who were strangers

to

to the buildings, and an æra of architecture could be with difficulty determined from them:—a criterion of merit not to be overlooked.

Some years since, the Society of Antiquaries of London engaged in a splendid undertaking, worthy of their institution; and they have already published, on a scale of great magnificence and expense, elevations, sections, and details of St. Stephen's Westminster, and the Cathedrals of Exeter, Bath, Durham, and Gloucester. It is presumed, however, that their future plan will not include *all* the English Cathedrals, and they have as yet given no perspective views. This deficiency (for such we consider it) has been well supplied by those able artists Malton and Buckler, the last mentioned of whom is now engaged in completing the whole series.

Of the work before us, we are enabled to say that as a first essay it is creditable to its young author. It contains two very elaborate plans, in which are marked the stations from which the perspectives are taken, and actual measurements of the length and breadth of all the component parts and tracings of the groined arches, with five exterior and seven interior views, in *acquatinta*; and an ample explanatory table is annexed. It is not to be questioned that the stroke manner of engraving possesses many circumstances of advantage over the *acquatinta*, and especially in the delineation of the minute beauties of Gothic architecture: but in one it must yield to the latter, viz. in allowing that so many more views may be given at the same expense. The original merit of the drawing, and of etching the outline, is equal in either instance. In the present volume, both the drawing and the engraving are executed by the author, who was one of Malton's most approved pupils: but we cannot characterize the finishing as equal to that of the architectural plates of his master, in his Views of London. A perspicuous and satisfactory description of the origin, progress, and present state of the grand edifice here delineated accompanies the views, condensed from larger accounts that have been already printed; with incidental remarks on architectural antiquities, which prove that the writer has a competent knowlege of the subject. We are told, however, in an advertisement, that in this part Mr. W. has been assisted by the author of "Observations on English Architecture." (See our Rev. for July last.)—If the Public encourage the labours of this young artist's pen and pencil, we hope that he will apply his talents to a similar elucidation of the other metropolitical church, as a companion to this of Canterbury.

As an abridged history of this venerable structure will doubtless be interesting to many of our readers, we shall select some of the passages from the volume before us.

Somner's

Somner's History and Antiquities of Canterbury, Dart's Canterbury Cathedral, Gostling's Walk in Canterbury, and Hasled's History of Kent, appear to have been the chief bases on which the following particulars are founded:

'To Lucius, the first king of the Britons, who is said to have been converted to the Christian faith, and whose doubtful reign is placed, most probably, towards the end of the second century, the monkish writers claiming the remotest antiquity, ascribe the original foundation. Under the first Saxon invaders, it might have been appropriated to polytheism; for, upon the conversion of Ethelbert in 597, it is reported to have been restored to the primitive worship, and dedicated to Christ by St. Augustine, who made it his metropolitical church. Both the saint and founder received their sepulture at St. Augustine's, Canterbury, one in 605, the other in 616.

'Frequent conflagrations, the usual consequence of the devastations of the piratical Danes, with the consequent destruction of authentic documents, by which the early history of architecture in England might have been elucidated, have involved this splendid pile in the obscurity of the darker ages, and consigned many of its remaining antiquities to conjecture, from the deficiency of evidence.

'No records, upon which any dependence can be made, are now known, from the age of St. Augustine, in the sixth, to the tenth century, when Odo, upon his translation from Wilton, in 934, to the primacy of Canterbury, finding the church in a dilapidated state, employed three years in various repairs, but chiefly in covering the roofs with lead, which is a very early instance of such an application of that metal.

'It was again burned by the Danes in 1011, who had landed upon a predatory excursion at Sandwich. They seized Alphage, the archbishop, who being stoned to death at Greenwich, was canonized as a martyr.

'These damages were chiefly confined to the destruction of the timber frame and roofs, and the repairs were completed by Ethelstan (or more commonly called Livingus) before the year 1020, and from that period to 1038 by Egelnoth. King Canute, more civilized or superstitious than his predecessors, contributed to the work, and confirmed to the monks certain lands and immunities. In 1067 it was once more destined to suffer almost entire conflagration.

'Like a phœnix it rose from its ashes about three years after, under the auspicious munificence of Lanfrank, a very conspicuous luminary of the church, when it was transferred to the care of Norman bishops.

'The records of almost every cathedral or great conventual church in England, mention frequent demolition by fire, in the early centuries. The marauding Danes invariably directed their vengeance against structures dedicated to the Christian religion; but a more common cause of such destruction by fire was their being surrounded, in most cities where they were placed, by buildings constructed entirely of wood.

'It

'It is asserted, that the church, monastery, and palace, were all rebuilt by Lanfrank, a fact disallowed by certain antiquaries, because the time stated to have been employed must have been totally inadequate to so extensive a work. From that and other collateral circumstances, they infer, that having built the nave, he probably did little more than repair the choir and its crypt, or under croft, because in either of these may be found, in the exterior surbase of the south wall, and other parts, many architectural peculiarities of an antecedent æra.

'Anselm, Abbot of Bec in Normandy, where architecture was most successfully studied, succeeded in 1093, and projected great improvements in the choir, which as he did not live to finish, it is a fair conjecture that his original plan was pursued, and the superintendance of it committed to the Priors Ernulphus and Conrade in succession; and having been brought to a conclusion by the efforts of the last mentioned after Anselm's death, it became known by the superlative epithet of "Conrade's glorious choir." From the account Gervase has transmitted to us, it appears to have been in its component parts similar to the present choir, and was at that period, probably extended to the length now seen, as it is said to have been enlarged; which it could not have been in width, unless the lateral walls had been likewise taken down, of which there is no existing proof. A chapel, much smaller than the present, was then rebuilt or added to the choir, and dedicated to the Holy Trinity.

'Gervase specifies in his account, the architecture of the former church, before he enters on the description of the re-edification by Anselm and Conrade. He is equally minute and satisfactory, and his MS. now preserved in the British Museum, may be ranked among its most valuable curiosities.

'The effects of another fire, which is said to have happened in 1130, were certainly of no great detriment, for in the same year, we learn that this church was formally dedicated by Archbishop Corboil, the apostolic legate of Pope Innocent II. in the presence of King Henry I. and his Queen, David II. King of Scots, and many prelates and nobility, to the Holy Trinity, which appellation it appears to have received from Lanfrank, and which was thus solemnly confirmed.

'But in 1174, the choir, so lately and splendidly perfected by Prior Conrade, received such demolition by fire, as to require that the whole interior should be taken down. Of this calamitous circumstance Gervase was the eye-witness and chronicler.

'The present choir was begun under the direction of William, an experienced architect of Sens in Normandy, or Sienna in Italy, who being disabled by a fall from the height of the vaulting, returned into France. It remained therefore to be finished by another William, who was a native of this country, and the first English architect upon record, concerning whom we have any positive account. His talents in architectural invention and practice are, in this instance, conspicuous and admirable. To the choir he added the eastern transept and the Trinity Chapel.

'The

'The charge of the undertaking was defrayed by the liberal oblations made at the shrine of Thomas à Becket, for whom two years before (1172), the monks had procured canonization from Pope Alexander III. which, very opportunely for the building, became productive of an incredible influx of wealth. On Easter-day 1181, the choir was sufficiently finished for the performance of divine service. In July following, the former chapel of the Trinity was taken down, and the present begun, which, with the circular tower at the east end generally called Becket's Crown, was completed in about four years, when the former tutelage of the Holy Trinity was superseded by that of St. Thomas the Martyr, though apparently without any formal dedication.

'The real character of that prelate, as a politician, may perhaps be best ascertained, by a parallel drawn between the pages of the elegant Lyttelton, and the sagacious Hume. As a saint, we must trust to his legend; and the monks, by promising to his votaries a recovery from sickness, or a continuance of health, made his shrine eminently popular, and established annual pilgrimages, which, with jubilees celebrated every fifty years, produced to them a princely revenue.

'Warton observes that "the general plan of the Canterbury Tales, which at first sight, seems merely to have been an ingenious invention of the poet, to serve a particular occasion, is in a great measure founded on a fashion of ancient life; and Chaucer, in supposing each of the pilgrims to tell a tale, as they are travelling to Becket's shrine, only makes them adopt a mode of amusement which was common to the conversations of his age."

'In 1304 and 1305 Prior Henry de Eastrey is said to have meditated many improvements, and actually to have expended upon different parts of the church 839l 7s. a very considerable sum in those days. He probably erected the skreen which divides the choir from the ailes.

'The western parts of the cathedral escaped the various conflagrations, which had injured the choir, and remained, with little alteration, from the time of Lanfrank, to the year 1376, when Archbishop Sudbury took down some of them, and erected the lower transept at his own cost; but in 1379, actuated by the same liberal intentions, he caused the whole nave to be removed. The subsequent erection of that grand pile fell to the charge of the convent, as this munificent prelate was shortly after murdered in the Tower, by the rebellious adherents of Straw and Tyler.

'Archbishops Courtenay and Fitzalan or Arundel, his successors in the see, established a fund, the disposal of which was given to Prior Thomas Chillenden, by whom the nave, cloisters, and chapter-house, are generally supposed to have been designed and perfected. The south tower of the western front was constructed after Chillenden's decease in 1410: this addition, with the south porch, having been begun by Archbishop Chicheley, who succeeded in 1413, was finished by Prior Thomas Goldstone (the first of the name) between 1449 and 1468. It obtained the name of the Oxford Steeple. There is sufficient reason to determine, that the other tower, was a part

part of Lanfrank's original structure, and that its being attributed to Archbishop Arundel is an error. During his prelacy, he added a spire covered with lead, one hundred feet high, and a peal of five bells of extraordinary weight and tone. After the storm in 1703, the spire becoming ruinous, was taken down.

'The last important addition to this fabric was the great centre tower, erected between the years 1472 and 1517, under the successive Priors W. Sellinge and T. Goldstone (the second of that name), and for the most part during the prelacy of Archbishop Morton, who is mentioned as an especial benefactor. Thus, this venerable monument of the skill and piety of our ancestors, descends to the present period with double claim to our admiration, as linked to a very remote antiquity, and as exhibiting many architectural peculiarities and beauties of intervening ages.'

A Plan is given of the substructure of the Eastern Parts of the Cathedral; and in the text it is remarked that

'Concerning the crypt or undercroft, in every respect the most curious in England, various conjectures have been made, and arguments maintained by learned antiquaries.

'Somner has limited its date, with the eastern part of the fabrick, to the Norman conquest. Gostling considers it as certainly anterior, but not so antient as Mr. Ledwich, who quotes Osbern's life of Archbishop Bregwyn, to fix it to as early a period as 742. Mr. Denne says "that Eadmer plainly alludes to it, in his account of the dilapidated state in which Lanfrank found his church on his promotion to the see, intimating, that it resembled the church of St. Peter in Rome, in which the most sacred reliques were preserved. These crypts were therefore called "confessionaries."

'But it has been more unanimously referred to the ninth century, from the striking analogy found between the ornaments of the capitals in this, and the crpyt of St. Grymbaldt, under the chancel of the church of St. Peter in the East, at Oxford. Indeed many substantial reasons may be adduced against the probability of its having been built by Lanfrank. There is a frequent obscurity in the expressions of the monkish chroniclers, and a substitution of one term for another, by which we may be misled, without an examination of facts. This circumstance is particularly insisted on in several archaeological discussions.

'The crypt at Oxford, as the archetype of this and others, may be worthy notice. It is only 34 feet by 21, and ten in height, divided by two rows of pillars, four in each, with capitals bearing chimæras, or other inexplicable figures, and of sculpture by no means rude, in point of execution. Hearne decides, that it was built by Grymbaldt, upon the authority of Asserius Menevensis.

'In Plan II. are given delineations of the designs of the capitals of the crypt under consideration, which are no less extraordinary, and according to Mr. Ledwich, exhibiting certain Egyptian symbols peculiar to their deities.

'The undercroft, independently of its transept, being oblong, with a semi-circular termination toward the east, corresponds in form with the

the Basilicæ of the Romans, which are remarked to have been the general archetype for ecclesiastical buildings under Constantine, and to have been adopted in various instances by the Anglo Saxons after their conversion to Christianity; and as the cruciform mode of architecture is considered as coeval with the 9th or 10th century, neither the transept, nor other parts of this substruction, can be justly referred to a more distant period. "Gothic windows have been inserted, of which style, although of a different æra, are the chapel at the east end; and the south wing of the subterraneous transept, which last was a chantry, founded by Edward the Black Prince in 1363," the roof of which is curiously groined, resting upon a central pillar.

'Beneath the whole of the eastern edifice, including in that description the choir, upper transept, and Trinity chapel, these vaults are extended; and by the very lofty ascents from the level of the nave, they are rendered sufficiently high for the reception of shrines and oratories. In the ancient crypt under the choir, was erected the gorgeous altar of Our Lady, of the wealth and splendour of which Erasmus reports not many years before their total extinction. This shrine is of the richest tabernacle-work, and the pillars which are attached to it have the singular ornament of a double spiral belt or fillet wound from the base to the capital. In an oratory at the east end, are very curious paintings in fresco, to a certain degree perfect when Dart wrote his account, as he has given plates of them. The subject is taken from the revelations of St. John, who is pourtrayed as writing them; others refer to the birth of St. John Baptist.

'This part was appropriated for divine service by Queen Elizabeth to the Walloons, who had fled their country on account of religious persecution. As their number is exceedingly decreased from various causes since that time, they now assemble in a part of the south aile.

'After the fire in 1174, the old Trinity chapel was rebuilt, and a new undercroft, made of more lofty vaulting, probably with a view of receiving the shrine of Becket, which intention was not subsequently followed. There was originally a constant communication between these vaults *, the last mentioned of which are now allotted to the house of the first prebendary. A remarkable coincidence occurs in the architecture above and below, especially in the double three-quarter columns in both chapel and crypt. Those in the substructure of Trinity chapel are ten feet six inches in height, and about four in diameter, connected by arches, which, as in the chapel

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"* Introitum de veteri in novam cryptam magister (meaning the master mason, or architect) prudenter aperuit." Dec. Sprit. col. 2302.

'In the construction of a Saxon or Norman cathedral, a crypt was necessarily a component part or appendage. In old St. Paul's, Dugdale notices one of large dimensions, part of which (the parochial church of St. Faith) still remains. Under the cathedral choirs of Rochester, Winton, and Gloucester, all of the early Norman æra, these substructions are seen, though much inferior to this at Canterbury, in point of architecture or extent.'

above,

above, become gradually acute from circular, as they approach the curvature of the east end. Many windows are now walled up; but it remains sufficiently light to display the picturesque effect produced by such a position of the arches and groins.'

On the architecture of the Choir, we have these remarks:

'Plate VI. offers an interior view of the choir, taken from the north corner, immediately upon entrance. It is of larger dimensions than any other in England, and extends from the exquisitely wrought screen under the tower, almost to the turn of the circular part beyond the upper transept. Much singularity occurs in the architecture, which was the joint performance of William of Sens and William the Englishman, after the fire in 1174. Merely as a conjecture, it may be observed, that the original plan of Archbishop Lanfrank might have been principally adopted by these, his successors. It is well known that Lanfrank was born and educated in Italy, and might, in this instance at least, have introduced columns and architectural ornaments, prevalent in the sacred buildings then erecting in that country. The arcade rests on pillars which are alternately round and octangular, having capitals sculptured with the acanthus very nearly resembling the true Corinthian model. Columns of similar form and ornaments are in the Duomo or cathedral at Orvietto * in Italy, placed as these are. The attached columns at the angles of the upper transept are incircled with tall pillars of Petworth marble. Above the arcade is an open gallery, with a triforium, with many of the same material, clustered and insulated, but much smaller. The roof is of the simplest form, after the introduction of stone vaulting.'

Mr. Wild concludes with a few brief observations, which appear to us to be appropriate and just:

'From the great tower to the end of Trinity chapel, a double ambulatory with a triforium is conducted, where the more scientific investigator may examine the minuter beauties of the sculpture, employed on various members of this stupendous building. He will admire the excellence of construction, universally conspicuous, and the general harmony of the whole, resulting from an apparent discordance of individual parts.

'More of an original plan and a greater uniformity of style, may be found in other cathedrals, but in none a scheme better adapted to their original destination – the usage of the Romish religion;—none, in which the imagination of the poet, or the descriptive powers of the artist, may be more happily indulged, or where the judgment and curiosity of the architectural critick may be more extensively informed and gratified.'

The plates represent, 1. The South West View of the Cathedral. 2. The Nave. 3. Part of the Western Transept.

'* See Plates in the "Storia del Duomo di Orvietto," 4to. 1791; a proof of the connection between the Lombard-Gothic, and early English architecture.'

4. The

4. The Martyrdom, or Northern division of the Transept, being the spot on which Becket was assassinated. 5. The Cloisters. 6. The Choir. 7. Western Part of the South Aisle. 8. The Eastern Part of Ditto. 9. The Eastern Transept. 10. The Baptistry. 11. Trinity Chapel. 12. The Exterior of Becket's Crown.

ART. V. *The Ancient and Modern History of Nice;* comprehending an Account of the Foundation of Marseilles: To which are prefixed Descriptive Observations on the Nature, Produce, and Climate of the Territory of the former City, and its adjoining Towns; with an Introduction, containing Hints of Advice to Invalids, who, with the Hope of arresting the Progress of Disease, seek the renovating Influence of these salubrious Climes. By J. B. Davis, M. D. one of the British Captives from Verdun. 8vo. pp. 348. 8s. Boards. Tipper and Richards. 1807.

NOT many years ago, Nice was a name familiar in our circles; friends and connections residing there from motives of pleasure, health, or economy, frequently brought it to recollection; and the mention of it was endeared to us by various ideas. These days, together with the enviable quiet and security which distinguished them, are passed, and we fear that we shall not soon behold any that resemble them. In the mean time, an animated and glowing pencil here traces what Nice once was and what it now is. On the one hand, that city and its territory are exhibited to us arrayed in all their native and acquired charms; as adorned with matchless scenery, and embellished by monuments of art and the labours of civilization; and as the resort of a refined and cultivated society, to which various regions and climes contributed. On the other hand, we behold the waste which has been committed by revolutionary hordes; and we wander through the solitude which the unsocial and sullen spirit of military despotism has created. If we give credit to certain orators, the chief of a vast adjoining empire is the warm friend of the human race, its first benefactor, and the very genius of beneficence itself: but, if we turn aside from these parasites to follow the footsteps of this dread personage and to trace the effects of his domination, we discover them in widely diffused misery, in increased poverty, and in a reduced population. Where his sway prevails, the mansions of the rich have been destroyed, and their inhabitants banished; the middle class are become poor, and the poor wretched; the youth have fallen in battle, or are yet detained in the armies: while a few upstarts insult the general misery, by overgrown and ill gotten riches,

and claim consideration to which they have no title but their wealth. This is the amelioration of the French revolution, which these sophists celebrate: but we must admit, it is in part a natural effect of the violent reforms to which protracted abuses rarely fail to give rise. If we may rely on the accounts of Dr. Davis, Nice furnishes an example which strongly elucidates and corroborates these observations.

Concerning the motives for and the plan of this publication, the author remarks:

'There are two principal reasons for which I venture to trouble the public with this work; the first is, to benefit the invalids who seek to repair the ravages of disease in a climate celebrated for its temperature; the second, to record the beauties and antiquities of a country which has always held a distinguished rank in the annals of every age.—

'The work is divided into two parts, and each of those sub-divided into sections; the first comprehends an introduction, containing hints of advice to invalids, who, with the hope of arresting the progress of disease, seek the renovating influence of these salubrious climes; the topography of Nice; an account of the character, language, commerce, &c. of the Nissards; and descriptive observations on the nature, produce, and climate of the country, together with the topography of some adjoining towns: the second contains the ancient and modern history of Nice, with a description of the original inhabitants of the country, and an account of the foundation of Marseilles.'

It is also observed by Dr. Davis, respecting a visit to Nice, on the score of health, that

'In recommending a change of climate, we ought first to notice the ability of a patient to support a long journey, his habit, then the stage of the disease, the season of the year, and the kind of weather in that season. The stage of the complaint is certainly of the first importance, but unless the other circumstances be well observed also, incipient disease will put on a confirmed form before the arrival at the place of destination; so that though seemingly of a secondary consideration, they often decide on the fate of the patient.

'If a dominion of cold winds in autumn creates inflammation of the mucous membrane which is spread over the bronchiæ in persons in health, it is reasonable to conclude, that the lungs of a delicate female, already too irritable, will become more so, and from the slightest excitement proceed to active inflammation.

'I am persuaded, that if the health of persons who arrive at Nice, could be contrasted with the health of those in a similar state in England, at the time the former quitted it, we should find in a number of instances, that instead of being benefited by the journey, they were weaker, their coughs more violent and accesses of fever more frequent. Nay, these changes often occur on the journey, sometimes accompanied with pain in the side, great shortness of breathing,

breathing, hæmoptoe and purulent expectoration. Notwithstanding all the skill and attention of medical attendants, it often in such cases happens, that the patient ends a miserable life in some comfortless inn, or under less violent symptoms is prevailed on to resume the journey, and then pays the debt of nature on the spot where he expected to regain his health.

'This is a common occurrence, and obliges us to acknowledge, that patients quit England at too late a period, when every remedy has been tried in vain, and that the forlorn hope of a change of climate is the only one that remains. Consulted by some at Nice, by others at Montpellier, I usually had to contend with a disease in its last stage, where I was obliged to employ every remedy that could mitigate, though but for a short time, the violence of predominant symptoms. I found commonly upon enquiry, that the complaints of these persons were much less violent before they left England, and that accidental difficulties on the road had every now and then occurred, and invariably added to the patient's sufferings.

'I think that people, who have the more alarming symptoms of phthisis, such as hectic fever, violent cough, purulent spitting, and extenuation to a certain degree, and indeed in whom the disease has not yet acquired so deep a root, ought never to risk a journey to Nice. I would also add, that if under favorable circumstances an invalid should attempt the experiment, and that his cough grew worse on the road, and fever came on, he should immediately desist from travelling, and await an entire disappearance of these symptoms before he resumed the journey.

'Our hopes of success in controlling this disease are slight, unless a seasonable period be chosen to try the influence of a milder air, a circumstance proving in itself that a delay in England, of a few weeks duration only, may be of the most pernicious consequence.'—

'It appears to me, that those patients who derive little or no advantage from summer weather in our own country, are not very likely to be benefited by a winter's residence at Nice. If mild weather here produces no favorable change in them, nor in any degree lessens the violence of disease, what advantage are they to expect from the climate of Nice? I think not any. It is only from the persuasion that temperate air and gentle exercise do good, that it is advisable to recommend a journey to them, for in that case a winter's residence in London would probably prove fatal, and might be highly useful at Nice. But if on the contrary, the patient's health decays gradually, and the symptoms of his complaint are equally severe at all times, I should use the whole of my influence to keep him at home, and there provide him with all the little comforts his situation required, and which he would look for in vain in a foreign country.'

For the directions of the author to invalids on their arrival at Nice, in regard to diet, exercise, and amusement, we must refer to his work. In discussing the climate of his favourite region, he observes that:

'In the summer months a cool breeze refreshes the air, and moderates the heat which always prevails in the interstices of the mountains, owing to the reflection of the solar rays from the surfaces of uncultivated portions of rock. But the greater part of the plain of Nice, and the southern side of the surrounding mountains, being highly cultivated, and having a soft soil, the sun-beams penetrate into the earth with little or no difficulty, so that heat accumulates in it, in the summer, to that degree, that the subsequent evaporations, even for many months, partake sufficiently of caloric to moderate a cold air brought from the summits of the Alps: the frost from that circumstance seldom becoming permanent in the country.'—

'Nice has always a smiling aspect, notwithstanding the cold which ever reigns upon the Alps: the human frame, and the productions of the earth, equally feel and evince it. The fibre, neither in a state of too great relaxation nor rigidity, admits of a healthy perspiration, and the constitution but seldom falls into extreme extenuation, or attains extreme plethora. The animal economy, like the vegetable, flourishes, and feels a joyous existence, when winter locks up the treasures of the earth and spreads its gloomy mantle over other parts of the globe.'—

'Persons who have never travelled in Italy, or the southern provinces of France, can scarcely have an idea of the mildness of the air of Nice after a gentle fall of rain. The sulphureous and other terrestrial exhalations that are occasionally suspended in it being precipitated to the earth by a few showers, the atmosphere is left in a very pure and genial state. At these moments, the softness of the climate, the serenity of the sky, the brilliancy of the sun, and the numerous beauties of nature that on every side surround you, may be better conceived than described. The breathing is free, the body light, and the same harmony seems equally to prevail in the human frame as in the circumjacent scenery. The valetudinarian has a respite from his sufferings, and the voluptuous man finds new pleasures occupy his mind.

"Parturit almus ager, Zephyrique tepentibus auris
Laxant arva sinus; superat tener omnibus humor:
Inque novos soles audent se gramina tutó
Credere; nec metuit surgentes pampinus Austros,
Aut actum Cœlo magnis Aquilonibus imbrem:
Sed trudit gemmas, et frondes explicat omnes."

Virg. Georg. lib. II.

'It is no unusual circumstance in this part of the world to have a clear sky for five or six months after March or April. The same fine season however does not reign in every part of the department at the same time. The environs of Nice and Menton are more especially blessed with this mark of divine favour. No rain fell at Nice in the year 1803 from March to July. To compensate for the dearth of water, gentle dews covered the earth, and vapours arose from the sea, which refreshed nature with their "genial stores," until Phœbus, peeping through the loaded horizon, illumined the portal of the

the east and hailed the approaching morn. The author of a tour through the Maritime Alps observes that the sun was so hot at Christmas in the year 1803, that he was frequently obliged to repose under the shade of the lemon trees, where the verdant turf, enamelled with a vast number of small flowers, resembling the violet, flourished in all its beauty.'

Comparing the claims of different places as resorts for invalids, Dr. D. allows that Pisa, Genoa, and Hyères have all certain advantages in that respect: but he adds,

'The exhalations from the plains of one, and exposure to the north wind of another, are inconveniences which do not accompany an abode at Nice. If you made choice of Pisa or Genoa to reside at, you could remain there during the depth of winter only, as the excessive heat of the sun would oblige you to decamp to the northward at the commencement of spring, whereas you may with pleasure remain at Nice till the month of May. You would, at least, be glad to quit Genoa long ere this; and, as far as regards a comparison of climate with Montpellier and Nice, I do not hesitate to say the latter has an infinite superiority.

'The country, for an extensive tract around Montpellier, is very level, and consequently exposed to the influence of winds coming from every point of the horizon. The air there is commonly too sharp for consumptive persons, and the extreme damp that prevails during the winter months would be found highly detrimental to many constitutions. Where the atmosphere is loaded with vapour, as in the neighbourhood of Montpellier, and exceedingly cold at the same time, we must allow that a residence in it is not likely to favour the removal of a pulmonary complaint.

'Those who quit Nice to pass a short time at Montpellier, always express the sense of cold they experience by the transition.

'If, for the sake of discussion, we were to place the two spots in the same geographical position, one open on all sides, as Montpellier, the other closely encircled by mountains, as Nice, we should have no difficulty in declaring in favour of the latter country for the abode of the valetudinarian.'

In the author's delineation of the manners of the inhabitants of this country, we are told that, in this particular,

'The Nissards differ from the inhabitants of Provence and Italy. Sordid interest and unprincipled selfishness, notwithstanding the allegations of many travellers, are by no means the characteristics of every class of this people. The Nissards are in general mild, humane, peaceable, and complaisant. They are gay, lively, and pleasant in company; in one word, their manners upon the whole are interesting, and congenial with the mildness of the climate. The inhabitants of the country, though poor, and, as it were, sequestered from the world, are civil, and perfect strangers to the vices engendered by luxury, and to the violent passions which agitate the great. They are constantly occupied in providing for the subsistance of their families, in cultivating their fields, or watching their flocks.

Nothing can equal their persevering patience at work; no obstacle disheartens them; and they bear with equal firmness, bodily fatigue and mental anxiety. Fashion has not extended her imperious dominion over them, for they still retain the dress and manners of their forefathers. Whenever a traveller arrives in any one of their villages, let him be ever so little known to them, they hasten to welcome him, and invite him to partake of their frugal repast. They often give up their beds to strangers, and in every respect present us with an emblem of ancient hospitality: but this character only applies to the inhabitants of the interior of the country'—

'Those who can afford to buy a little merchandize hawk it about the country, until they acquire enough of wealth to begin shop-keeping. With such small beginnings, by arrangement and economy, some of them have left fortunes, which their industrious children have augmented to immense property, even to millions sterling. There are many instances of this kind, and two are well known at Lyons and Marseilles: one is the house of Folosan, the other is the family of Bruni, two members of which were presidents of the second chamber of the parliament of Aix before the revolution.

'It is from the northern district that so many of them emigrate with their organs, cymbals, and magic lanterns, to amuse the people and children over all Europe. After an absence of eight or ten years, the greater part of them return with some little savings, which assist them to enlarge their fields, to buy cattle, and get married. Tired of a wandering and laborious life, they return to finish their days under the humble roof that gave them birth, far from the noise and tumult of towns. It is there they relate to their children what has most attracted their attention in their travels. It might be supposed they would contract some of the vices prevalent in great towns; they retain, however, their former simplicity of manners and industry. They consider their present situation happy when they compare it with the fatiguing life they have led to attain it; even their little vanity is gratified in being considered the richest of the hamlet, respected by all, and looked upon as the oracles of the country. These advantages turn the heads of the young peasants, and make them sigh for an organ and magic lantern.'—

The following lucid and interesting paragraph is applicable to the peasants of many other similar districts:

'In the greater number of the small towns and villages situated in the interior part of the country, and among the mountains, the peasants have neither clocks, sun dials, nor barometers of any description: the crowing of the cock, and the position of the stars, regulate the hours of the night, and the course of the sun those of the day. The inhabitants, by their observations of the planets, will tell you the hour with nearly as much precision as if it were indicated by a clock. They also predict with a great degree of certainty the changes of the weather. Passing most of their time in the fields, and being endowed with a quick sight and retentive memory, they collect a number of little facts, which enable them to acquire a kind of confused foresight that resembles in great measure, that instinctive

presage of approaching changes of weather which we observe in animals. By this, and with the assistance of some local circumstances, such as a fog at a certain hour, and on a certain part of the horizon, a cloud of a particular colour on the top of some mountain, or the flight or chirping of birds, they can prognosticate the alterations of weather as well, if not better, than any meteorologist.'—

Dr. Davis highly commends the scenery of this territory, as every where combining the romantic and the luxuriant beauties of nature. After having indulged in some descriptions of this kind, he presents us with one among various passages which distress the reader in perusing this work, and which gave rise to the reflections that introduce the present article:

'The republican arms of France have depopulated this charming country, and either destroyed or ruined most of the families, country houses, and every work of art. The gardens, however, adorned with orange and fruit trees, formerly with every plant and flower, still invite the efforts of industry, and promise a plentiful harvest. Much I confess is wanted to repair those shattered villas, where once lived a happy people; and long I fear it will be before the new proprietors diffuse, like their ancient inhabitants, joy and gladness and plenty around them. The deficiency of money, the want of confidence, and the natural distrust a new government inspires, are obstacles not easy to be surmounted. Under the protection of the King of Sardinia, the public were happy, trade flourished, and the merchants were even favored by other nations.

'Nice, although adorned by all the beauties of nature, and situated on one of the most fertile plains, secure from the piercing cold of winter, and refreshed by the cooling breezes of the sea in the summer months, wants the comforts of a select few to render it a happy retreat. Not now, alas! not now, as in the days which La Lande celebrates, when the assemblage of strangers from every part of Europe rendered it a scene of hospitality and social joy. The ravages of war have spread their desolation around, and chased from their habitations the native and the foreign friend.'—

'Nice could formerly boast of every thing that renders a home delicious; admirably situated for the exportation and importation of colonial produce; no rival port to check its rising grandeur; an industrious and numerous population. No climate possesses a more genial atmosphere, no soil a more smiling vegetation. The blossoms of the orange, the vine, and the laurel-rose, the infinite variety of flowers, plants, and shrubs, at all seasons of the year, excite us to repeat

"Vertumne, Pomone, et Zéphyre
Avec Flore y règnent toujours;
C'est l'asyle de leurs amours,
Et le trône de leur empire."

That part of this volume, which details the antient history of the territory of Nice, is distinguished from similar accounts by several curious particulars; for which, we presume, (as is

intimated in a general acknowlegement in the Preface) the author has been indebted to local antiquaries and topographers: but we must observe that Dr. D. is chargeable with some instances of considerable negligence. If, however, the work cannot boast of unity of design, and is not particularly calculated to improve the taste of its readers, yet it is instructive and amusing; forming an olio of which the ingredients are wholesome, though they are not combined in the best manner.

ART. VI. *Corinna, or Italy.* By Mad. de Staël Holstein. 3 Vols. 12mo. 11. Boards. Tipper. 1807.

INVENTION is tortured for expedients to confer Novelty on the species of composition called Novels; and it requires no small portion of genius to accomplish this object in any degree, so prodigiously multiplied at the present day are the works which come under this description. Madame de Staël has attempted something out of the beaten track; and it would indicate in us a deficiency both of judgment and of taste, if we did not ascribe considerable merit to her performance, though in some respects its defects are not inferior to its excellencies. Regarded merely as a novel, it cannot rank very high; and in the construction of a love story, Mad. de Staël is inferior, if we may judge from this specimen, to many of our British lady-writers: but for accuracy of information and depth of reflection on the antiquities, arts, language, literature, music, climate, and manners of the people of Italy, she is not surpassed by any author who has undertaken to write on these subjects. As her publication has a double title, so it may be said to include a double object. Most of the incidents which immediately relate to Corinna partake of the romance of passion; and in conducting love adventures, unnatural incidents and glaring improbabilities occur: but in the descriptions of Italy, this lady shines in the character of an enlightened traveller, and the English reader will peruse her details with much satisfaction. The delineation of Corinna is in many points original; and the idea of blending Love and Literature is not common: yet the effect will not be generally pleasing. In the compound character of a Cicerone and a lover, if it be not absolutely incongruous, each *function* embarrasses the other in the representation, and will require a combination of taste rarely to be found in readers. They who are merely interested in affairs of the heart will consider details concerning monuments, statues, pictures, and the remains of antient magni-

magnificence, as tedious interruptions of the narrative; while the antiquary and the virtuoso will be indignant that able critiques on the unrivalled productions of Italy should be interwoven with a sickly love-tale. Such, however, being the nature of the performance, we must regard it in a twofold point of view; first attending to the story, and secondly to the literary matter with which the fair writer has chosen to enrich it.

Oswald, alias Lord Nelvil, the hero of the novel, is represented to be "as melancholy as a gentleman." Notwithstanding that the star of his ascendant smiled with every auspicious omen at his birth, his descent being illustrious, his person handsome, his mind cultivated, and his fortune independent, yet, like Lady Macbeth, he was troubled "with thick coming fancies," which impaired his health, and rendered him disgusted with life at the usually happy period of twenty-five. The faculty, being of opinion that travelling would be the best specific for dissipating those morbid humours which fed his disease, advised him to exchange the bleak climate of Scotland for the genial sun of southern skies, and proposed the tour of Italy. In his travels, though, for reasons which are at first kept from us, he is still the knight of the sorrowful countenance, yet by sea and by land he displays the greatest magnanimity and generosity; and wherever he goes, his virtues excite admiration. At Inspruck, he picks up a travelling companion in the Count d'Erfeuil, a French emigrant; who, like many of his countrymen, had supported the loss of a large fortune with vivacious fortitude, and had prudently availed himself of his talents to procure an humble yet proud independence. As the Count was going to Rome, the courteous Oswald proposed to be his conductor; and this sprightly Frenchman tries in vain to dissipate the habitual melancholy of the young North Briton: who, in passing through the Marche of Ancona, and the Ecclesiastical States, derives no benefit either from his companion or from the change of scenery.

The severity, however, of Oswald's grief seems to relax on his entering the gates of Rome; where he finds the streets crouded with mountebanks and puppet-shows, and where on the next morning he is awakened by the explosion of cannon and the ringing of bells. On inquiring the cause of these signals of festivity, he is informed that CORINNA, the most celebrated woman of Italy, as a poet, as a writer, and as a composer of those extemporary rhimes called *Improvisatore* by the Italians, was to be crowned that morning in the Capitol. The travellers hasten from their hotel, in order to be present at this spectacle. Corinna at last arrives, habited like a *Sybille du Dominiquin*,

Dominiquin, and drawn by four white horses in a car fashioned after a classic model. In an instant, she so electrifies the imagination of our sorrowful hero, that he falls desperately in love with her; and Cupid, being in one of his sweetest tempers, takes his aim at both hearts, making the passion not less ardent than reciprocal. Corinna, too sublime for the idea of vulgar courtship, invites Oswald to a scientific survey of the treasures of Italy, and offers to be his *Cicerone*. This captivating proposal is instantly accepted; and the lovers commence the tour of churches, pictures, tombs, obelisks, and statues; paying due honours to the illustrious dead, whom Corinna celebrates in her *improvisatore* effusions. Oswald, however, though deeply enamoured of this combination of radiant beauty and splendid genius, cannot altogether shake off his melancholy; and love and sorrow struggle for the empire of his heart. Corinna sooths, flatters, and entertains him. Mutual declarations of attachment produce mutual confidence; and, as both have a secret, it is agreed that the irrevocable promise shall not be interchanged till the history of both has been faithfully disclosed.

Devoted to each other, and availing themselves of the free manners of Italy, the lovers travel in the same carriage from Rome to Naples, visiting together the crater of Vesuvius; and, in a hermitage on this celebrated mountain, the hero ventures on a disclosure of the source of his affliction. The secret, however, for which we have so long waited, and from the developement of which we expect a surprising event, is almost ludicrously insignificant; and when Corinna, in the farther progress of their journey, reveals the mystery of *her* birth, we see no adequate reason why these ardent lovers should not seal their vows at the altar. At Venice, however, when every thing seems ripe for the vulgar catastrophe which generally terminates the adventures of a novel, Lord Nelvil quits his Corinna, and returns to Scotland; and after a series of unnatural events, he yields to the solicitation of others, abandons the faithful Corinna, and marries her sister Lucilia. —Corinna, worn down with grief, visits England and Scotland in disguise: but, though she often sees Lord Nelvil, she never discovers herself to him, and returns without an interview to Florence. Some years having elapsed, Oswald goes to Italy with his wife, and arrives just in time to witness the termination of the sorrows of Corinna: who, exhibited on a kind of public stage, and hearing her farewell rhapsody to her beloved Italy chaunted by a young damsel, for ever closes her weeping eyes.

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Such, in brief, are the outlines of this singular tale. To a certain point, the incidents are suited to the characters: but Madame de Staël grew embarrassed with these high flown lovers; and if, when they were on the top of Vesuvius, she could have had the resolution to have made them follow the example of Empedocles, the termination would have been more tragic and less disappointing.

We have already said that the travelled notices, with which this romantic narrative is interspersed, form a distinct feature of the work; and of its merit in this particular we shall afford some specimens. We begin with Rome; on which city Madame de Staël's remarks are judicious:

'Every thing is common, every thing is prosaic in the exterior of most of our European cities, and Rome more than any other, presents the mournful appearance of misery and degradation; but all at once, a broken column, a half-destroyed bas-relief, stones united by the indestructible means of the ancient architects, remind us, that there is in man an eternal power, a spark of divinity, and that we must not omit to excite it in ourselves, and to re-animate it in others. This Forum, whose extent is so limited, and which has been the scene of so many surprizing things, is a striking proof of the moral dignity of man. When the world, in the later periods of Rome, was under the dominion of rulers without glory, we find whole ages when history could scarce preserve a few facts, and this Forum, a little spot, the centre of a village, then very circumscribed, and whose inhabitants were in continual contests all around for their territory, yet has not this Forum, by the recollections that it calls back, occupied the greatest geniuses of all ages? Honor then, eternal honor be to a brave and free people, since they thus engage the attention of posterity.—

'Raphael has said, that modern Rome was almost entirely built with the ruins of the ancient city; and, it is certain, that we cannot take a single step, without stumbling upon some remains of antiquity. We perceive the *eternal walls*, as Pliny expresses it, through the works of the latter ages; almost all the edifices at Rome bear historical traces; we may see in them, as it were, the phisiognomy of past ages. From the time of the Etruscans, to our days, from these people, more ancient than the Romans themselves, and who resembled the Egyptians by the solidity of their labours, and the intricacy of their designs, from this people to the Chevalier Bernini, that mannered artist, like all the Italian poets of the 17th century, we may observe the human mind at Rome, in the different characters of the arts, the edifices, and the ruins. The middle age, and the brilliant days of the Medicis, re-appear to our eyes in their works, and this study of the past in objects present before our eyes, penetrates us with the genius of the time. It has been thought, that Rome had formerly something mysterious even in its name, which was known only to the adepts; it would seem that it is still necessary to be initiated in the secret of this city. It is not merely an assemblage of habitations;

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it is in fact, the history of the world, figured by various emblems, and represented in various forms.'

The subsequent passage will convey some idea of the nature of the Italian sky:

'After having visited the churches and palaces, Corinna conducted Oswald to the Villa Mellini, a solitary garden, and without any other ornament than magnificent trees. We may see from this place, the Appenines at a distance; the transparency of the atmosphere colours these mountains, concentrates them, and paints them in a manner singularly picturesque. Oswald and Corinna remained in this place some time, in order to enjoy the charms of the atmosphere, and the tranquillity of nature. No person can have an idea of this singular tranquillity, unless they have lived in southern climates. We do not feel, in a hot day, the slightest breath of wind. The most slender stalks of grass are perfectly immoveable: the animals themselves partake of the indolence, inspired by the fine weather. In the south we do not hear the chirping of grasshoppers, nor the whistling of birds; nothing fatigues us with useless and transitory emotions:—all is a sleep until the moment, when a storm or the passions awaken that vehement nature, who then rises with impetuosity from her profound repose.

'There are in the gardens at Rome, a great number of trees always green, which also add to the illusion made by the mildness of the climate during winter. Pines of a peculiar elegance of appearance, large and brushy towards the top, and close together, form as it were a kind of plain in the air; the effect of which is delightful, when we mount high enough in order to view it. The lower trees are placed beyond this vault of verdure. Two palm trees only are to be seen at Rome, and both are in the gardens of some monks: one of them, placed upon a height, serves as a point of view in the distance, and we have always a sentiment of pleasure, on perceiving and retracing, in the various perspectives to be seen at Rome, this deputy from Africa, this image of a climate still more sultry than that of Italy, and which awakens so many new sensations and ideas.'

This Lady's account of the Italian character and language is not unworthy of notice:

'The Italian is full of beauty, even when spoken by the populace. Alfieri said that he went to Florence, on a market day, with no other view than to learn pure Italian. Rome possesses the same advantages; and these two cities are perhaps the only ones in the world in which the people speak so correctly, that amusement may be obtained by listening to them in every corner of the streets. The kind of gaiety, which shines so conspicuous in comic authors, and at the opera buffa is found very frequent even among men without education. During the continuance of the carnival, when exaggeration and caricature of every kind are licensed, the most comic scenes are frequently displayed by the different masks. Often the grotesque gravity assumed, appears singularly contrasted with the usual vivacity of the Italians; and it may be even said that their fantastic dresses inspired them with a dignity

a dignity not natural to them. At other times they display such an astonishing acquaintance with mythology, by the various disguises they assume, that a person is almost tempted to believe the ancient superstition still prevalent at Rome. Very frequently they ridicule and laugh at the different orders of society with a vein of wit and humour full of point and originality. The character of the nation shines more conspicuously in its sports and public festivals than in memorable actions and exploits. Such is the flexibility of the Italian language, and so happily is it adapted to express pleasurable emotions, that to render the meaning of words various and contrary, nothing more is necessary than to change the tone of the voice, or to employ terms only differing from each other in the termination. When spoken by children, it produces the most happy effect. The innocence peculiar to this period of life, and the equivocal meaning affixed to many Italian words and terms, form a striking constrast. In short, this language appears, so to speak, to proceed of itself, and always conveys to the heart more than is meant by the speaker.'—

'A singular trait of the Italian character is, that the vivacity of their ideas never leads them to inconstancy, nor renders variety necessary. They are, in all cases, patient and persevering; their imagination embellishes whatever they possess; it employs their life without rendering it uneasy; they find every thing more magnificent, more striking, more beautiful than it is in reality; and whilst in others vanity consists in exhibiting their talents, the sanguine and vivacious disposition of the Italians makes them experience pleasure in the feeling of admiration.'

We often recognize, in the observations of Madame de Staël, a profundity of reflection combined with an acquaintance with the arts that is not very usual among women. The visit to the Vatican produces these remarks:

'The religion of the Greeks was not, like the christian religion, the comfort of misfortune, the luxury of misery, or the future life to the dying. Its aim was glory and triumph, and it exalted man almost to divine honours. In this worship, which has proved so perishable, even beauty was connected with religious opinions, and if artists were called upon to paint base or savage passions, they spared human nature of the shame of them, by adding something of the brute to the figure, as in the case of fawns and centaurs: and to give to beauty the most sublime character, they alternately united in the statues of men and women the charms of both sexes (as in the warlike Minerva, or in Apollo leading the Muses) where strength and softness are blended together. It is a happy mixture of those two opposite qualities, without which neither of them would be perfect.

'Corinna, in continuing her observations, kept Oswald some time before the statues which are represented as sleeping before the tombs, and which shew the art of sculpture in the most agreeable point of view. She made him remark, that those statues which are supposed to represent some curve in the motion which is suspended, produce a sort of astonishment that is sometimes painful; but those that are either supposed to be sleeping, or to express complete repose, present

sent an image of eternal tranquillity, which is wonderfully like the effect that a southern climate produces on man. It appears that the fine arts are the peaceable spectators of nature, and that even that genius which agitates the soul in a northern climate, would, under a more favorable sky, only give an additional harmony.

'Oswald and Corinna then passed into the hall where the sculptured forms of animals and reptiles are assembled, and the statue of Tiberius was found to be placed among them by accident. It was without any intention that such a disposition of them was made. These marble figures appeared spontaneously to range themselves about their master. Another hall contained the melancholy and gloomy monuments of the Egyptians; of that nation whose statues were more like mummies than men, and which by its institutions of silence, stiffness, and servility, appeared, as far as possible, to have made life resemble death. The Egyptians excelled much more in the art of imitating animals than men. It was the empire of the soul which appeared to be inaccessible to them.

'The porticoes of the Museum next appear, where at each step one sees a new *chef-d'œuvre*. Vases, altars, and ornaments of every kind, surround the Apollo, the Laocoon, and the Muses. It is there that one learns to relish Homer and Sophocles. It is there that the mind receives a knowledge of antiquity which cannot be acquired elsewhere. It is in vain that we trust to the reading of history to comprehend the genius of the different nations. What is seen excites in us many more ideas than what is read, and external objects cause a strong emotion, which gives to the study of the past the same interest and life that is found in the observation of men who live, and actions which are done in our own time.

'In the midst of those magnificent porticoes, the repositories of so many wonders, there are perennial fountains, which softly remind us of the hours that were past in the same tranquillity two thousand years ago, when the artists who executed those *chef-d'œuvres* were in being. The most melancholy impression, however, which is experienced at the museum of the Vatican, is in contemplating the broken parts of the statues which are there collected: the mutilated trunk of Hercules, heads separated from the bodies, and a foot of Jupiter, which supposes a statue greater and more perfect than any thing we know. One thinks that one sees the field of battle when Time has fought against Genius, and those mutilated limbs attest its victory and our losses.'

Speaking in the character of Corinna, the author gives a flattering representation of the Catholic Religion, when compared with Protestantism:

'Our religion, (says she,) like that of the ancients, encourages the arts, inspires poets, and makes a part, so to speak, of all the enjoyments of our life; while that of yours, established in a country where reason predominates over imagination, has acquired a character of moral austerity, from which it cannot be separated. Ours speaks in the name of love, yours in the name of duty. Your principles are liberal, our dogmas are absolute; yet nevertheless, in their application, our orthodox despotism accommodates itself to particular circumstances,

cumstances, while your religious liberty causes its laws to be respected, without any exception.

'It is true our faith imposes the most severe mortifications on those who have embraced the monastic life: this state, voluntarily chosen, is a mysterious union between man and the divinity; but in Italy the religion of the people is an habitual source of delightful and affecting emotions. Love, hope, and faith, are enjoined as the principal duties of this religion; and the performance of these duties constitutes happiness. Far then from our priests interdicting the pure sentiment of joy, they inculcate that this sentiment expresses our gratitude towards the Creator for the benefits which he has conferred on us. What they require of us consists in the observation of practices proving our respect for the public ordinances of our religion, and our desire of pleasing God in charity toward the unfortunate, and repentance for our sins. But they never refuse us absolution when we zealously solicit it; and the attachments of the heart inspire here an indulgent piety more than in other countries.'

In reply, however, it is observed by Oswald, 'That tenets which wound the reason also cool the passions; and that striking simplicity in divine worship affects the soul more profoundly than the most splendid ceremonies.'

These extracts will not discredit Madame de Staël as a writer, though they do not appear to the best advantage in their English dress; the translation being not only incorrect, but debased by aukward and vulgar expressions: such as Madame D— '*tolled* (instead of rung) her bell'— 'he had an *itch* for her company'—'to visit her *along* with me'—'no one save him'—'they are talking but I dare say they will soon *be done*'—'do you think they mean to *stop* long at table to-day?' *cum multis aliis.*

ART. VII. *Observations on the Hypotheses which have been assumed to account for the Cause of Gravitation from Mechanical Principles.* By the Rev. S. Vince, A.M. F.R.S., &c. 8vo. 1s. Cambridge, Deighton; London, Lunn. 1806.

SOME peculiar circumstances belong to the history of this tract, which, from the imperfect and obscure representation of the preface, cannot be clearly understood by the reader. It should seem that, under the form of a memoir, the pamphlet before us was rejected by the Committee of the Royal Society, and that the author is offended at the rejection. In his own statement he says, after having related the circumstances which induced him to offer the paper to this philosophic body,

'It was accordingly submitted to the consideration of the ASTRONOMER ROYAL, and he presented it to the Society; when the President and one

one of the Secretaries requested that the author would withdraw it, and present it again in the November following, as the paper appeared a proper subject for the *Bakerean* Lecture. It was accordingly withdrawn, and offered again at the time when it was requested to be presented. The paper was then read, and appointed to be the *Bakerean* Lecture. But *before* it went into the Committee which is expressly appointed to examine and determine what papers shall be printed, the author was informed that it was doubtful whether his paper would be published. The circumstances attending this information, led him to suspect that it would not appear in the Transactions of the Society, and in this he was not disappointed. As the subject however is curious in itself, and appears in it's consequences to be of great importance, the author thinks it may not be improper to submit the result of his enquiry to the Public.'

So little is the transaction expanded, that we must leave it as we find it; although, if we distinctly perceived any injustice, we should willingly endeavour to expose it. By the influence of various motives, Mr. Vince has probably been driven into a half-measure.

Concerning the right of rejection, *that* undoubtedly belongs to the Committee of the Royal Society; and indeed we wish that it were more frequently exercised: but, if the right be not in general vigilantly and strictly enforced, we could have desired that the present author had not been the object and the victim of its action. He has several claims to favour and distinction: he has been for a number of years a member of the Society, and has contributed to its Transactions various memoirs; and he is the author of several elaborate treatises. If, then, the offered paper did not possess transcendent merit, still we would have given it admission into the Transactions, on the grounds of courtesy; and from motives not altogether unlike those by which, in common life, we assign place and pre-eminence to persons who are advanced in rank or in age.

We shall now confess our opinion, indeed, that the tract does *not* possess overbearing merit. The author attacks hypotheses and systems which no one now defends; and he endeavours to refute positions which our Metaphysicians of the North have already overthrown: they have abundantly shewn that, if the effects of Gravity could be brought within the laws of impulse and impact, we should not have a more distinct conception of the mode of operation, nor of the connection of cause and effect.—In the structure of his primary articles, the Professor is not very exact. 'We perceive (he says) the sun by the *propagating of its rays to us*; we perceive the sound of a bell by the intervention of air. These, and such like, we call the mechanical actions of bodies upon each other.' He then goes on;

on; 'two bodies are said to *attract* each other when they approach each other without any *visible* cause.'—Is the expression *propagating rays* to denote the body or thing intermediate between us and the sun? and if the *cause not being visible* is to form a distinction, where is the visible cause, we would ask, in the propagation of sound? If we use such terms as *propagating of rays, intervention of air*, &c. why may we not, with equal exactness or equal indistinctness, affirm that bodies repel each other by the intervention or the propagation of the electrical fluid?

At p. 14. Mr. Vince says, 'if the sun and planets *act* upon each other, it must be by some intermediate substance which is invisible: this substance we must therefore suppose to be an elastic fluid,' &c. Does the term *act* necessarily imply a connecting substance? If so, then it is said that, if there be a connecting substance between them, there is a connecting substance: yet *act* might be used merely to express an effect or phænomenon: but why, if there be an intermediate substance, must that be an elastic fluid? We are now, however, brought to that which, in point of novelty and importance, alone merits consideration: can there be an elastic fluid, in which, the density varying according to one law and the elastic force according to another, bodies shall be urged by such fluid towards a fixed point by a force varying inversely as the square of the distance from that point? Conceive, therefore, a sphere, radius r, its centre distant from a point s by the quantity a: hence the distance of any point in the superficies from the same point $s = \sqrt{(a^2 + r^2 \mp 2\,a\,r \cos.\,\theta)}$; and hence, if the density vary as the m^{th} power of the distance from s, and the elastic force of the particles as the n^{th} power of their distance, we shall have the pressure ($p\cdot$) on the elementary surface ($2\,p\,y\,z\cdot$), in a direction parallel to a line drawn from s,

$$= 2\,p\,y\,z\cdot \cos.\,\theta\,(a^2 + r^2 \mp 2\,a\,r \cos.\,\theta)^{\frac{2m-mn}{4}}$$

Or, since $yz\cdot = -r^2\,\theta\cdot \sin.\,\theta$

$$= -2\,p\,r^2\,\theta\cdot \sin.\,2\,\theta\,(a^2 + r^2 \mp 2\,a\,r \cos.\,\theta)^{\frac{2m-mn}{4}}$$

Now, if we take the upper sign of the quantity within the brackets, we shall have $p\cdot$ the pressure on the posterior surface of the sphere; if the lower, $p\cdot$ the pressure on the anterior surface; hence $p\cdot - p\cdot$, the fluxion of the force with which the sphere is urged towards s.; and thence integrating, we have the force.

Professor Vince has not integrated, except approximately, the above expression: that is, he neglects certain quantities which

are inconsiderable with respect to a. Thus in our analysis,

$$a^2 + r^2 \pm 2ar\cos.\theta = (a \pm r\cos.\theta)^2 + r^2(\sin.\theta)^2$$
$$= (a \pm r\cos.\theta)^2, \text{ nearly, if } r \sin.\theta \text{ be neglected.}$$

The final expression, which Mr. V. obtains for the whole force with which the planet is urged towards the sun, is

$$\frac{2m - mn \cdot r^2 \cdot a^{\frac{2m-mn}{n} - 1}}{3}$$

He then observes;

'But the force here determined is the *moving* force; now the *accelerating* force is as the moving force directly and the quantity of matter inversely; if therefore we put e for the density of the planet, the quantity of matter is as er^3; and the accelerating force becomes $\frac{2m-mn}{3e} \times a^{\frac{2m-mn}{n} - 1}$. Now this accelerating force is partly in terms of e the density of the planet, and therefore it does not agree with the law of gravitation (Art. 8.), that law being independent of the density. But further, that this force may vary in the inverse duplicate ratio of the distance a of the planet from the sun, we must assume $\frac{2m-mn}{n} - 1 = -2$, in which case $\frac{2m-mn}{3} = -\frac{2}{3}$ and this being the coefficient of the quantity which expresses the force of the body towards the sun, it indicates (by it's being negative) that the planet must always be driven *from* the sun by the pressure of this elastic fluid. Now the terms omitted in the series are comparatively so extremely small, that if they were not considered they could make no sensible alteration in the result. But if they were considered, as each term would give a force varying according to a different power of the distance from that which is retained, they could not, (Art. 11.) taken altogether, give a force which varies in the inverse duplicate ratio of the distance. It is not possible therefore for any law of variation of the density of the fluid in terms of any single power of the distance from the sun, combined with any law of variation of the elastic force of the particles varying according to any single power of their distance, to constitute a fluid which shall impel a planet towards the sun by a force which varies in the inverse duplicate ratio of it's distance from the sun.

'But before we extend our enquiries to the more general laws of variation of the density of the fluid, and repulsive forces of the particles, let us attend to the consequences which result from our present supposition, the force being supposed to vary in the inverse duplicate ratio of the distance from the sun. The fluid being supposed to increase in density from the sun, m must be positive. Now $n = \frac{2m+2}{m}$; n must therefore be a positive quantity between 2 and *infinity*. The repulsive force of the particles therefore varies in some direct ratio of their distance; and as the body is driven *from* the sun, it is impelled from the rarer towards the denser parts of the

medium; the rarer parts of the fluid have therefore a greater repulsive force than those which are more dense; the reason of which must be this; that in the rarer parts, each particle repelling with a greater force, a repulsion is produced which more than counterbalances that which arises from an increase of density. It is not true therefore, that a body put into an elastic fluid must necessarily be driven towards the rarer parts.

'If we suppose the density of the fluid to decrease from the sun, then m must be negative. Now $m=\frac{2}{n-2}$, the limit for m being negative, is therefore when n is any negative quantity, or any positive quantity less than 2. If therefore the particles repel each other with forces varying in any inverse ratio of their distances, or in any direct ratio less than the square a fluid decreasing in density may give a law of force propelling a body from the sun, which shall vary inversely as the square of the distance, and driving the body from the denser towards the rarer parts of the medium.'

The proof that the pressure of an elastic fluid will not account for the law of gravitation would have been neater, more complete, and more satisfactory, if, instead of an approximate solution, the integral of $p \cdot p$ had been exhibited:—but is this possible?

ART. VIII. *A Confutation of Atheism*, from the Laws and Constitution of the Heavenly Bodies: in four Discourses preached before the University of Cambridge: with an Introduction, Notes, and an Appendix. By the Rev. S. Vince, A.M. F.R.S. Plumian Professor of Astronomy and Experimental Philosophy. 8vo. pp. 157. 4s. Boards. Deighton, Cambridge; Lunn, London. 1807.

WITH the view of exalting the merits of Revelation, some writers have ascribed the discovery of every religious truth to that single source: but this is a compliment which Revelation itself disclaims, since it points to the Heavens as "declaring the glory of God," and expressly asserts that the Being and perfections of the Deity are deducible from the works of the Creation. The term *Natural Theology* has been employed to denote those principles of Religion, which result from an attentive examination of the wonders of Nature; and our most enlightened divines have regarded these doctrines as tending to facilitate the admission of *Revealed* Religion. So confident have those authors been who have occupied this ground, that they have defied the Infidel, and, deeming their arguments conclusive, have pronounced them to be a *Confutation of Atheism*. Probably, however, modern atheists will

smile at the boldness of such a title; and they who are acquainted with the subtleties and logical paradoxes, by which atheistical tenets are maintained, may wish that the Theist was less presumptuous.

Professor Vince may plead the authority of Dr. Bentley, who has given to his Boyle's Lecture-Sermons the same title with that which is prefixed to the volume before us: but his arguments would not have been weakened, had they been introduced with more modest pretensions. Considered as a work calculated to confirm the principles of Natural Religion in Believers, this volume is intitled to praise: but as a composition prepared to engage the attention of the University of Cambridge, and assuming so high a title, we should have expected to have found in it a stricter examination of the most formidable positions of scepticism, and to have seen Professor Vince engaged at closer quarters with Mr. Hume. As to the kind and mode of the Professor's argument, indeed, we see nothing essentially different from that which Paley in his last work, and writers before him, have employed: but, confining himself to one part of the general discussion, he has accordingly treated it more fully, and, from an enlarged and exact knowlege of Astronomy, more satisfactorily than his predecessors.

The discourses are dedicated to a competent judge of their merit, the Bishop of Lincoln; and after the Dedication comes an Introduction, containing a succinct and exact account of Astronomy: an account intended to be popular, that is, to be intelligible to persons who were previously ignorant of that science, or but slightly imbued with it. The planetary system, its fixed laws, and its apparent irregularities, arising from those very laws, are stated and described; as also,—which we think can little conduce to the special purpose of the treatise,—many of the starry conjectures of Dr. Herschel; yet, inclusive of fact and of conjecture, the Introduction consists of only thirty pages. We have our doubts whether, to repeat a sort of criticism frequently made because frequently excited, it may not be said that this prefatory matter is insufficient for the unlearned, and that for the learned it is unnecessary. Since experiment, however, in mind as in matter, furnishes proper tests of truth, if any one who is not versed in mathematical discipline, but possesses habits of attention and reflection, shall understand and profit by the Introduction, then may it be deemed proper and useful. We wish such an experiment to decide the question, rather than our critical dogma.

In

In the beginning of the first discourse, the author loosely describes some random and unembodied doctrines of Atheism, sufficiently weak and absurd, and inveighs against them: this task is easy, and the practice is common. At the 37th page, however, we find what is intended as a distinct refutation of a distinct argument:

'Infidelity will say, that the universe may have existed under its present circumstances from all eternity, as the only remaining pretence for the exclusion of a Supreme Cause, and to which Atheism may think no arguments can be opposed. If at present we saw nothing in the universe but what might *go on* without a cause, the hypothesis might be allowed to have some weight, though by no means such as to exclude God from the world. But when, from a continual *change* of motion in all the bodies of our system, we perceive a power constantly operating, we feel ourselves forced to acknowledge the existence of some *external* cause, without which, no change of motion could possibly take place. If we saw a body moving in a straight line, and continue to move on uniformly without the least interruption; and if it were asserted, that this body has so moved from all eternity, it might not be easy to prove the contrary, it being an axiom in philosophy, that a body will continue so to move, till some external cause acts upon it. But if we saw this body, instead of moving on uniformly in a straight line, continually deviate from its rectilinear path, we should infer that there is a *power* external to the body, which, acting upon it, was the cause of this *deviation* of motion. And if we observed this deviation to be directed by a fixed law, we should conclude, that there was *design* connected with this power. And if we further perceived that this law was such, as would best preserve the system of bodies directed by it, from falling into ruin, we should finally determine, that to power and design, there was also joined *consummate wisdom:* that is, in fact, we should conclude that there was a Supreme intelligent Director of all these bodies. To say that mere matter can thus direct matter, or to admit the power of directing in that which wants a director, would be indeed to make "the blind lead the blind." Absurd however as this must appear, some have attempted to solve the government of the system upon that ground; they have offered a solution, upon the very principle which requires explanation. Thus the same difficulty remains, and the same question returns. The giving of power to inanimate matter, is the strong hold of Atheism; it is the first step to exclude God from the world. I know no species of motion, the primary cause of which we can comprehend; and yet philosophers have had the presumption to attempt a solution of the mysteries of the creation, and the government of the world. But our ignorance should make us cautious, not presumptuous. There are many truths involving difficulties, which the human understanding is incapable of surmounting. It is not always necessary that we should see the principles upon which effects are produced, in order to be satisfied that they are not the result of accident. A man may not be able to explain the cause of the flux and reflux of the sea; and yet,

from the regularity of these effects, he must be convinced that they are not owing to any accidental circumstances. And on this ground, it is unreasonable to deny the existence of God, merely because we cannot comprehend his nature and mode of action; more especially, when we are surrounded with physical effects, the causes of which are altogether incomprehensible to our present limited faculties. If a man say that he must have mathematical demonstration, or he will not believe; that although he does not see how the system of the universe, in its present circumstances, can be accounted for without the supposition of a Supreme intelligent Cause, yet possibly it may be solved without; in such a case, infidelity arises, not from want of evidence, but from a disposition of mind not well disposed to receive religious truths. A man who refuses the testimony of his senses, takes effectual care not to be confuted. Infidelity is more attentive to difficulties than to evidence; and that man will never believe, who has no disposition to be convinced. Nothing future can be certain; yet man can do very well with the degree of evidence which he has to act upon. If moral certainty be here rejected, a man must be left "to live without God in the world." And yet this is the great principle by which all our conduct in life is directed, and on which our most important and solemn acts are determined. A judge condemns a criminal to death, upon circumstantial evidence only, without any more fear of having acted wrong, than if he had been directed by absolute certainty. In matters of fact, except what falls immediately under the notice of our senses, the certainty can only be, what is called *moral*; but in many cases it is such, that we act upon it with the same confidence as if it were demonstrative, or that the matter of fact had fallen under our own observation. Where we cannot obtain mathematical proof, we may obtain evidence which shall have the same effect upon our practice; evidence producing conviction. Practical proof is what we want to establish: the business of life would soon be at an end, if we were to act only upon demonstration.

Many parts of this argument will be deemed unsatisfactory. *Change of motion* is the phænomenon or the fact which we contemplate: therefore, says Mr. Vince, and as other writers have said before him, we perceive a *power* constantly operating: this is the inference, but is it made with the introduction of a distinct notion, or with the introduction of a general term? Do we gain a step in the reasoning process by using the word *power*, or does it stand for a definite idea? The author goes on farther, and says, 'we feel ourselves forced to acknowlege the existence of some *external* cause.' Power, therefore, is an external cause, or is the effect of an external cause, and consequently gravity is an external cause; and thus it is; we get rid of corporeal essence and occult qualities, and we call in *external* causes: we alter names, and fancy that we have gained new notions. If, however, the Professor has faithfully described the state of the mind, when he says that we are

forced

forced to acknowlege the existence of some *external* cause, there is an end of the discussion; since it would be absurd to attempt to prove that *that* cannot possibly happen, which really does happen: but is this fact so universally ascertained, and so exactly described, as to be recorded in the history of the mind, and to *force* conviction on the sceptic?

The next sentence is also open to remark. It is not easy to *image* and *picture* the instance brought forwards: yet this is necessary, in order that we may first adequately conceive and then judge concerning the truth or falsehood of the position. Mr. V. speaks of supposing 'a body moving uniformly in a straight line, and having moved so from all eternity.' Where shall we feign such a body? Salisbury plain is not large enough: nor will even the vast field of the heavens suit the purpose: for the body, to have been always seen, must exceed all possible magnitude. If we put aside the incongruity of the case, is it not certain, if any thing in physics be certain, that a body can*not* move uniformly in a right line? Uniform and rectilinear motion may be an axiom in philosophy, but it is no fact ever observed and experienced. The Axiom of Philosophy is only obtained when, by mental abstraction, the causes of friction and resistance are removed, and matter is despoiled of its properties. The facts of friction, resistance, &c. are equally true and certain as the fall of a leaf or of a stone. If, therefore, with experience as a guide, we can prove any thing, we certainly can prove that a body cannot move uniformly and in a right line. We speak now of a physical fact, and not of a metaphysical abstraction.

Planets, if attraction be annihilated in spaces void of resistance, would move uniformly in right lines; and because, from an uniformity of rectilinear motion, and the perpetual gravitation of matter towards a centre, the revolutionary movements are adequately explained, the Axiom of Philosophy, previously mentioned, principally leans for its support on the motion of planets. Mr. Vince says that the gravitation of planets, or their deviation from a rectilinear path, arises from an external *power*; and because the deviation is according to certain laws, the *power* is regularly exerted. If it be regularly exerted, (he continues,) *design* is connected with the power: but *design* is an act or a faculty of the mind: therefore planets are turned from their right-lined courses by the operation of mind: that is, by an intelligent Being, and consummately intelligent because the deviations are according to the wisest laws.—It appears to us probable that the step here taken, from *deviation* to *power* and *external* cause, will not be universally adopted by minds that are attentive to logical inference.—

The remaining part of the extract is rather loose, and with a tinge of declamation. Life, it is true, would stand still, if its moving power were always required from mathematical demonstration: but to the establishment of *natural* religion, facts and strict inference are essential. It is in discussing the truth of *revealed* religion that we must judge on moral certainty, and admit, as the foundation of our reasonings, degrees of evidence and probability.

The subject, however, affords so much *debateable ground*, that we must refrain from these affairs of posts, and the skirmishing war of criticism. Let us, then, pass on to the chief excellence of the present book, its exposition of the planetary laws; which, as we have already said, is given with great fullness and exactness, and is worthy of serious attention. We must be contented with calling our readers to one or two curious circumstances not generally known, or lately discovered by the skilful industry of astronomers. In speaking of the forms of planets, the author says:

'On these great bodies, there was also a motion impressed, which gave them a rotation about their axes. This necessarily produced a change in the figures of these bodies; which change is exactly what ought to take place from physical principles. This agreement between the actual figures of the bodies, and the figures which they would put on from rotation, teaches us to look here for the cause. But the solid parts of the Earth, in their present state, cannot have their form altered from the force arising from rotation. When the rotation therefore first took place, all the parts must have been in a state in which they would freely yield to that force. Admitting this solution, a state of chaos must have existed at the time when the rotation began; and that the Earth has been in some such a state, its present constitution seems to evince. Our hypothesis therefore requiring these bodies to have existed in a state altogether different from their present, the hand of an all-powerful Being becomes necessary to have produced this great change. If it should be contended, that the solid parts of the Earth might by chance be formed as they are, and that the fluid parts might arise from a rotation which was accidentally given it, it may be answered, that this supposition implies a mathematical agreement between two *independent* and *accidental* circumstances, the forms of the solid and fluid parts, each of which might have been varied an indefinite number of ways; in favour of which concurrence, no man will venture to contend. It may be said, however, as the only remaining plea for Infidelity, that the bodies in the system may have existed from all eternity, in their present form and time of rotation. But here we have the same difficulty to contend with, as in the last case. For that there should be several self-existing bodies, under the same circumstances, is equally improbable, as that so many bodies should have been formed by chance, under the same circumstances, the independence of the bodies in the former supposition being just the same as in the latter; for the existence of self-

self-existing bodies must necessarily have been totally independent of each other, and of any other body. Infidelity has therefore gained nothing by making this hypothesis. Hence, from every view of the circumstances under our present consideration, we are taught to look up to a wise and powerful Being, as the cause of all these nice adjustments; to Him, "in whose hands are all the corners of the earth."—

'In the lunar system, there is another and very singular coincidence of effects, arising from causes so totally independent of each other, as entirely to exclude all credibility of a chance event. The nodes of the Moon's equator coincide with the nodes of the Moon's orbit, and both are in motion from different causes. The motion of the orbit arises from the action of the *Sun* upon the Moon, considered simply as a spherical body: the motion of the equator arises from the action of the *Earth* upon the Moon, considering the form and constitution of the Moon as *deviating* from *regularity*. And is it not altogether incredible, that, of the indefinite number of deviations which might have taken place, that which is found to exist should *accidentally* be so nicely adjusted, that the effect, thence arising, should exactly agree with another effect, the cause of which has nothing to do with those deviations? The ends intended to be answered by this coincidence it may not be easy to assign; but, considered as physical effects only, design is manifest. Hence it is, that the Moon's axis keeps always the same position in respect to her orbit; a circumstance which is analogous to that of the primary planets, affording another instance of the unity of design in the works of the creation.'

Again;

'In the systems of the secondary planets, we discover still more complicated motions, which necessarily require a further adjustment of circumstances to produce them. All the satellites of Saturn, and of Jupiter, except one, describe circles about their respective primaries. Here, both direction and velocity must be adjusted to mathematical accuracy; whilst the velocity itself is under the regulation of two independent circumstances. Also, each must have had a further velocity communicated to it, equal to, and in the same direction with, that which the primary has about the Sun, in order that they might go on together. Whether the secondaries were formed at the same time with the primaries, or afterwards, makes no difference; they must have been formed *in* their orbits, and received their projectile motions, under all the above-mentioned adjustments; for they could not, by coming accidentally into the power of the primary, have had their motions converted into their present orbits. This fact alone places the bodies under circumstances out of the reach of all fortuitous causes. No man can contemplate this part of the system, and take a view of the nice and various adjustments which must have taken place, without being forced to acknowledge, that "the hand of the Lord hath done this."

The facts and reasoning concerning Saturn's ring highly deserve notice:

'Having already considered the system in respect to the laws by which it is governed, we come to the consideration of a singular phænomenon surrounding the planet Saturn, in the form of a thin, flat

flat *ring* detached and at a considerable distance from his body. It was formerly considered as one ring; but modern observations have discovered that there are two, lying one within the other, and exactly in the same plane. And here, the first question which presents itself, is, how could these *rings* have been *formed?* According to the Epicurean, or any other hypothesis, an accidental formation must have been a *gradual one.* But if you admit gravitation and a gradual formation, it follows to a demonstration, that, during the formation of the rings, there must have been some external power supporting them; for, in their unfinished state, they could not have been sustained. Besides, gravitation alone could not have produced bodies of that figure. In short, give existence to matter; give it gravitation; give it motion; give it whatever powers you please, and you may defy infidelity to give any account how the rings could possibly have been formed. Material agency is here altogether out of the question. Another circumstance to be considered, is, the rotation of the rings. To produce this, the force applied must act *in* the plane of the rings; but a single force acting thus, would have disturbed their position, and carried them up to the planet. Here must have been impressed equal and opposite forces, at equal distances on each side of the centre, in order to give them rotation without altering their position. Such a complication of adjustments carries evidence of design, which no sophistry can weaken. It has been also discovered by observation, that the rings are not of a regular figure. Now it has been lately shown by a celebrated mathematician, that these rings are retained in their situations, by their rotations in conjunction with their gravitation; that if their figures had been regular, they could not have preserved their positions, but must have fallen upon the planet; and that it is altogether owing to these irregularities that they are supported in their proper situations. In the other bodies, regularity of figure tends to prevent any irregularity of motion, which might otherwise arise; but here, irregularity becomes necessary for the preservation of this part of the system, and, accordingly, irregularity is found to exist. And is it not a very striking instance of unerring wisdom, to have departed from regularity in that particular case where it became necessary? What ignorance might have deemed a defect, science (to its honour) has demonstrated to be perfection itself. A further instance of adjustment is, that of the indefinite number of situations in which the rings might have been placed, their planes should exactly coincide with the equator of Saturn; a position which can never be disturbed by the action of the planet. It was also necessary that the rings should be carried along with the planet. This required a corresponding adjustment of velocity and direction, and they are independent effects; they might, or they might not have existed, after the formation of the rings; and they might have been indefinitely varied: we find them, however, accurately adjusted to the requisite circumstances. If we therefore consider the powers necessary for the formation of the rings, with the various and nice adjustments of velocities and forces, requisite to render their situations permanent, it puts to silence all arguments for a chance-production; and directs us to look for the cause in Him, "who spake and they were made; who commanded and they were created."

'This planet has also seven satellites; and the planes of the orbits of six, lie exactly in the plane of the rings. This must have been their original situation; for if their planes had not at first been coincident with that of the rings, they never could, by the laws of gravitation, have been brought into that position. And as there are an indefinite number of situations in which each of them might originally have been fixed, would chance have placed six of them exactly in the same plane, and also in the plane of the rings? That one should be placed out of that plane, cannot affect the argument here stated in favour of design, because that circumstance does not at all influence the situations of the rest. And perhaps it may not be difficult to assign a reason, why one, at least, might have its orbit so situated, as, thereby the polar regions of Saturn are better furnished with light in the night. Without, however, inquiring into the cause, the coincidence of so many independent circumstances is a very satisfactory proof of design. If it be objected, that different situations of the orbits might have answered as well, and therefore it is no argument of design that they are placed as they are, it may be answered, that we are here speaking of design, considered in a physical point of view, and not in reference to any end for which the bodies might be formed, and on that ground our argument is not affected by the objection. Had all the satellites been placed out of the plane of the rings, the former might sensibly have disturbed the position of the latter, and perhaps endangered the permanency of their situation.'

It is evident, then, that in the structure of the universe, as in the formation of an animal, we behold such an adaptation of means to ends, as Chance, if the word have any meaning, or the hypothesis any advocates, could not have caused. A contemplation of the Planetary System may therefore exalt the piety which other views and arguments have created. Revealed Religion must teach us correct notions of God; and then plants, animals, and stars, will greatly assist to elevate our adoration. The many curious contrivances, nice adjustments, and deviations of stars as exactly made as their regular courses, must supply matter of serious and weighty thought to all, whatever may be their speculative principles or mental habits. Philosophical sceptics must admire the system, even if they should hesitate to assign to it a source, and a director: but the pious Christian will feel that admiration kindled into religious gratitude and humble devotion.

ART. IX. *Anecdotes of Literature and scarce Books.* By the Rev. W. Beloe, Translator of Herodotus. 8vo. 2 Vols. 16s. Boards. Rivingtons. 1807.

IT will be *primâ facie* expected, and it must ultimately be admitted, that in these volumes Mr. Beloe has afforded great instruction

instruction and entertainment to the lovers of bibliography, to the amateur collector of rare books, and to the general reader. Many curious anecdotes respecting early editions and the variations of price, with an account of the stores of printed literature long preserved, and lately made more accessible, in the British Museum, are indeed here for the first time offered to the public eye. The corrections of De Bure, Panzer, and others, are also of value, and equally applicable to the works of Harwood and Dibdin. Mr. B. does not allude, however, to a very scarce volume, intitled "*Harwood, Prospetto di varie Edizioni degli Autori classici, Greci e Latini, corrette ed accresciuto da Pinelli. Venezia.* 8vo. 1780." in which much information is given by this celebrated collector, that is worthy of proportionate credit.

A Preface details the motives which led Mr. Beloe to the formation of this compilement, the ample stores to which he had access as a Librarian of the British Museum and from his connections with learned men, and offers due acknowlegements to those individuals who have liberally contributed the use of their MSS. and their libraries. To the transaction which, in its consequences, deprived the editor of his official situation at the Museum, he has strongly alluded, but without descending to particulars. It is not our business to deviate from this course; and we shall only express our satisfaction on his being able to assert that of 'his friends and protectors, some of the most eminent and some of the most estimable characters of his country, he has not lost one.' As his reputation and preferment, then, have not suffered in the least degree from so untoward an event, we should have no hesitation, on this ground, in animadverting on the unvaried strain of egotism which distinguishes these prefatory pages: but our pen is restrained by other considerations, which Mr. Beloe can be at no loss to appreciate. We would avoid even the appearance of sinister motives, though perfectly conscious that such appearance would be fallacious, and such motives unworthily attributed to us.

Extracts, as copious as our other calls will permit, will be expected from such a production as this; and we have scarcely any other duty to perform, than to make a few such selections as shall in themselves interest our readers, and also afford them a sample of the entertainment which they may derive from a perusal of the whole work. The subjects introduced being entirely separate and detached, we shall place them in succession as they occur in Mr. B.'s work.

To the lovers of elegant literature, and especially of Italian Poetry, any particulars respecting impressions of the writings of the illustrious Dante will be acceptable:

'DANTE.

'DANTE.—*Con L'Espositione de M. Bernardino Daniello Da Lucca. In Venetia appresso Pietro da Fino.* M. D. LXVIII.

'There is a great singularity observable in this edition. In the sixth Canto, del Purgatorio, twelve verses are omitted, which are found in every other edition. The circumstance is thus mentioned by Fontanini in his Biblioteca della Eloquenza Italiana, and seems worth the attention of the curious.

'Se a questa edizione si aggiungono a penna *dodici versi* che per isbaglio le mancano nel Canto VI. del Purgatorio ella si può dir la migliore, che abbia le spiegazioni, e queste son di Trifon Gabriello. Vide Fontanini Bibli. Ital. Tom. I. p. 300.

'DANTE.—*Il medesimo Dante Alighieri cioè: l'Inferno, il Purgatorio, et il Paradiso; col Commento di Christophoro Landino Fiorentino. In Firenze per Nicolo di Lorenzo della Magna, Anno* 1481, *in fol. forma Majori.*

'This is a most beautiful edition, and the first of Dante, with Landino's Commentary. There is a copy on vellum in the Magliabecchi Library at Florence, but the following remarks are suggested from the superb impression in the Cracherode Collection.

'This is said to be the first book, in which the Art of Engraving *en taille-douce* was introduced, but this however is not true. In the Cracherode copy the first plate is at the bottom of the first page; it might have been placed at the bottom of the opposite side where there is sufficient room for it.

'There seems to have been a design to have engraved the initial letter in the same manner, as there is room left for it; but the space may have been left for illumination. The same appears at the Prologue to the second Canticle of the Purgatorio, and at the first verse of the first Canto. The same likewise seems to have been intended for the Prologue, if not for the first Canto of the Paradiso.

'It is most likely that Baldini or Botticelli engraved plates for all the Cantos; as he seems, by Vasari's account of him, to have been whimsical, it is very likely that he did not work fast enough for the printer, who not choosing to stay longer, worked off the two first which were finished, and left room for the rest, which probably were afterwards printed separately; and no one has ever thought it worth while to collect the whole together, and in all probability they may never be completed in one copy.

'This copy in the Cracherode Collection has nine plates, but one is a duplicate.

'M. Heineken in the third volume of the Dictionnaire des Artistes, under the article Botticelli, gives an account of nineteen vignettes.

'M. De Brienne had a copy of this edition with nineteen vignettes and sixteen pen drawings in the same style. See the Catalogue of his Library, P. II, N. II. It was sold at Paris in 1792. and is now in the Bibliotheque Nationale.

'Mr. R. Wilbraham has a copy with nineteen vignettes.

'Lord Spencer, in 1792, purchased a copy of this edition which has also nineteen vignettes, of which two are pen drawings.

'Mr. Fountaine, of Narford Hall, in Norfolk, has also another copy with nineteen vignettes.

'The following extract on the subject is from Audefreddi Spec. Historico. Crit. Ed. Ital. Sæc. xv. p. 288.

'Nonnulla exstant exemplaria in quibus præter duas priores figuras in ipsis voluminis chartis impressas, (quas nulli exemplari deesse unquam observavi) sexdecim vel septemdecim aliæ figuræ ejusdem rationis ac priores duæ, in fronte sequentium canticorum Inferni, in quibus congruum spatium vacuum pro iis capiendis relictum fuit, (quod et factum fuit in fronte non modo aliorum canticorum Inferni sed et Purgatorii, et Paradisi) agglutinatæ non autem in ipsis operis foliis impressæ cernuntur. Primum ex his vidi Romæ in Bibliotheca Vaticana, duo Florentiæ, alterum in Maliabecchiana, alterum apud cl virum doctorem de Marchis, quartum Romæ in bibliopolio Mich. Ang. Barbiellini: quod exemplum superioribus annis a Laerio comparatum fuisse pro Bibliotheca Brienniana audivi. Hæ figuræ aeri incisæ sunt, et peritiorum judicio satis eleganter delineatæ. Non est nostri instituti de iis sermonem habere: videri tamen possunt quæ de iisdem disseruerunt Bottarius NELLE LETTERE PITTORICHE et Heineckenius in opere inscripto: IDE'E GENERALE D'UNE COLLECTION COMPLETE D'ESTAMPES. Alibi monuimus figuras quæ ornant montem S. Ant. Bettini et ipsas aeri incisas, totum quadriennium figuras Dantis præcessisse. Exstabat olim hujus editionis exemplum ab initio ad finem ab excellentissimo Pictore Michaele Angelo Bonarotio mirifice delineatum nec minus eleganter illuminatum; quod dum mari Romam adveheretur naufragio periisse, narravit mihi olim cl. Præsul Bottarius.

'An imperfect copy of this scarce book sold at Dr. Monro's sale for six guineas and a half. It had eight plates, and appears to have been the property of our Charles the First.

'The Pinelli copy sold for eighteen guineas, and was bought by Mr. Tighe.

'Concerning this book the reader may refer to Hoym's Cat. p. 184. De Bure, 3324. Valliere, 3563 Pinelli, vol. 4. no. 1913. Panzer, p. 409. 4. p. n. 300. Maittaire, p. 4 9.

'In 1805, Messrs. Payne and Mackinlay had a superb copy of this edition, with nineteen vignettes, for which they demanded fifty guineas. Earl Spencer gave 100 guineas for his copy.'

Much has lately been presented to us from the pen, and relative to the life and productions, of the late Horace Walpole, Earl of Orford: but Mr. Beloe has again directed our attention to this ingenious nobleman, in a section which he intitles

'ÆDES WALPOLIANÆ.—The Houghton Collection of pictures was sold to the Empress of Russia for the sum of 40,555l. The pictures were, however, separately valued by Messrs. West and Cipriani, and the price set upon each may be seen in the copy of the catalogue which is preserved in the Cracherode library.

'The busts, bronzes, and most of the family portraits were preserved.

'Mr.

'Mr. Horace Walpole told Mr. Bull that the whole collection cost his father, Sir Robert Walpole, something short of 40,000l., including the pictures in the house at the Treasury, which he inhabited, as Chancellor of the Exchequer.

'It should, however, be remembered, that several of the pictures were presented to him. Among these were the celebrated picture of Bathsheba bringing Abishag to David, painted by Vanderwerffe, which was presented to Lord Orford, by the Duke of Chandos. This was valued at 700l.

'The Portrait of Henry Danvers, Earl of Danby, by Vandyke, was given to Lord Orford by Sir Joseph Danvers, and was valued at 200l.

'The finest picture in the collection was that of the Immaculate Conception, by Guido, and was valued at 3,500l.

'This picture was formerly in the collection of the Marquis Angeli. When Sir Robert Walpole had purchased the picture, and it was sent to Civita Vecchia to be embarked for England, Pope Innocent the XIIIth, ordered it to be brought back again, as being too fine a thing to be allowed to be removed from Rome. But, as soon as he heard who the purchaser was, he gave permission to have it sent back again.

'The "Architecture," by Julio Romano, or as the late Lord Orford rather believed, by Polydore, was given to Sir Robert, by General Charles Churchill, and was valued at 300l.

'The celebrated cast, in bronze, of the Gladiator, executed by John, of Boulogne, was a present to Lord Orford, from Thomas, Earl of Pembroke. This was not sold, and now remains to be seen at Houghton.

'The figure of King Charles the first in whole length in armour, by Vandyke, was valued at 400l. There is a singular defect in this picture, both the gauntlets being drawn for the right hand.

'When this picture was in the Wharton Collection, old Jacob Tonson, who had remarkably ugly legs, was finding fault with the two gauntlets. Lady Wharton said, Mr. Tonson, why might not one man have two right hands, as well as another two left legs!

'Till I saw this anecdote, as related by the late Horace Walpole, I was at a loss to comprehend what Pope intended by the two following lines in the Dunciad:

> 'With arms extended Bernard rows his state,
> And left-legged Jacob seems to emulate.

These lines were afterwards thus altered:

> 'With legs expanded Bernard urged the race,
> And seemed to emulate great Jacob's pace.

'Dr. Warton has inserted the first couplet in his edition, and as he has no annotation upon it, probably was not acquainted with its meaning.

'I may, perhaps, be excused taking this occasion to relate two other anecdotes which were told me by the late Earl of Orford, the writer of the book from which the above accounts are taken.

'Every reader will remember the following lines in Pope:

'Each

'Each mortal has his pleasure, none deny;
Scarsdale his bottle, Darty his ham pye.

'Darty, an abbrevation of Dartneuf, was a most celebrated sensualist and glutton, and Lord Orford had frequently met him at his father's table.

'Dartneuf was one day walking in the street, when he overtook a fishmonger's boy, who was carrying home a fine Turbot; the mischievous rogue amused himself, as he went along, with striking the Turbot against every post he met. This, in the eyes of Dartneuf, was a crime not to be overlooked or forgiven. He immediately followed the boy to the house where he was going, and, in terms of great indignation, described what he had seen, and insisted on the boy's being severely chastised.

'At another time, Dartneuf was engaged to dine with a brother gourmand, expressly to eat one of two plums, the only produce of a particular tree, remarkable for the richness and delicacy of its fruit. It was agreed, that, when they had dined, to enjoy the fruit in its greatest perfection, they were to proceed to the garden, and each gather and eat his plum. Before dinner was entirely ended, Dartneuf made some excuse to retire for a few minutes from the room, when he instantly hastened to the garden, and, dire to relate, devoured *both* the plums, without the smallest compunction or remorse.'

In political transactions, the present times have supplied many extraordinary spectacles, and some unparalleled modes of conduct. A paper here preserved, however, respecting the hostilities carried on by and with the late Pretender to the British throne, will manifest that attempts against the persons of individuals are not without precedent, and that such conduct is liable to a reciprocity of action which might lead to the most lamentable consequences:

'The Pretender.—In the Rebellion of 1745, it is well known, that after the discomfiture of the rebels at the battle of Culloden, by the royal army under the command of His Royal Highness the Duke of Cumberland, Government issued a proclamation, in which they offered a reward of 30,000l. for the apprehension of the Pretender, alive or dead.

'In opposition to this, the following curious paper was issued by the Pretender and his Council:

'CHARLES,
PRINCE OF WALES, &c.

Regent of the kingdoms of Scotland, England, France, and Ireland, and the dominious thereunto belonging:

'WHEREAS WE have seen a certain scandalous and malicious paper, published in the stile and form of a Proclamation, bearing date the 1st instant, wherein, under pretence of bringing us to justice, like our royal ancestor, King Charles the Ist of blessed memory, there is a reward of thirty thousand pounds sterling promised to those who shall deliver us into the hands of our enemies, we could not

not but be moved with a just indignation at so insolent an attempt: and though, from our nature and principles, we abhor and detest a practice so unusual among Christian Princes, we cannot, but out of a just regard to the dignity of our person, promise the like reward of thirty thousand pounds sterling to him, or those, who shall seize or secure till our further orders, the person of the Elector of Hanover, whether landed, or attempting to land in any part of His Majesty's dominions. Should any fatal accident happen from hence, let the blame lie entirely at the door of those who first set the infamous example.

CHARLES, P. R.

Given at our Camp at Kinlockeill,
August 22, 1745.
By His Highness's command,
Jo. MURRAY.

The original paper from which the above was copied is so rare, that I never heard of any other than that which accident lately deposited in the British Museum. The fact, however, itself, is mentioned by Hume, and other historians.'

It may be curious information to many readers to learn that the compilers of our Common Prayer Book, in the third year of Edward VI. were 'Dr. Cranmer, Archbishop of Canterbury; Dr. Goodrick, Bishop of Ely; Dr. Skip, Bishop of Hereford; Dr. Thirlby, Bishop of Westminster; Dr. Day, Bishop of Chichester; Dr. Holbeck, Bishop of Lincoln; Dr. Ridley, Bishop of Rochester; Dr. May, Dean of St. Pauls; Dr. Taylor, Dean of Lincoln; Dr. Heyns, Dean of Exeter; Dr. Redman, Dean of Westminster; Dr. Cox, Almoner to King Edward VI.; Dr. Robinson, Archdeacon of Leicester. March 4, 1694; Harleian MS. 6866.' Mr. Beloe adds that he inserts this notice 'principally to direct the reader's attention to a book not so well known as it deserves, the lives of the above distinguished characters by Samuel Downes.'

Under the head VIRGIL, the Editor observes on the variations that occur in the different copies of the famous Aldine edition of that charming poet, inserts a remark on this circumstance from the pen of the late Mr. Cracherode, states some particulars of two copies in the collection of that learned gentleman, and then adds:

'We have hitherto regarded the edition of Virgil in folio, printed at Rome by Sweynheym and Pannartz, as the Editio Princeps, and this is so remarkably scarce, that, except in the Valliere Catalogue, No. 2432, I know not where one has appeared in any collection.

'It seems, however, that a more ancient edition than this has lately been discovered in a monastery in Suabia, whence it has found its way to the collection of a noble Earl. The anecdote which belongs to it is rather ludicrous. The good old monks, to whom this, and other valuable books belonged, were not, it seems, to be prevail-

ed upon, by money, to part with them. It happened, however, that they were remarkably fond of Old Hock. For as much of this same Hock as was worth about seven English guineas, they parted with this Virgil to a kind friend and acquaintance. This gentleman sold it again to an English dealer in books for 50l., and, doubtless, believed that he had turned his Hock to very good account. I have, nevertheless, heard that the nobleman above alluded to, did not obtain possession of this literary treasure for a less sum than 400l.'

Relative to that eminent and respectable character, the late Dr. MEAD, Mr. Beloe states some particulars which he says he believes to be partially known, but which he has never seen collected together in one place. He has extracted them from different books and catalogues in the British Museum; and the same reason which induced him to insert them influences us in transcribing a part of them:

'Notwithstanding Dr. Mead's practice was so extensive, that in one year it produced him seven thousand pounds, and for several years between five and six thousand; yet, after the payment of his debts, he did not leave more than about twenty thousand pounds. The Doctor's Son, Mr. Richard Mead, had an estate of about 800l. a year, left him by Lord Chief Justice Reeves.

'The following may be relied on, as an accurate account of the produce of his books, medals, antiques, pictures, and prints.

The books sold for	5518	10	11
Medals, ...	1977	17	0
Antiques, ...	3246	15	6
Pictures, ...	3417	11	0
Prints, ...	1908	14	6
	£ 16069	8	11

'During the life of Dr. Mead, Dr. Askew bought all his Greek manuscripts for 500l.

'He sold his minatures to the Prince of Wales, and his Series of Greek Kings, to Messrs. Carmey and Kennedy. Quere, who was this Carmey? his name frequently occurs as a purchaser of the Doctor's coins for himself and others.

'The bronze head of Homer, which now adorns the Museum, and is too well known to require description, was purchased at Mead's sale for 136l. 10s. by Lord Exeter, and by him placed where it remains.

'The first picture that Dr. Mead purchased was the Flaying of St. Bartholomew, by Spagnoletto. There is a fine Etching of this, by Spagnoletto himself. This picture produced no more than eighteen guineas.'

A remarkable instance of indolence and want of principle in an artist, which had an unfortunate influence on the arts themselves, is recorded in the article of the

'DEVONSHIRE.

'DEVONSHIRE GEMS.—This collection of Gems was begun to be formed by William, the third Duke of Devonshire, and enlarged by William, the fourth Duke, who was desirous of having the whole series engraved. He wished the engravings to be the precise representations of the originals. In his search, therefore, he was anxious to attain an artist, whose abilities were equal to the copying of the antique, and yet so much under command as not to improve any imperfection of the more moderate, or to fling on the more beautiful a cast of style, however admirable in itself, which the Gems did not justify.

'Such a plan was necessarily attended with difficulty. When an artist has acquired a sufficiently extensive taste to feel all the beauties of a work, and to disrelish its faults, it seldom happens that he can induce himself not to remove the defect in his copy. Whether it is that he has an unconquerable antipathy to deformity, or that he fears lest the blemish should be attributed to himself, certain it is, he labours to amend it. It is the same disposition which urges his endeavour to heighten even what is beautiful; and thus it arises, that in copies by our best artists, we perceive a general resemblance of the original, with a spirit, characteristic of their own peculiar manner. It is not surprizing, therefore, that some time elapsed before the Duke's enquiries met with success.

'At length, about the year 1724, Mr. Gosmond, a Frenchman, was recommended to his Grace as well qualified to answer his Grace's expectations, and indeed the specimens, which are here collected, place his talents, as an artist, in a respectable point of view. They possess no inconsiderable share of breadth and simplicity of style, and have the further recommendation of faithfulness.

'The Duke, as was natural for a liberal man, evinced his satisfaction by many offices of generosity. But these, unfortunately, met with no grateful return: perhaps they were even the very cause of ingratitude. For Mr. Gosmond, conceiving that he had so strong a hold of his patron's good opinion as to establish himself in the family, relaxed in his attention, and by degrees entered into dissipation. The work now went on slowly, and objects of expence continued to increase on him. His calls on the Duke, therefore, were more frequent, while his claims for patronage were diminishing; and thus every day forfeiting the esteem of his noble employer, the Duke was under the necessity of declaring to him, when the ninety-nine plates were finished, that he had already paid considerably more than the stipulated sum for the whole work, and, with the hope of obliging him to be more attentive, refused to answer any further demand till the work should proceed less negligently.

'Meeting with this unexpected refusal, and fearing the impatience of his creditors, Mr. Gosmond secretly left the kingdom, and carried many of the plates with him. What became of him after his return to the Continent, is uncertain: enquiries were made, but they proved ineffectual. Probably as no work bearing his name has appeared, he died soon after his return to his native country.

'From this unlucky accident the Duke was frustrated in his purpose, nor was he enabled to make up a few sets for his friends,

of what even were done; for either impressions of several of the plates were not taken, or if they were, they had been carried away by Mr. Gosmond. It does not appear what the number of plates left in the possession of the Duke amounted to. The Rev. C. Cracherode, whose taste and munificence are well known, could never obtain, though he made it an object, more than *.

'But the scarcity of these plates may be collected from the following anecdote in Mr. West's Catalogue of Books.

"No. 2790. The Duke of Devonshire's Cabinet of Gems, by Gosmond, 39 plates, being all that were ever engraved.

"Mr. Gosmond, a Frenchman, was employed by the Duke of Devonshire to engrave his Cabinet of Gems, but when he had gone through the few here collected, he ran away, leaving some plates behind; and carrying the rest with him. What plates came into the Duke's hands he favoured me with proofs from: another parcel was purchased in France by the Hon. B. Bathurst, and presented to me by him, A. D. 1730."

'The numbers at the bottom of the plates refer to a catalogue in the Duke of Devonshire's Library.

'The above account was transcribed with the noble Earl's permission, from Lord Spencer's copy.

'This copy contains only 99 plates, which are differently arranged from those in the Cracherode Collection, and many of them also are differently named.

'The sum given for Lord Spencer's copy was 40l.

'I know of no other copies, than the Devonshire, Lord Spencer's, that in the Cracherode Library, with that which is alluded to in the above note.

'The copy which belonged to Mr. West, is now in Dr. Hunter's Museum. It consists of only 39 plates, and was purchased for three guineas.'

The remainder of Vol. I. contains catalogues of the Garrick, Malone, and Kemble Collections of scarce Plays.

Volume II. offers fewer articles of interest: but to those who delight in the poetry and pamphlets of the Elizabethian age, some curious information is given. The collection of tracts usually called "*the King's pamphlets*" is described with minuteness; and that which was made by the late Duke of Roxburgh is particularized. We have likewise an account of the various editions of English translations of the Bible, which Dr. Combe collected and sold to the British Museum for 150l.; and many of which are said to be of unexampled rarity and value.

We give one specimen of the Poetry, 'from Acteon and Diana, by Robert Cox; no date:' which our young readers may retain *in petto* till they are again visited by the charming month of May, and may then illustrate by their own practice:

'* The Cracherode Copy has 101 plates.'

'SONG.

'SONG.

'Come ye young men, come along,
With your musique, dance and song,
Bring your lasses in your hands,
For tis that which Love commands;
Then to the Maypole come away,
For it is now a holiday.

'It is the choice time of the year,
For the vi'lets now appear;
Now the rose receives its birth,
And prettie primrose decks the earth.
Then to the Maypole come away,
For it is now a holiday.

'Here each batchelor may chuse
One that will not faith abuse,
Nor repay with coy disdain,
Love that should be loved again.
Then to the Maypole, &c.

'And when you well reckoned have,
What kisses you your sweethearts gave,
Take them all again, and more,
It will never make them poor.
Then to the Maypole, &c.

'When you thus have spent the time,
Till the day be past its prime,
To your beds repaire at night,
And dreame there of your days delight.
Then to the Maypole come away,
For it is now a holiday.'

Mr. Beloe assures us that he has still access to ample stores for a continuation of this work, and promises some additional volumes of undiminished interest and curiosity.

ART. X. *Memoirs of Dr. Joseph Priestley*, to the Year 1795, written by himself; with a Continuation, to the Time of his Decease, by his Son, Joseph Priestley: and Observations on his Writings, by Thomas Cooper, President Judge of the 4th District of Pennsylvania; and the Rev. William Christie. To which are added, four Posthumous Discourses. Vol. II. 8vo. pp. 430. 7s. 6d. Boards. Johnson. 1807.

THOUGH Dr. Priestley rendered himself conspicuous in various departments of science and literature, he uniformly avowed his preference of theology, and of those studies which are connected with the office of a Christian minister. The sincerity of this declaration will not be questioned by those

who are acquainted with the multitude of his theological writings; the mere review of which, by Mr. Christie, occupies nearly the whole of this supplemental volume. Our readers will recollect that to the Memoirs of Dr. P. given in the first Volume, (see our account, M. R. Vol. 52. N. S. p. 370) were subjoined five appendices, containing an examination of his philosophical, metaphysical, political, and miscellaneous writings, with a *Summary* of those which he published in Theology. To the fuller consideration of these last, another Appendix, (No. 6.) forming between 3 and 400 pages of the present volume, is devoted; and which bears the title of 'A Review of Dr. Priestley's Theological Works, with occasional Extracts, expressive of his Sentiments and Opinions, and Observations on his Character and Conduct as a Christian Minister.' This Reviewer prosecutes the task which he has undertaken with heart-felt satisfaction and pleasure; and to all those who adopt the sentiments or admire the intrepid spirit of Dr. Priestley, these pages will be an acceptable offering. Indeed, by the copious extracts which Mr. Christie has inserted, as well as by clearly stating the object of each of his hero's publications, he has in some degree supplied the reader with a compendious substitute for the writings themselves. The opinions of the Reviewer being completely in unison with those of his author, he repeats them with all the boldness with which they were originally propounded, and attempts no apology for those which gave the greatest offence in this country. To corroborate Dr. Priestley's assertions respecting the inutility of Religious Establishments, and the junction of civil with ecclesiastical power, he cites the example of America; though the sage politician, he must be aware, will reply that the American States are too juvenile as a power to be fairly quoted on the occasion.

'The state of things in this country since the American revolution, has justified the observations of our author here, and in other places. Civil government is found to subsist very well, and to answer all the purposes of society in Virginia, Pennsylvania, and in general throughout the United States, without the assistance of an incorporated band of clergymen and the sanction of a religious establishment.'

It is very certain that neither our Saviour nor his Apostles adverted to the amalgamation of Christianity with worldly politics, but, on the contrary, seem to intimate the incompatibility of their union. Civil rulers, however, in all ages and among all nations, have courted the friendship of the priesthood; and when society obtains a certain degree of refinement, and is divided into orders with a regular gradation of subordination,

subordination, the sacerdotal class will be found so useful to the statesman, that he will naturally employ all his address to obtain its decided preponderance in his favour. As long as America remains poor and republican, an *order* of Clergy will not perhaps be formed: but if ever she should become rich and monarchical, it is not impossible that the policy of Constantine should be renewed.

Dr. Priestley's controversy with Dr. Horsley is here amply detailed; and justice is done to his elaborate examination of the sentiments of the Primitive Christians.

After having stated the substance of Dr. P.'s work intitled "*The History of Early Opinions concerning Jesus Christ*," our brother Reviewer adds:

'From the summary view of the contents of this work before given, a sensible reader unacquainted with the nature of it, will be able to form a better idea of its variety and extent, and the connection and coherence of its parts, than by any imperfect abstract I could have made of it in a short compass. Every article in it is supported by quotations from ancient ecclesiastical writers in Greek and Latin, which are inserted in the notes below, and either translated or the substance of them given in the body of the work. These translations, as our Author informs us in his Appendix, amount to about eighteen hundred. To compose a work of this kind, as our Author did, from original authorities: to inspect so many ancient writers, to select from them the necessary passages, and arrange them in that just and proper order in which they now appear, must have been a task of immense labour, and yet our Author performed it in less than the space of three years. The most important places of the first and second parts of our Author's correspondence with Dr. Horsley are here inserted under their proper heads, though without mentioning the name of that writer, and very strong and powerful arguments are offered to prove the general prevalence of Unitarian principles in the first ages of the Christian church, and the rise and progress of the Trinitarian and Arian systems, are very naturally and probably accounted for. In my apprehension, the general plan and execution of this work will long do honour to Dr. Priestley's memory, and have a just value set upon it by all who cherish and embrace Christianity in its genuine and original simplicity.'

It will not be required of us to follow Mr. Christie in his account of the several theological controversies in which Dr. P. was engaged, particularly in support of his Unitarian principles and of his hostility to Establishments; which was perhaps the true cause of the violent enmity that ultimately drove him from his native country. In the preface to the Fast Sermon which the Doctor preached a little time before he embarked for America, he explains the causes which induced him to take this step; and which his friend notices with manly feeling and virtuous indignation.

'No person possessed of humane and virtuous sentiments, or even any degree of common liberality, can read the Preface to this Discourse, consisting of twenty-six pages, without admitting that Dr. Priestley had *sufficient*, yea *super-abundant* reasons, for leaving England; or without execrating the illiberal abuse thrown upon our Author, the unmerited ill usage he sustained, and the shocking infatuation of the times. That Dr. Priestley could not live without danger and molestation in his own country, that he was compelled to seek an asylum under the free and happy government of United America, and that eventually (contrary to his wishes) he should receive a *grave* in that land, is a truth that cannot be denied; but which will reflect indelible disgrace on the temper and spirit of the high-church party, and that of the abject state-politicians of his time.'

The riots of Birmingham, and the necessary flight of Dr. Priestley, must be considered as disgraceful to the liberality of this country, which boasts of being enlightened and tolerant: but a madness seized the public mind at that period, from which we hope that the nation has since in a great measure recovered.

It ought not to be forgotten that, if Dr. P. held opinions adverse to those of the prevailing creeds, he was a strenuous champion of Christianity against Infidels, and never shrunk from the contest either with the bold Atheist or the subtile Deist. He *turned out* against the Gibbons, the Paines, and the Volneys of the age; and he deserves *praise in all the churches* for his writings of this kind, and for his clear statements of the Evidences of Revealed Religion. Of His *General History of the Christian Church*, we have recently spoken in terms of deserved commendation *; and his industry as a Divine, to the last period of his life, is sufficiently demonstrated by the numerous works which he published in America.

This appendix concludes with a few general reflections on the Doctor's character, and on the merits of his theological writings:

'Dr. Priestley's choice of the Christian Ministry, and attachment to it as a profession, must have been founded upon motives of the purest kind, to have enabled him to support the difficulties and discouragements he had to encounter at his first appearance in public life. We have seen that he was far from being a popular preacher. Neither the principles he had espoused, the doctrines he taught, or his manner of address were at all calculated to catch the giddy and unthinking, or even to recommend him to the esteem of serious and grave people who had embraced the Calvinistic system, at that time very prevalent among the Dissenters. But we do not find that he ever

* See Rev. Vol. li. N.S. p. 48.

dissembled,

dissembled, or even concealed his principles in conversation with his hearers; though he did not think it necessary to insist much upon them from the pulpit. A mind less ardent and less disinterested than *his was*, could hardly have borne the inconveniencies of a narrow and insufficient income with patience and serenity; but would have hasted to relieve itself by embracing an employment more lucrative, independent, and respectable in the world's estimation.

'His active penetrating genius led him early to examination and inquiry, and consequently to make some considerable changes of opinion with respect to those doctrines in the belief of which he had been educated, and which were in themselves absurd and unscriptural. But if he was not precipitate or overhasty in making these early changes, he was still less inclined to abandon those tenets which he had adopted after mature examination, and which had any appearance of reason or scriptural authority to recommend them. He continued long attached to Arianism, and notwithstanding his respect for Dr. Lardner, and his esteem for his writings, he could not prevail upon himself to embrace the Socinian system during the life-time of that writer, and did not become a convert to it till after his decease.

'His residence and intimacy with Lord Shelburne brought within his reach, and presented to his view, the prospect of political or ecclesiastical preferment; but he had the virtue and the fortitude to decline all connection with either, and continue a Dissenting Minister: and though he did not at that time statedly officiate in any congregation, he was always ready to afford his assistance to his brethren, and was as much engaged in theological studies and publications as at any other period of his life. Under two different administrations, overtures were made to him to accept a pension from government; but with a magnanimity peculiar to himself, and which has no example to countenance it in any other literary character of the age, he resisted the temptation, and preserved his independence. He accepted, however, assistance from distinguished and worthy private characters, and was by no means backward or reserved in expressing his gratitude for their donations.

'No writer of the late century (Drs. Lardner and Leland excepted) wrote so much as he did in defence of Revelation, and under such a variety of forms: he has placed the evidence of Judaism and Christianity almost under every point of view that could strike or affect the mind, and nearly exhausted the subject: he has reduced unbelievers to the *dilemma* of either embracing Christianity, or accounting for past and present appearances in a satisfactory manner, which it is impossible for them to do, and none of them have even attempted it.

'Though he could not be called an Orator in the popular sense of the word, the Discourses he has published are by no means destitute of energy or pathos, or that kind of eloquence which is calculated to have a good effect on a sensible and delicate mind, and in general may be recommended as excellent models of composition for the pulpit. He usually gave short and useful expositions of some portion of scripture before he delivered his sermons in public, and these expositions laid the foundation of his *Notes on all the books of Scripture*, of which the public are now in possession.

'But his labours as a Christian Minister were not merely confined to the pulpit: he made the religious instruction of youth an object of his particular care in the different congregations over which he presided, arranged them into distinct classes according to their age and sex, and with much ingenuity adapted his method of teaching to their different capacities. He lived on the most friendly footing with the congregations of Leeds, Birmingham, and Hackney, which he successively served; and received the most ample testimonies from each in favour of the utility and fidelity of his ministerial labours in general, and particularly of their grateful sense of his assiduity and diligence in forming the minds of their children, and leading them to the knowledge as well as the practice of Christianity. His prayers were fine pieces of devotional composition, and had a considerable variety in them: these he committed to writing, and read, for the sake of greater distinctness and accuracy. He composed a variety of Catechisms for the improvement of youth, prayers for the use of families, and devotional offices for that of Unitarian Societies.

'The cause of civil and religious liberty is particularly indebted to his labours. He was closely and fervently attached to the credit and interests of the Protestant Dissenters, and stood forth as their champion and defender on different occasions; and surely his strenuous exertions, and various well-composed and spirited publications in their behalf, will not be forgotten by that respectable body of men.

'The Unitarians can *never forget* his attachment to their cause, and the faithful and important services he performed by the publication of numerous works, and treatises, large and small, in their favour, and particularly in exploring the dark and intricate regions of ecclesiastical antiquity, in order more fully to corroborate their system; and maintaining the ground he had taken, and the advantages he had gained by superior research, perseverance, and acuteness.

'When in the course of Providence he was called on to suffer persecution, obloquy, and reproach, he supported these evils with exemplary fortitude and patience, and manifested a truly christian spirit of candour and forgiveness. When residing in America, and separated from his former congregations and religious friends, he still kept up the forms of public worship on the Lord's day, and neither the smallness of his auditory, nor the odium under which some of his tenets lay, could prevent him from discharging these labours of love.

'Not only his numerous works in general, but even his prefaces and dedications, are pregnant with important matter and sentiment, and deserve to be read. He was indeed a most extraordinary man, and making candid allowances for some mistakes and inadvertencies to which all controversial writers are more or less liable, may be stiled the *Luminary* of his day. He retained the vigour of his faculties and his habits of unremitted exertion to the last; for in his latest compositions, there are no marks of intellectual decay, and he died with serenity and composure, after having finished the labours of a long and useful life.'

If the Unitarian church *can never forget* Dr. P.'s attachment to their cause, its members must feel themselves not a little indebted

indebted to Mr. Christie for the warm commendation which he has bestowed on this their great luminary and apostle; and it is highly probable that the sale of this work will sufficiently prove to the author, that his labours have been duly appreciated by those for whom they were chiefly intended.

The four sermons, which are added as *make-weights* to this volume, treat I. on the Duty of Mutual Exhortation, II. on Faith and Patience, and III. & IV. on the Change which took place in the Character of the Apostles after the Resurrection of Jesus Christ. These discourses contain judicious observations and practical reflections, and are not inferior to any of the preacher's former pulpit compositions.

ART. XI. *A detailed Account of the Battle of Austerlitz,* by the Austrian Major General Stutterheim. Translated from the French by Major Pine Coffin, Assistant Quarter Master General to the British Army. 8vo. pp. 146. 5s. Boards. Goddard. 1807.

THOUGH this narrative, in some of its parts, is not very intelligible to those who are unskilled in its subject, it will be more satisfactory to professional men; yet we presume that even they would have have had their conceptions materially assisted by a map, the want of which very much reduces the value of the performance. In his sensible Preface, Major Coffin laments this deficiency, which he could not supply, because he could not procure a good map of Moravia on a large scale.

Amid details which will be obscurities to most readers, a spirit of laudable impartality shines forth in this account; and the remarks and critcisms on the event of this fatal day are conceived in a style of great liberality and coolness.

A note of a French Officer compliments his Emperor on what he terms 'his prudence and his military eye.' These qualities were displayed, it is said,

'When he made the heights of the Santon the point of appuy for his left flank; not because it was a fine defensive position; there were others in the rear equally good; but, *because it was the key to all offensive operations.* If, on the contrary, the French General had neglected the Santon, the whole of the left wing of the French army would have been prevented from resuming the offensive, unless they passed the defiles.

'Eight days before the battle, the Emperor returning from Wischau, ascended the Santon, notwithstanding the extreme cold; and said to the officers about him: "Examine this position well; it will probably

probably play a conspicuous part before two months are over our heads."

'The Emperor having always had it in view, during the campaign in Moravia, not to allow his left to be turned, and to abandon his right; that alone would have been a sufficient reason for resting his left on a position not defensive, but offensive, such as was that of the Santon. The fact is, the more we discuss the plan of the campaign, the more we perceive the judgment and military eye of a master in the science of war.'

As we have ever considered the victories of the French to be principally owing to the superior generalship of their commanders, we select the succeeding relation of the Austrian officer, as one among many proofs which might be adduced to support that opinion:

'We now come to the centre of the allied army, where the fate of this day was decided. It was too weak to resist the enemy's attacks. Abandoned by the third column, and all the left of the army, while the division on the right flank was not sufficiently powerful to divide the French forces; the centre saw itself attacked, or menaced with attack, by *four* divisions, to which it could only oppose 27 very weak Battalions, without any hope of reinforcement. Those Russian regiments which had made their retreat from Brannau, formed a part of this number, and were scarcely composed of 400 men each. Without exaggeration, we may here calculate, that 12,000 men were attacked by 24,000, and while the French army was not, in fact, so numerous as that of the allies, by a more happy arrangement of their force, which was more concentrated and better directed, the enemy's strength was *doubled* on that point, which was of the greatest importance. The centre of the allies was perfectly insulated, which, in consequence of the distance the several columns (the 2d and 3d excepted) were from each other, was the case, nearly on *all* points.'

A corresponding insufficiency in this respect on the part of the allies is pointed out by the same authority:

'Had the left of the allied army observed the enemy's movements during the battle, and reflected upon his intentions; had it taken advantage of the ground, and seized the means which it presented for again concentrating itself, in order to execute a bold manœuvre by the height on which the chapel above Aujest is situated, and which extends quite to Pratzen,—had this been done, the battle might yet have been prolonged, and at least have given a chance that the event of this day would have been less decisive. The offensive movement on the part of the French disconcerted the attack of the allies; and, from that moment, all concert ceased.'

It is also said by the French editor, and it is not contradicted by the patriotic and judicious translator, that 'the French would have gained the victory with 25,000 men less than they had, which is a subject of reflection for military men, and sufficiently

sufficiently shews the influence which the being well commanded has over the operations of war.'

We have often heard it asserted that, if twenty or thirty thousand English troops had been sent to the continent, Europe might have been saved: but the remark which we have just quoted completely refutes the notion. Observations of this sort, which are so constantly repeated, are very futile, and shew that those who hazard them are as much strangers to the real nature of the late events on the continent, as if they lived in Japan. There can be no advantage in encouraging delusions; and those who favour and promote them we consider as acting a very mischievous part. A magnanimous government and a brave people should view things as they really are, and contemplate their situation such as it really is.

The author adds;

'Should any errors of detail have crept into the foregoing narrative, those military men who have been engaged in actual service will know how to make allowances for them; they will know, from experience, how difficult it is to procure exact information, as to the minute particulars of a great battle. Two persons rarely see the same object in a similar point of view. But, as to the general arrangement, the plans, and the principal movements, their execution, and their result, my pen has been strictly guided by the love of truth, an accurate knowledge of what was done, and the utmost impartiality.'

Internal evidence strongly corroborates the declaration of the General; and the criticisms of the French editor appear to us also very decisive in favour of the correctness of the present narrative.

As to the loss of the battle, it is here principally ascribed to the following causes:

'To the want of correctness in the information possessed by the allies, as to the enemy's army; to the bad plan of attack, supposing the enemy to have been entrenched in a position which he did not occupy; to the movements executed the day before the attack, and in sight of the enemy, in order to gain the right flank of the French; to the great interval between the columns when they quitted the heights of Pratzen; and to their want of communication with each other. To these causes may be attributed the first misfortunes of the Austro-Russian army. But, in spite of these capital errors, it would still have been possible to restore the fortune of the day, in favour of the allies, if the second and third columns had thought less of the primary disposition, and attended more to the enemy, who, by the boldness of his manœuvre, completely overthrew the basis on which the plan of attack was founded: or, if the first column (which possessed the means of doing so), instead of retiring by Aujest, as before mentioned, had marched to the assistance of the two former, and,

and, together with them (or at least with what remained of them) had moved upon the heights, of which the French had as yet but a precarious possession, so long as the left of the allies was unbroken, and their extreme right, which made only feeble demonstrations, continued at Posorsitz.

'No computation has been made in this work, as to the loss of the two armies, at the battle of Austerlitz. It is impossible for any one, though actually bearing a part in the action, to calculate with any degree of accuracy the number of killed and wounded on each side.

'The carnage made on the 2d December was very great. The few Austrian troops there yet remained were not collected on one point; but, as we have seen, conducted themselved every where with constancy and animation. The sixth Battalions of the regiments of Wurtemberg and Reuss-Graitz were the only corps that were in confusion at the time when the fourth column was defeated. The Russians, at the commencement, fought with intrepidity, and the guards and Hulans distinguished themselves for their courage. The French infantry manœuvred with coolness and precision, fought with courage and executed its bold movements with admirable concert. After having made some efforts, without effect, the Russian Battalions began to waver; confusion and, finally, complete defeat were the consequences of the imprudent conduct of the second and third columns.

'The fourth column of the allies abandoned a *part* of its artillery. The first, second, and third columns, lost the *whole* of theirs, with the exception of General Kienmayer's corps, which saved its cannon. The guns were entangled in the sloughs, as before mentioned, and the Russian horses, which are more calculated for speed than for draft, could not drag them out of the deep clay, into which they had sunk. The number of the Russian prisoners may be computed at 15,000 men; while their killed and wounded must have been very considerable; in addition to which, as always happens on such occasions, they had a great number of soldiers missing.

'The loss of the French army must also, necessarily, have been very considerable. The fire, at the commencement of the action, was too warmly kept up, not to have done great execution; still, however, the French force was by no means diminished in the same proportion as that of the allies. The Generals who were killed, wounded, and taken prisoners are already well known.'

It is said by the French editor, without contradiction from the translator, that 'had it not been for the too great clemency of the Emperor, and the armistice, which was concluded, the remains of the Russian army would have been entirely destroyed; as may be perceived from what the Austrian officer lets fall a little farther on.—The loss of a battle is no proof of want of talent in a General: but the loss of his artillery and baggage, of his line of operations, and his retreat, are positive evidence that he is ignorant of the art of war.'

The

The want of generalship in the allied army is, we think, pretty clearly indicated in the concluding passage of the present narrative;

'The Archduke Charles, obliged to retreat in consequence of the unheard-of catastrophe that happened to the German army, arrived in Hungary, with his army quite entire, after having at Caldiero incapacitated the French army of Italy from doing him any mischief.

'It appears, then, that wherever their generals allowed the Austrian troops to fight, they fought well; and it would be a very rash, and a very false opinion, to impute the misfortunes of the war of 1805 to them. In that, as well as in all former instances, the Austrian army distinguished itself by its courage, its devotion to the cause, its constancy in supporting unheard-of privations, and by its implicit obedience. It was at Ulm that these brave troops, victims to the conduct of M. Mack, were subjected to that heart-breaking fate which was the destruction of the German army. But, at Ulm, many regiments that had not fired a single shot were obliged to surrender, in consequence of the operations pursued, and in pursuance of orders given by that M. Mack, who talked of *burying himself in the ruins of Ulm; who always talked of death, yet feared to die.*'

What a strange fatality, that the Austrian councils should entrust the fate of their vast empire to a dubious character, such as Mack; when it might have been placed in the hands of a Royal hero who had, in several instances, ravished victory from the French Generals, who had completely routed Jourdan, and had obliged even Moreau to have recourse to his memorable retreat.

ART. XII. *An Inquiry into the Seat and Nature of Fever;* as deducible from the Phænomena, Causes, and Consequences of the Disease, the Effects of Remedies, and the Appearances on Dissection. In two Parts. Part the First, containing the general Doctrines of Fever. By Henry Clutterbuck, M.D, &c. 8vo. pp. 460. 9s. Boards. Boosey, &c. 1807.

THE phænomena of fever are in themselves of so much importance, and are so intimately connected with other diseases, that it has always been a great object with pathologists to investigate its proximate cause; and, if possible, to discover those changes in the animal œconomy, which immediately precede the febrile action. Accordingly, from the time of Hippocrates to the present day, men of genius have been continually endeavouring to form theories of fever; and although the attempts that have been hitherto made have uniformly proved abortive, yet the spirit of hypothesis does not appear to be allayed. The volume before us contains a new

effort of this description; and we shall lay before our readers an impartial account of its merits.

Dr. Clutterbuck commences with some general remarks on the laws of the animal œconomy, and on the nature of disease, in which he endeavours to establish the two following positions; that all diseases are in their origin local, and that debility is never the immediate cause of disease. Both these points must be ultimately referred to a question of fact: but, as the author argues principally on general grounds, we may adopt the same method of reasoning in our animadversions. In the first place, we may remark that the different parts of the animal frame are so intimately connected together, that there can be no difficulty in conceiving an effect which may immediately operate on the whole. We know also that the two grand agents in the functions of life are the blood-vessels and the nerves; that each of these forms a system, the influence of which pervades every part of the body, and which may at the same time be referred to a central point, whence, if an impression be made, it is propagated through all the ramifications. With respect to the author's second position, we conceive that, so far as theory is concerned, its truth is by no means admissible. The actions of the animal body depend on particular powers possessed by the muscular fibres and the nerves; we may as readily suppose these powers to be diminished as increased; and we see no reason why a diminution of power, either general or local, should not be productive of disease, as well as the contrary state of an unusual increase or even an alteration in the mode of action.

We must, however, quit these general considerations, and proceed to the more immediate subject of the essay, which is designed to support a new doctrine respecting the primary seat and nature of fever. This doctrine may be comprized in the two following propositions:

'First, that fever is not originally a disease of the whole system, as is commonly thought, but *a topical affection of the brain.*

'Secondly, That this affection *consists in inflammation;* the general disorder observed in the system, or what is called the *febrile* state, being merely *symptomatic* of this, the same as in other inflammations.'

Dr. C. attempts to support these positions by taking a view of the phænomena of fever, and by shewing that they are the most satisfactorily explained by the admission of his hypothesis. Dr. Fordyce is the writer on whose authority he principally rests; although he refers to Huxham, Lind, and other physicians of acknowleged excellence, who have treated of fever. Every one who is in the least acquainted with the disease

disease will easily suppose that these authors must make frequent mention of symptoms which indicate a derangement of the nervous system, and particularly of the brain. This is certainly an essential part of the febrile action; one to which most of the symptoms may be referred, and to which we must immediately direct our indications of cure. So far we coincide in the opinions of Dr. Clutterbuck; and we also agree with him in the opinion that, for the most part, the vital are more uniformly affected than either the animal or the natural functions; a circumstance which strongly indicates that the nervous system is the part that is primarily affected. To the following conclusion, which he deduces from a survey of the phænomena of fever, we have little objection, as far as it respects the typhus of this country: but we should not consider ourselves as justified in extending it to all the varieties of the disease:

'Enough has been said, I trust, to render it at least probable, that the brain is the chief and primary seat of fever, and that the derangement which takes place in the functions of this organ is the source of the principal phenomena, or pathognomonic symptoms, which especially characterize the disease; and, finally, that the disturbance observed in the rest of the system is in all cases secondary, and depends on the different excitability of different parts, and their more or less intimate connection with and dependance on the sensorium.'

After having thus fixed on the brain as the primary seat of fever, Dr. C. next inquires into the nature of the affection which this organ experiences; or, to use the technical language of the schools, into the proximate cause of fever. This, as we before remarked, he conjectures to be 'either a state of actual inflammation, or, at least, a condition nearly allied to it, as it contains the most essential characters of this affection.' Unfortunately for the stability of Dr. Clutterbuck's hypothesis, he does not sufficiently explain what it is which he conceives to constitute the essence of inflammation. He indeed informs us that inflammation of an external part is characterized by 'preternatural heat and redness; tumour; pain, often of a pulsative kind; and to these may be added, increased sensibility, extending to some distance into the surrounding parts:'—but this can give us little insight into the nature of an internal inflammation, more particularly of that of a part so peculiar in its functions as the brain. Certainly, it cannot be contended that, in the typhus fever which prevails among us, the symptoms mentioned above are always, or even generally, present; nor that, where they are present, the case is denominated typhus. Such does not indeed appear to be the method in which the author attempts to support his

theory; he seems aware that the inflammation of the brain is to be recognized by a peculiar train of secondary symptoms; and he accordingly points out the circumstances in which the phænomena of fever resemble those of an obviously existing inflammation. We think that this is the only firm ground on which the argument can rest: but it is in this part that, in our judgment, the proof of the hypothesis is defective. We acknowlege that symptoms are occasionally to be observed in typhus, which indicate an increased force in the circulation, and an increased sensibility of the brain and nerves: but we positively deny that these symptoms prevail universally, or even generally. The author farther endeavours to support his theory, by pointing out the alternation which occasionally takes place of fever with inflammation, and the analogy which subsists between the two diseases with respect to the general method of treatment. On these points, however, our practical readers will not feel disposed to lay much stress. The alternation of diseases with each other is no proof of their identity, perhaps indeed rather the reverse; and as to the cure of fever, it has been attempted in such a variety of ways, even contradictory to each other, that any thing might be proved respecting it, were we to proceed on this ground: a fact which rather manifests the ignorance of practitioners, and the deficiences of the medical art, than the nature of the disease.

This same argument is treated more at large in the last chapter, 'on the cure of fever generally, in relation to the foregoing doctrine.' The object of this part, which occupies nearly one half of the volume, is to examine the mode of operation of the different kinds of remedies which have been admitted to be serviceable in the cure of fever, and to observe how far they counteract or oppose the author's hypothesis. With this intention, blood-letting, vomiting, purging, sudorifics, and epispastics, &c. are all considered; and the Doctor endeavours to shew that their beneficial effects can only be referred to their power of moderating the inflammatory state of the brain. We give him credit for ingenuity and information, but his arguments do not impress us with conviction. Even admitting that a reference to the remedies employed was the best method of ascertaining the nature of the disease, we do not think that he can be borne out in his argument. Without attempting to follow him though the whole extent of his inquiry, we would merely ask, whether the most judicious practitioners of the present day would treat the common typhus of this country in the same manner with a case of acknowleged inflammation? We make this appeal with some confidence; and we are of opinion that the inference to be

be deduced from it ought materially to direct our judgment: for at no period have practitioners been less under the influence of theory than at present; and however they may occassionally deviate from their principles, they conceive themselves to be solely guided by the result of experience.

From the remarks that have been made, our readers will perceive that we are not converts to Dr. Clutterbuck's doctrine; indeed, we do not hesitate to declare that it appears to us entirely destitute of foundation:—but, at the same time that we make this assertion, we must add that the volume before us is in many respects deserving of attention. It displays a large portion of industry in the collection of a mass of interesting information; and it contains many ingenious and novel views on different subjects connected with the animal œconomy. If the author has failed in establishing his system, he may justly console himself with the reflection, that the same disappointment has happened to the greatest names that are known in the annals of medical science.

ART. XIII. *An Account of the Diseases of India*, as they appeared in the English Fleet, and in the Naval Hospital at Madras, in 1782 and 1783; with Observations on Ulcers, and the Hospital Sores of that Country, &c. &c. To which is prefixed, a View of the Diseases on an Expedition, and Passage of a Fleet and Armament to India, in 1781. By Charles Curtis, formerly Surgeon of the Medea Frigate. 8vo. pp. 320. 7s. Boards. Longman & Co. 1807.

ALTHOUGH the contents of this volume are now for the first time made public, it appears that they were obtained above 20 years ago, as we learn from the title that the residence of the author in India was during 1782 and 1783. We are not informed why they remained so long in an unpublished state, nor why this period of time has been chosen for giving them to the world: but such considerations do not much affect the real value of the work, though they must influence our judgment as to the merit of the writer. We excuse a deficiency of arrangement or of accuracy in a hasty publication, which we should condemn in one that has had the advantage of revision and correction; and with respect to which the writer has more than doubly observed the Horatian precept.

Mr. Curtis begins with a history of the voyage to India, which was performed in a transport ship under Commodore Johnstone, in 1781. Several diseases appeared during the

passage, but none occurred that were particularly interesting in their symptoms, or in the modes of treating them. The voyage was extended to an unusual length, to which circumstance much of the sickness may be attributed: and it was no doubt the cause of scurvy, from which the crews suffered severely at one period. The following observation on this subject we cannot permit to pass without notice: 'with regard to sea scurvy, reports and accounts have been published, as if this had been cured at sea, by lime and citron juice, lemon rob, nitre dissolved in vinegar, nitric acid, &c. all which I would suspect to be something of the hyperbolical.' Mr. Curtis here appears to place his conjectures against the experience of others, and the experience of those who are the best qualified to judge on such questions; and his remark certainly does not tend to raise his judgment in our estimation.

The first of the Indian diseases here described is one to which Mr. C. gives the name of *spasmodic cholera*, but which has obtained the popular denomination of *mort de chien*; a term derived, as is supposed, not from the complaint having any tendency to attack the canine race, but merely from its fatality, by which men are cut off so speedily that they may be said to die like dogs. It begins with a purging of watery matter, which, after a few hours, is accompanied by severe cramp all over the body; and the evacuation continues frequent and violent, so as quickly to bring on a complete exhaustion of the vital powers. The spasms principally affect the abdominal muscles, but are not by any means confined to them, and they occur almost without any remission. After some time, a profuse and clammy sweat breaks out all over the body, and seems to hasten the fatal termination. When this symptom appeared, the patient never recovered; whereas, after the most violent cramps, and the most complete prostration of strength, if unattended by the sweat, some cases ended favorably. We have here no rational theory either of the remote or proximate cause of this disease; its analogy to cholera is not very close, since the evacuations are never bilious, and vomiting was by no means a constant or even a frequent symptom:

'In whatever the proximate cause might consist, two distinct and seemingly opposite affections were observable at the same time. Great debility and irritability of the whole alimentary canal, with impaired action of the heart and arteries, along with a violent increased action of the voluntary muscles; but how connected as cause and effect, or depending both of them on some particular affection of the nervous system, may be difficult to explain. The most striking and alarming symptom is, the great and sudden prostration of strength, and depression of

of the powers concerned in carrying on the circulation and in maintaining the vital functions, without being the effect of great depletion, or of *exhausted excitement*, as the Brunonians speak; for the evacuations are, from the first, a thin watery mucus in trifling quantity. Little or nothing is ejected by any retchings that happen; and it is observable from the very first, before the system has suffered much from the stimulus of pain, or the severity of the spasms. In the Seahorse, it attacked some remarkably robust, powerful, and muscular men, who had been in perfect health immediately before. Neither in all our class of bad and fatal cases, did there appear any marks of bilious colluvies, either in the colour of the ejected matters, the state of the abdomen, or in the appearance of the tongue, eyes, and urine. There was neither pain nor griping, nor soreness or tenderness on pressing the belly. We had indeed another set of cases, where the presence of this was distinguishable by all these characters; but these were of a far slighter nature, and none of them turned out any way untractable or fatal.'

The plan of treatment, unfortunately, was as uncertain as the theory of the disease. At one time, opium was given; at another, purgatives: but the patients died equally under both these modes. At length, recourse was had to hot stimulating medicines, and with more success: but we still greatly need farther information, both with respect to the nature of this affection and its treatment.

Liver complaints next fall under consideration. Though they are so frequent as to form a very large proportion of all the diseases of the country, and the constitution has such a tendency to them that they give a peculiar character to almost every other affection, yet it is still doubtful to what cause their origin is to be attributed. The functions of the liver seem to be affected by external temperature, but it remains undiscovered why liver diseases are so much more frequent in India than in other countries under the same latitude. With respect to these affections, Mr. Curtis remarks that they are frequently rendered dangerous in consequence of their not being detected at their commencement, and that their early symptoms are by no means obvious.

'What constitutes the chief danger and difficulty in managing the complaint, is, that the symptoms which are primary, and indicate inflammatory affection, are often but very slightly marked; even where it is in such degree as to run with great readiness and rapidity into suppuration. The pain felt in the side is not at all constant or acute; the patient himself takes little notice of it: seldom mentions it unless he is asked about it; and when you do so, he tells you only, he has felt at times slight pains about the pit of the stomach, or about the right side. And it is only from observing the secondary symptoms, such as a flux, or a short dry cough, and pain felt at the top of the shoulder, or that there is a degree of fulness or tenderness on pressing

the region of the liver a little hard, with some yellowness of the eyes and countenance, that the true state of the disorder is to be ascertained.'

Fever is only occasionally present in the early stage of the disease, and the pain of the shoulder is not a constant symptom. As to the treatment, bleeding was admissible only in some few cases; blisters and purgatives are more generally useful: but mercury is the grand remedy on which the principal dependance is placed. The confidence in its power was not without just ground; since, according to the author,

'Its good effects in every species of liver disease, except in the state of ulceration and simple disorder of its secretion, viz. simple bilious fever and flux, were so apparent, that we had recourse to it with the same confidence as in lues venerea. Scarcely was it ever observed to increase the heat and fever, or to aggravate the pain of the side or cough; and the bowel disorder, flux, and bloody stools, were often removed by it alone, or they disappeared under its use without any other remedies; so that I began sometimes to suspect that our precautions and apprehensions about its aggravating effects in certain circumstances of the disease, had been imaginary only.'

The peculiar state of the bile, as arising from some change either in its quantity or its quality, is in Mr. C.'s opinion the cause of all the fevers that occur in India. They are generally attended with a bilious discharge from the bowels, and frequently from the stomach at the same time. The fever seems to be decidedly symptomatic of the biliary affection; for this last sometimes exists without any obvious degree of fever connected with it. The course of the disease was rapid, and it seems to have been frequently fatal: in some instances, it was connected with the spasmodic cholera mentioned above; although in most cases the nature of the evacuations manifested an essential difference between them. The cure consisted in gentle evacuations and plentiful dilution; in the advanced stage, mercurials were given, joined to the purgatives, or even on some occasions so as to produce salivation; blisters on the abdomen, and opium, were administered according to the state of the symptoms.

With respect to the general merits of this volume, we may remark that it appears to contain a number of original observations, and so far it is valuable: but, on the other hand, the matter is ill-arranged, the descriptions are often confused, and many vague assertions are dispersed through it, which materially diminish the reliance that we should otherwise place on the author's judgment.

ART.

ART. XIV. *A Vindication of the Conduct of the Irish Catholics*, during the late Administration. By a Protestant Barrister. Second Edition. 8vo. pp. 70. King, Dublin. 1807.

AT the commencement of this pamphlet, the writer states that he regards 'distraction of public councils—loss of public confidence in government—the introduction of incompetent men into the imperial councils—discontent at home, and discredit abroad,—as the consequences of the dismissal of the late ministry;' and he proceeds to observe that, as the allegation is a serious one, it should not be fixed on any individuals, as being the cause of such mischiefs, without an attentive and close examination. We were anxious to learn, then, who were the authors of the downfall of what we unite with him in regarding as 'a popular and a patriotic cabinet.' Various rumours had reached us on that subject. We had heard that our late rulers, from causes in no respect dishonorable to them, had incurred displeasure in a quarter only not the highest. Mention had been also made of the hollow support of certain associates, who stand distinguished by the friendly co-operation which they lend to the new men, and by the readiness to join them of which they are supposed to give unequivocal indications, but of which the present sharers of power seem in no haste to avail themselves. Others particularized the active exertions of certain illustrious persons, on whom the discarded ministers had recently conferred very essential obligations, which certainly did not add to their popularity any more than, as the event has proved, they strengthened their power. Others insisted on the striking want of firmness of the late House of Commons, and the enfeebled state of public opinion: while some threw the blame on the preposterous conduct of certain sickly votaries of liberty. Again others talked of the alarms of churchmen, the bigotry of the people, and the frantic lust of power of *opposing individuals*; for *Opposition*, in the acknowleged and generalized sense of the term, did not at the time exist. These have generally been alleged as the sources of an event which we, as well as this writer, have undoubtedly regretted, and do still regret.

In this tract, the charge is considered in connection with none of the causes which we have stated: it is asserted that the change has been ascribed to the Irish Roman Catholics; and we here learn that it has been imputed to them, that, by an unseasonable and intemperate representation of their grievances, they forced the ministry to that measure which lost them their places. Such being the supposed case, the writer's object is to repel this imputation, and to clear the

catholics from all blame on this score.—To us, however, the undertaking appears to be altogether superfluous, for we were ignorant of such a charge ever having been made till we perused these pages; and we are confident that, on this side of the water, no such notion prevails. We have read with attention the statements of the grounds of their dismissal, which were made by the two noble persons lately at the head of affairs; and though they inform us that the Irish Catholics were preparing to submit their claims to the legislature, not a shadow of blame is thrown by either on that proceeding: but the great measure in question is rested on its vast political advantages and its justice. Matters, however, may wear a different complexion in our sister island, and may make that a seasonable interference there, which appears here to be lost labour.

The author successfully argues that, on the principles of the late ministers, the Catholics are not to be censured for seeking a redress of their grievances. This is very true: but neither the late ministers nor any of their advocates dispute the point with him; and no English logic would support them in such a controversy. Could they reprove the Catholics for asserting claims of which they themselves had been the advocates, and which they were actually engaged in favouring and advancing? This is a charge which the bitterest of their adversaries never imputed to them, and not the slightest ground for it exists. What may be the case in Ireland, where the spirit of dissention is probably carried much higher and is more extravagant and querulous than here, we do not profess to know: but we should presume, in the absence of evidence, and none is furnished by the author, that Mr. Ponsonby is as free from this monstrous inconsistency, as undoubtedly are his late colleagues in this country. The present respectable writer says, however, 'that this charge has been made against the Catholics in both Houses of Parliament.' We wish that he had referred to the particular instances, had noted the time, and had pointed out the persons: for we are not able to call to recollection anything of this hue or complexion.

The 'Protestant Barrister' seems to think that the Catholics were *justified* in expecting that, on the accession of the late ministers to power, 'their claims would have been the first objects of their consideration, and the full gratification of their hopes one of their first measures.'—The brightest ornament of the late administration, highly distinguished as he was by liberality of sentiment, certainly gave the priority to our foreign relations; and with submission to the present writer, we cannot admit that he was wrong; nor can we

censure the similar preference given by him to the great and beneficent measure of extinguishing the abominable commerce on the coast of Africa. We grant that, on the ground of moral equity and political right, the Catholics were *justified* in claiming speedy relief: but were they *warranted* in indulging sanguine hopes of attaining it? To the obstacles in a certain high quarter, they were no strangers; they knew that ministers had accepted of place without any stipulation on the subject of catholic concessions; and they perceived that the cabinet was in part formed of men who classed with the most inveterate opponents of a farther enlargement of catholic toleration, and who made a boast of asserting that the limits which it had reached ought to be eternal. It is not, then, correct to state that the Catholics had a right to expect from the late ministers an immediate and entire removal of their grievances. How were *they* to overcome the obstacles to which we have alluded; or to convert their colleagues, who professed to see in the slightest extension of toleration the destruction of our establishments civil and ecclesiastical? If their situation be considered, we think, it will be allowed that the measure which was introduced was as considerable as could be reasonably expected from them.—Let it be remembered that the author is speaking of the late ministers after they had entered into office; and that we only contend that, having acceded to it as they did, no such hopes as he states to have been indulged were warrantable. Whether they ought not to have made catholic emancipation a condition without which they would not accept power, and to have refused a junction with colleagues such as we have described, are important questions which are foreign to the present controversy. Had they so acted, then would the expectations so often repeated by the 'Protestant Barrister' have been natural and reasonable.

It is obvious that the late Irish administration is not a favourite with this author; and we are told that the changes which it made were not sufficiently sweeping, and that the past offences of the Orange men were not adequately recollected and visited. Similar complaints were made on this side of the water, and in some instances perhaps with reason: but before we violently arraign its proceedings, the mixed nature of the administration ought to be recollected; and it should be considered that it was founded on an union of parties. This moderation, if in particular cases it seemed excessive, on the whole we deemed to be wise; and in Ireland it might be particularly expedient. Remedies must be suited to the patient; and some habits require those which are gentle and gradual. On this subject, however, we speak with deference, and bow to those whose knowledge exceeds our

our own. The question to us seems to be, not whether all the good was done which might have been effected, but whether there was not a sensible amelioration, and whether things were not in a train still farther to improve?—The author regrets that Mr. Grattan was not a member of the Imperial cabinet, and that Mr Curran was not sooner elevated: but we think that the latter gentleman has little cause for complaint, and the former declined one of the highest offices in the Irish government.

The powers if not the moderation of the author appear to advantage in these animadversions on the conduct of the late Irish ministry:

'Upon the subject of the subordinate magistracy of Ireland, I am compelled to say there had been gross and culpable negligence, or miserable and most contemptible imbecility in the conduct of those in whose province the superintendence of the magistracy lay. The charge against those persons is comprised in this proposition, "that for many months after the accession of the new administration, the Irish magistracy remained in the same state in which it had existed (and in many instances the disgrace and curse of the country) during several preceding administrations.'—

'Of many of the lower magistrates the characters in this respect were notorious—Not one of them, however, was removed; and up to the date of Mr. Wilson's well known correspondence with the Chancellor and Mr. Elliott*, in which so striking a picture is given of, what I must call, the cold-blooded temporising, timid, left handed policy of Mr. Ponsonby, the Irish peasant felt no change wrought, with respect to him, by the transfer of the seals from Lord Redesdale to Mr. Ponsonby, and the substitution of the Duke of Bedford for his predecessor.

'In apology for this most culpable inertness, it has been said, that if any *charges* had been made and *proved* against any particular magistrate, the Chancellor would have removed him; and that to have removed any man without accusation or proof would have been unjust and absurd—that to expect the Chancellor could, of his own knowledge, be able to say who should and should not be removed, would be to expect what was not possible, from an individual so pressed by a multitude of avocations as a Chancellor must be.

'To this shallow and flimsy answer the reply is obvious. If a Chancellor is to be intrusted with so large a share of the government of this country as Mr. Ponsonby assumed, he ought to be able, either by himself or his friends, to determine who are and who are not fit to be entrusted with magisterial power. If such a man be placed in high office at a juncture when the object is to convince the public and particularly the lower order of the population, that the persons whom his Majesty had sent to govern them, to correct past errors, and reform crying abuses, are men in whom they ought to have confidence, that man ought to be capable of acting promptly, vigorously, effectually, in removing from situations they have abused, those persons who have been most obviously offensive.

* See an article in the *Catalogue* part of this Review.

'If

'If Mr. Ponsonby, from being obliged to combine the labours of the student with those of the judge, and to collect, during one half of the day, the equity he was to detail in the other, had not leisure to attend to, what was certainly, in this country the *more important* part of his duty, Mr. Ponsonby ought not to have been Chancellor. But the truth is, that though Mr. Ponsonby was no doubt very much embarrassed by what, to him, must have been the *heavy burden* of his forensic business, yet if the Catholic were to indulge in conjecture, he would probably be led to think that it was not to that cause alone that he was to attribute his inactivity with respect to the magistracy, and to the removal of the many petty evils which goaded and irritated the country. He might naturally have thought that the extreme political timidity of Mr. Ponsonby, must have at least contributed its share to his inertness.—*Discretion* too might have operated. Mr. Ponsonby is a very *prudent* man—he had gotten into a very dignified and lucrative office, one of the *perquisites* of which was the patronage of Ireland. Next to the *keeping* of this very eligible situation, the next consideration was, how it could be enjoyed with most ease and comfort; and perhaps it would have occurred to a man, equally discreet and indolent, that the best way of doing that and making himself secure and easy, was to avoid making enemies—to conciliate all. His friends, the Catholics, had already shewn great personal confidence in his political honesty—a confidence which some men, who knew the world, were inclined to say approached to credulity; *they* would be easily satisfied; a few fair words to their principal men, and a dinner now and then to a titular bishop, would be abundantly sufficient to secure the attachment of this *placidum pecus*. To soften the Orangemen, it might have occurred to such a person, that suffering all the principal officers who were of that class, to continue in their situations, and leaving the Orange magistracy untouched, would at least secure their *neutrality*, and enable him to evade the enmity of that formidable body.

'Such, perhaps, the Catholic might safely say, was the principle upon which a gentleman, discreet and prudent as Mr. Ponsonby is known to be, must have acted. If so, the perseverance with which the plan was pursued, corresponded with the prudence of the conception; for, from the hour in which Mr. Ponsonby received the seals, to the hour when he received the news of the minister's dismission, Mr. Ponsonby cannot charge himself with the guilt of having, in any one instance, provoked the hostility of the Orange faction, by inflicting upon any one of the body, whether public or private, however nefarious had been his outrages against the Irish people, any mark of the disapprobation of government.'

It was probably the object of the late government to protect the Catholics, without oppressing the Orangists; and the line of conduct which they pursued, they might judge to be the most effectual for restoring union and harmony. If the dismissals, which Mr. Ponsonby is blamed for not having made, were deserved, still it may well be doubted whether they would have been politic, and whether ultimately they would

have been advantageous to the Catholics or to the public. In this country, however high the heat of party has often risen, we believe that it has never yet been the practice to deprive any magistrates of their commissions, except on a specific charge being made out. Can it be shewn that, in any one instance, the late government discovered an indisposition to protect the Catholics? If it was not forward to gratify their wishes of vengeance against their enemies, we much question whether imputations of that nature will not, by considerate and wise men, be regarded as testimonies of praise. The policy which the author contemns may have been carried too far; greater decision in these matters might have been better; we do not set ourselves up to be judges of the subject, since we are not possessed of the necessary information: but we may venture to observe that the allegations here preferred against the late government of Ireland are not satisfactorily substantiated.

In this writer, the Catholics have an able and eloquent advocate: but we cannot see that a friend of that body consults their interests by severely animadverting on, and using language extremely irritating towards, their decided and steady friends. When the author says 'that, in offering his thoughts to his countrymen, it has been his object not to accuse, but to defend —not to arraign ministers, but to vindicate a body of men whom he believed to have been falsely charged,' we must confess that it appears to us that from the beginning to the end of his pamphlet he has much deviated from that object: but, be the accusations more or less founded, the tract contains valuable information; and it boasts a degree of glowing liberality of sentiment, and a display of ability, which intitle it to distinguished attention from all who feel an interest in the amelioration of Ireland.

MONTHLY CATALOGUE,

For OCTOBER, 1807.

NATURAL HISTORY.

Art. 15. *An Abridgment of Dr. Goldsmith's Natural History of Beasts and Birds.* Interspersed with a Variety of interesting Anecdotes, and illustrated by nearly two hundred Engravings on Wood, in the Manner of Bewick. 12mo. pp. 392. 5s. 6d. Boards. Scatchard and Letterman, &c. 1807.

Dr. Goldsmith's view of animated nature has long since passed the ordeal of criticism, and secured a respectable share of the public favour. The writer of the present partial abridgment has properly taken

taken for his guide the recent edition, with corrections and enlargements, by Dr. Turton, and has executed his task with a commendable degree of attention and judgment. A few of the cuts, however, are obscurely defined, and others border on caricature: but the attempt is on the whole respectable; and it can scarcely fail to be useful to the young, and to those whose avocations preclude them from the perusal of more extended descriptions.—The fishes, reptiles, and insects, are reserved as the materials of a future volume.

BIOGRAPHY.

Art. 16. *Memoirs of the Life and Writings of Isaac Watts, D. D.* With Extracts from his Correspondence. 8vo. pp. 117. 2s. 6d. Williams and Smith.

Though the life of this celebrated nonconformist divine has been often written, it was deemed expedient to prepare a fresh biographical sketch of him, in order to serve as an introduction to a new edition of his practical works; and the object of the compiler has been both to delineate the character of Dr. Watts, and to give a short history of his various publications, in verse and prose. The incidents in the life of this amiable man were few, and by his writings he is chiefly known. Some of these have obtained for him considerable and lasting fame: but, as a theologian, he will not, we think, rise in the estimation of posterity. As a poet, he displayed a fertile imagination, and his *Few happy Matches*, with other pieces in his *Horæ Lyricæ*, will not be soon forgotten: but in the flights of his Muse he did not keep the sacred and the amatory provinces sufficiently distinct; and in the composition of his sermons and theological essays, he suffered imagination too much to predominate over the judgment. The more Dr. Johnson's critique on Sacred Poetry is examined, the more will its correctness appear. "The sanctity of the matter (he observes) rejects the ornaments of figurative diction," and, he might have added, "disclaims all incorporation with the effusions of carnal passion." Had Dr. Watts attended to this principle, he would not, in describing his love towards his Saviour, have alluded to the story of Angelica and Medoro; nor have talked of "carving his passion on the bark," and "of the wounded tree dropping and bearing a mystic mark that Jesus died for him."—His verses *on seeing Lady Sunderland, the Duke of Marlbro's daughter, at Tunbridge Wells, in 1712, when the Duke was displaced*, are here mentioned as the only instance in which we find him indulging his Muse in any thing like gallantry, or mere compliment: a remark which reminds us of some lines written by the late Dr. Savage, on reading those verses on Lady Sunderland:

> "While num'rous bards have sounded Spencer's name,
> And made her beauties heirs of lasting fame,
> Her mem'ry still to their united lays
> Is less indebted than to Watts's praise:
> What power must to the Mortal Fair be given,
> To move a mind that dwelt so near to Heaven!"

Dr. Watts's poetic version, or rather paraphrase, of the Psalms of David, has been highly praised as having accommodated the devotional

tional effusions of the Jewish King to Christian worship; while some, however, have objected that he took too great liberties with his original, others have thought that he has not sufficiently christianized the Psalter. The reply of the author of the present memoirs to the last of these objections meets our entire concurrence:

"That the Messiah is the *only* subject of this book, and that the Psalmist *always* speaks *of* him, or *in* his name," is an hypothesis that wants the support of scriptural authority, and has the misfortune to require many forced interpretations to avoid absurd and even blasphemous applications; since the Psalmist often confesses his sins, and implores pardon, in a manner that can by no means be referred to the immaculate Lamb of God.'

In the Doctor's *Hymns*, some passages occur which are highly objectionable in point of doctrine, in as much as they represent our Salvation as more dependent on the compassion of Christ than on the love of God; though it is plainly laid down in the N. T., "that God so loved the world as to *send* his beloved Son." We are told, indeed, that the author was made sensible of these defects, and lamented that, having sold the copy-right, it was not in his power to make alterations: but to the validity of this reason we beg leave to demur. Are no alterations made in works after the copy-right of them is sold? If the Doctor had suggested the proposed amendments to the proprietors of his volume of Hymns, they probably would not have rejected them; for it is the object of booksellers to have the works which they purchase made more and more perfect, and they often liberally pay authors for revising their own productions.

On the subject of the Trinity, we are informed that 'though the Doctor departed from the common hypothesis, nothing could induce him to give up the Deity or the worship of Jesus Christ.'

As Dr. Watts resembled the Apostle Paul in being a little man, so it was his opinion, says the biographer, that their infirmities were also similar; hence he explains "the thorn in the flesh" to mean a state of nervous debility, such as that with which he himself was afflicted in a remarkable degree. Yet it is asserted that, though his weakness materially interrupted him in the pursuit of his studies, it was not so great as to deprive him of his intellects, or to leave him *to any strange chimeras of fancy*, which have been groundlessly attributed to him. On what evidence stories of this kind rest, we know not: but the extreme nervous debility under which it is acknowleged that the Doctor laboured makes them not altogether improbable. If, however, Dr. Watts was not so robust as to be able always to keep off the *Blue Devils*, he was too pious to be in danger from any other.

POETRY, *and the* DRAMA.

Art. 17. *The Inferno of Dante Alighieri*, translated into English Blank-verse, with Notes, historical, classical, and explanatory, and a Life of the Author. By Nathaniel Howard. 12mo. pp. 320. 8s. Boards Murray. 1807.

We had lately occasion to offer our remarks on a translation of Dante's Inferno, by Mr. Boyd; and without entering into any minute comparison of the merits or defects of the rival versions, we may

may be permitted to assert that, in the present instance, the solemnity of blank-verse is better suited than rhyme to the grave and gloomy cast of the original; and that a freedom from the constraint of recurring sounds enables the translator to perform his task with greater ease and fidelity. Mr. Howard has, in most instances, rendered the meaning with sufficient accuracy; and if his lines are not always highly poetical, they are seldom harsh, or carelessly constructed.—The two following passages are executed with somewhat of a bold and picturesque effect:

'That moment, groans of agony were heard;
Louder they came, and smote my fainting heart!
A place undawning, silent from all light,
I enter'd, roaring like the billowy main
Lash'd by the tempest, and the warring winds.
Here ever howls the hurricane of Hell,
And in careering eddies sweeps aloft
The restless souls, in tortures whirl'd around.
High as they drive before the ruinous blast,
Rise shrieks, complaints, rise bitter-moaning pains,
And blasphemies against the power divine.
This was the torment of the carnal crew,
Who erst abandon'd reason to their lust.
As troops of starlings in the wintery clouds,
Borne on the wing, are scatter'd by the blasts;
So the wreck'd, evil spirits, here and there,
Around, above, below, are whirl'd in crowds,
No hope, no respite comes, no pause from pain.
And as the cranes, for airy voyage rang'd,
Wing clamorous thro' the sky, so I beheld
High on the whirlwind dark the phantoms driven,
Screaming in anguish.'.....

'The sinner pausing from his grim repast,
Wip'd in the miscreant's hair his gory jaws.
"My desperate woe, obedient to thy will,
I now relate," he answered, "tho' with pain
Remembrance wring my heart. For if my tale
Should to this traitor, whom I gnaw, produce
The fruit of infamy, tho' tears gush forth,
Yet will I speak....I know not whence thou art,
Or what commission brings thee to this gulph,
But speech, in truth, bespeaks thee Tuscan born.
Know, Ugolino and that prelate base,
Ruggieri, meet thy presence; mark our forms.
I need not mention that his evil mind
First wrong'd my confidence, then caus'd my death.
But what lies undivulg'd, shall now be heard,
The cruel manner of my lingering doom;
Then shalt thou learn the colour of his guilt.
Within the iron dungeon, which still bears
The name of "FAMINE" since my dreadful death,
And still where others pine, there thro' the grate

Shone

Shone many a moon; and oft my feverish dreams
Unveil'd the future to my mental view.
This priest, I dreamt, was leader of the chase;
Swift to the Julian mountain with his whelps
Hurried the wolf: with blood hounds gaunt and keen
Lanfranchi and Sismondi, and the chief
Gualandi follow'd. Soon the course was spent;
The victim and his infant race grew faint,
When on them sprang, I thought, the savage pack,
And with their tusks transpierc'd their panting sides.
This wak'd me ere the dawn, when in their sleep
I heard my children groan and call for bread...
O cruel! should no pity touch thy soul
To think how much a father's heart presag'd;
If now thou shed'st no tears, what have thy eyes
Been us'd to weep at?...Now my boys awoke;
The hour arriv'd, when each expected food,
As wonted, would be brought him;.. but his heart
Mistrusted, when each thought upon his dream.
And I, O horrible! that instant heard
The dungeon-doors below more firmly lock'd....
In desperate silence on my sons I gaz'd,...
I could not weep....My heart was turn'd to stone.
The little victims wept, and one began,
My dear Anselmo: '*Father! why that look!*
'*What ails my father?*'....Ah! I could nor weep
Nor answer all that day, nor yet the night,
Till on the world another morn arose.
'As faintly thro' our doleful prison gleam'd
The tremulous ray, so I could view again
Each face, on which my features were impress,
Both hands I gnaw'd in agony and rage.
Sweet innocents! they thought me hunger-stung,
And, rising on a sudden all exclaim'd,
'Father! our anguish would be less severe,
If thou would'st feed on us. This fleshly vest
Thou did'st bestow, now take it back again.'....
I check'd my inward nature, lest my groans
Should aggravate their anguish. *All were mute*
That bitter day, and all the morrow. Earth!
Why did'st thou not, obdurate earth! dispart?
The fourth sad morning came, when at my feet
My Gaddo fell extended: '*Help,*' he cried,
'*Can'st thou not help me, father?*'....and expir'd.
So wither'd as thou see'st me, one by one,
I saw my children ere the sixth noon die:
And seiz'd with sudden blindness, on my knees
I grop'd among them, calling each by name.
For three days after they were dead....At last,
Famine and death clos'd up the scene of woe."
'So having said, with dark, distorted eyes,

He

He on the wretched skull infix'd his teeth
And like a mastiff gnaw'd the solid bone.'

To the principal events recorded in the life of Dante, we have formerly adverted. Mr. Howard has sketched them with brevity and neatness.—His notes are chiefly valuable as they point to parallel passages, or imitations, in the writings of other celebrated poets.

Art. 18. *The Ratiad*; a Serio-comic Poem, in Eight Cantos. By an Anti-Hudibrastian. Crown 8vo. 3s. Boards. Mason.

The Rat which this gentleman, meaning to be serio-comic, but not knowing how, has hunted through eight cantos, is like the Quaker's horse, which had only two faults; first, that it was a troublesome business to catch him, and secondly, that when he was caught he was good for nothing.

This Mr Anti-Hudibrastic
Should indeed be beat with *a-stick*.

Art. 19. *The Progress of Refinement*, an Allegorical Poem, with other Poems. By the Rev. William Gillespie. Crown 8vo. 6s. Boards. Longman and Co.

In the choice of his subject, in his imagery, and in his versification, Mr. Gillespie appears to be a successful imitator of Beattie. He writes with a mind warmed by the beauties of *the Minstrel*, and has transfused into his own numbers no inconsiderable portion of the melody of that elegant fragment. From this measure of praise, however, we have a few deductions to make. The author's diction frequently falls short of the purity of its prototype, and he is remarkably incorrect in his rhymes. We must also object to the singular inconsistency which is observable between the historical and the allegorical parts of the poem. Thus Britain is represented as the cradle of Arts and Science, and the birth place of Commerce.

As a favourable specimen of Mr. Gillespie's manner, we insert the Address from Luxury to *her* Votaries, Luxury being here personified as a female:

'Behold the birds that wing the liquid *sky*,
Melodious throng! that neither spin nor toil,
Nor gather into barns th' autumnal spoil,
But ever chaunt their songs of grateful *joy*.
Say then, shall man, prince of this nether *sphere*,
For whom all nature smiles, yet smiles in vain,
Shall he become the weary drudge of *Care*,
The heir of Pleasure—yet the slave of Pain?
Why in rich clusters hangs the circling vine,
Nor veils, with purple pride, its thick'ning *leaves*,
If ne'er he tastes its soul-enliv'ning wine,
Nor drinks the cup of bliss that Nature *gives*?
Or why the peach, or apricot, unfold
Their pulpy orbs, and shew their hues of blushing gold?

'Why beams the eye but on the charms to gaze,
Of beauty blessing only to be *blest*?
Why form'd the ear, but to the charms to *list*,

Of rapture-moving sound's commingling maze?
Or why was youth borne on so fleet a wing,
If we to joy give not the tripping hours?
Then let us cull each rose-bud of the Spring,
And strew life's barren path with choicest flowers.
Fond as the wild bee on the desert vale,
From every blossom sips delicious dew,
Be ours on joys profusely to regale,
And feast on pleasures various, sweet, and new.
Since Heav'n to man a lengthen'd life denies,
Then let him give to bliss each moment as it flies.

'Sure he who ever dwells in bliss complete,
Delights to view our happiness the while;
For this he bade the varying Seasons smile,
And each desire congenial objects meet;
For this bade Fancy, with prophetic dream,
To Passion give the wings of keen Desire,
And made even Hope itself enjoyment seem,
And the slow mind with energy inspire.
To sterner lore ascetic fools may *list*,
And wretched pine in Contemplation's haunt,
Dead to all joy—to live is to be *blest*,
And mine the task each wish of heart to grant,
Them distant joys in distant worlds be *giv'n*;*
Be theirs the future still—ours be the present *Heav'n*.

'Ne'er form'd was man to pass his moments here,
In studious toil, since all his toils are vain,
For never can his insect soul explain
Those laws that rule this universal sphere.
Ten thousand flowers has Summer round her thrown,
Then shall he be to all her beauties blind,
Tho' not to Reason, but to Passion, prone,
Not to seek Truth, but Happiness design'd.
Let cynics then, with fierce contention *try*,
'Mongst jarring systems Truth's coy face to find,
Best is the sage who best can life *enjoy*,
This is the true philosophy of mind.
Avails not Truth which adds not to delight,
All else the rainbow chace, or meteor of the night.

'Hail beauteous flowers! that blossom in the gale,
Hail ye gay birds! that chaunt your morning song,
Hail wanton flocks! that roam the vales, among
Gay insect tribes, and sportive fishes, hail!
What time the Sun looks from his rosy bower,
On the green earth, and shews his laughing face,
'Tis yours to give to joy each fleeting hour,
Till spent at Eve, he close his weary chase.

* What is the construction of this line?

'Tis

'Tis yours to live as Nature bids to live,
Yours to fulfil her ever bounteous plan:
All other systems lead but to deceive;
The book of Nature is the guide of man.
'Be blest,' is the first law to mortals giv'n,
The only end of man,—the only wish of Heav'n.'

The remaining poems in this volume, though few, possess various degrees of merit

We have marked in Italics, in the preceding quotation, several of the instances of Mr. G 's inattention to correct rhyme: but we are aware that for some of his faults in this respect, a northern pronunciation will account and apologize.

Art. 20. *Admonition*, a Poem on the fashionable Modes of Female Dress; with Miscellaneous Pieces in Verse. By George Ogg. 8vo. 5s. Boards. Miller.

Mr. Ogg here exerts all his powers of song to persuade the ladies to change their present mode of dress:

'The natural use of dress let dress supply,
To keep you warm, and mock the roving eye.'

This may be very good advice: but we suspect that, in the present case, the poet will be defeated by the milliner; and that the heavy texture of his verse will be neglected for the slight *invisible petticoat*.

Art. 21. *Fifty of Æsop's Fables rendered into Verse*. By Wilbraham Liardet. 12mo. 2s. 6d. Lackington, &c.

Why these fables should desert the form of plain simple prose, and be rendered into inharmonious verse, is a question which can only be solved by the versifier.

Art. 22. *The Fall of Mortimer*; a Tragedy in Five Acts. By the Right Hon. Morris Lord Rokeby. 8vo. 2s. 6d. Faulder.

In this play we occasionally meet with parts that are written with spirit and force, but the language is frequently confused and obscure; and the incidents are not so contrived, nor the plot so involved and developed, as to produce that degree of interest which is necessary to the successful representation of a Tragedy.

Art. 23. *The Family Shakespeare*. 12mo. 4 Vols. 1l. 10s. Boards. Hatchard. 1807.

The compiler of these volumes thus announces their object: 'Twenty of the most unexceptionable of Shakespeare's Plays are here selected, in which not a single line is added, but from which I have endeavoured to remove every thing that could give just offence to the religious and virtuous mind. My object is to offer these plays to the public in such a state, that they may be read with pleasure in all companies, and placed without danger in the hands of every person who is capable of understanding them. Many vulgar and all indecent expressions are omitted; an uninteresting or absurd scene is sometimes curtailed; and

I have occasionally substituted a word which is in common use, instead of one that is obsolete.'

To this account it needs only be added that no notes are inserted, and that all admirers of Shakspeare must be aware that such a *castrated* selection of his plays has long been desirable for the purposes above stated.

Art. 24. *Vaccinia, or the Triumph of Beauty.* 4to. Pamph. Ostell.

This writer probably trusts to the popularity of his subject, for affording him a chance of escaping that censure which he most justly merits. He should be taught to remember, however, that nonsense is still nonsense, though uttered in a good cause.

NOVELS.

Art. 25. *Charles Ellis:* or the Friends. By Robert Semple, Author of "Walks and Sketches at the Cape of Good Hope." 12mo. 2 Vols. 9s. Boards. Baldwins.

In these volumes, we meet with none of those extravagant scenes, and improbable adventures, which disgust us in the generality of novels. The events here related might have happened to the person narrating them, and we were inclined to suppose that they had so happened, when we were rather surprised at meeting with the following statement:—'In the characters, except in one instance, I have meant no allusions of any kind: one character excepted, which I have drawn line for line from the life, and, I regret to say, that one is the scoundrel of my story.'—We are sorry for it!

The scene of action in this tale is occasionally shifted from England to the West Indies; and the whole will contribute to the amusement, and in some parts to the information, of the reader.

Art. 26. *Memoirs of Sylvester Daggerwood,* Comedian, &c. deceased, including many Years of Provincial Vicissitudes, &c. By Peter Pangloss, Esq., LL.D. & A.S.S. 12mo. 2 Vols. Boards. Allen.

However disguised under fictitious names, these sheets appear to contain the sad vicissitudes of some real sufferers; and to expose scenes which, though obscure to us, are perhaps but too intelligible to many heroes of the Sock and Buskin. While a perusal of them may help the mere desultory reader to while away an odd hour, it may afford a serious lesson of admonition to all modern disciples of the wandering Thespis.

AFFAIRS OF IRELAND.

Art. 27. *A Correspondence between Richard Wilson, Esq., a Magistrate of the County of Tyrone, and late a Member of the British Parliament; the Right Hon. William Elliot, Principal Secretary to his Grace the Duke of Bedford, and the Right Hon. George Ponsonby, Lord High Chancellor of Ireland:* relative to the Persecutions of the Roman Catholics in his District, by a certain Description of Orangemen, and the Manner in which the Laws are administered, with

with regard to the former Class of People; with a short Introduction, in which Allusions are made to former Communications and Conversations which Mr. Wilson had with Mr. Windham, Lord Eldon, Mr. Wickham, and Sir Evan Nepean, upon the above-mentioned Subjects. Fifth Edition. With an Appendix. 8vo. pp 86. 2s. 6d. Dublin, King. 1807.

We regard the Catholics with as much Christian charity as Mr. Wilson can feel for them, and we share in his detestation of the faction which persecutes them, and at whose door we are convinced their excesses are to be wholly laid. Mr. W. professes great zeal, but zeal unaccompanied by discretion and patience is seldom successful; that he is not wanting in the former we admit, but that he fails in the latter his tract furnishes unequivocal evidence. The intemperance with which he pursues a laudable object, and the indecorum of which he is guilty in his communications with the leading members of the Irish government, are apparent from his own statement.—A grievous outrage is committed: Mr. Wilson apprizes Mr Elliot of the facts; the Lord Lieutenant instantly dispatches to the spot a gentleman of eminence at the Bar, and a government solicitor, to inquire into the affair, and to put it in train for legal investigation: these gentlemen execute their commission, and the accused are tried at the assizes and acquitted. Mr. Wilson asserts, however, that the learned counsel (a Serjeant at Law) received wrong impressions; and that a brother magistrate departed on his oath from his declarations to him on the same subject. All this may be true, yet Mr. Wilson admits the respectability and good intentions of the learned Serjeant: but if he really suffered himself to be misled, and, if a magistrate prevaricated, will it hence be argued that Government was accessory to gross partiality in favour of Orange offenders? From various respectable sources of information, we had learned that it was the object of the late administration in Ireland to oppress no party, but to introduce harmony and good understanding between all; and we were happy to find in these pages a striking fact in confirmation of the intelligence, in the alacrity and chearfulness with which attention was paid to Mr. Wilson's communication, and from which neither the impression on the Serjeant's mind, nor the verdict at Armagh, can in the least derogate.

Art. 28. *A Letter from an Irish Dignitary to an English Clergyman, on the Subject of Tithes in Ireland.* 8vo 1s. Hatchard.

Great misrepresentations are said to have prevailed in this country respecting Tithes in Ireland, which it is the object of this Dignitary to remove. He informs us that one third part of the tithes of Ireland belongs to Lay Impropriators, and that the claims of the Irish on this head bear but a small proportion to those of the English Clergy, amounting on an average to not more than a twentieth, taking all the tithe-able objects together; many articles being exempted in Ireland which pay tithe in England. The Dignitary also explains the office of the tithe-proctor: but he does not probe the complaints on the subject of tithes to the bottom.

POLITICS.

Art. 29. *A Letter to the Freeholders of the County of Huntingdon.* By Edward Maltby, D.D. Vicar of Buckden, &c. 8vo. 1s. 6d. Cadell and Davies. 1807.

The temper, magnanimity, and good sense of Dr. Maltby display themselves with brilliancy on the present occasion His independent and liberal mind rises superior to the narrow prejudices of the day; and he here enters not only into a spirited vindication of his conduct at the late General Election, in the district to which he belonged, but adds an examination of the purport of Lord Howick's bill for augmenting the civil privileges of the Catholics, which has been so grossly attacked On this occasion, the senseless words of 'No Popery" were vociferated through the country, and, as Dr Maltby tells us, were at Huntingdon 'worn on hats, borne aloft on banners, and even affixed to the carriages of the voters.' It is highly honourable to the clergy of the Established Church, that, when the idle pretext of the Church being in danger is employed to inflame the minds of the people at the time of a General Election, a Clergyman of learning and respectability steps forwards, regardless of clamour and calumny, to do justice to the cause of truth and liberty, and to vindicate public men who have been traduced for their attachment to both. We respect individuals like Dr. Maltby, who dare to oppose facts to the misrepresentations of party; and to resist inflammatory violence by appeals to sound reason and argument. In the pamphlet before us, though the learned writer enters not in detail into the merits of Lord Howick's bill, his remarks are pithy; and his enlarged mind revolts at the narrow idea that the privileges proposed to be granted to the Catholics would have rendered our Church Establishment insecure. On the contrary, he is of opinion that such a measure must have strengthened its bulwarks, by providing a greater body of defenders.—Respecting the conscientious scruples said to exist in the royal mind, he remarks:

'No one can be more disposed than I am to respect the quarter, in which these doubts are reported to exist, or the principle in which they originate. At the same time I know that no individual, however exalted his station, or however enlarged his mind, is at all times free from errour; and it is the misfortune of those, who are invested with supreme power, to be surrounded by many who think it their interest to lead them into errour. I may therefore be allowed, in the most respectful manner, to express my dissent from the construction which has been put upon the Coronation Oath. The King, at his coronation, swears to maintain the rights and privileges of the Protestant Church.—Surely this must mean, the Protestant Church, secured and guarded by those sanctions, which the wisdom of the Legislature from time to time may deem necessary to its safety. Human laws are in their nature variable; subject to such modifications, as a change of times and of circumstances may render expedient. Whatsoever measure then receives the sanction of the three branches of the Legislature, in order to the general good, cannot but be considered as strictly conformable to the letter, as well as the

spirit, of the oath solemnly taken by the Sovereign, when he publicly assumes the reins of government.—If the measure of Lord Howick had been altogether *new* in its principle, and yet been considered as tending to the public good by those, in whom is vested the power of judging and of acting for that public good, it could not have been deemed an infringement upon the sanctions of an oath, the terms of which were framed with no other view than that of promoting the benfit of the State. Still less does it apppear to me that the measure lately proposed can be liable to this objection, after the various concessions made in this very reign to Irish Catholics; and after the decisive encouragement which has been given to foreigners of that persuasion;—when the Catholic Religion has been formally established in Canada, and when the Constitution given to Corsica, upon its annexation to the British Crown, expressly declared, "That the Christian, *Catholic*, *Apostolic*, *Roman*, Religion, *in all its evangelical purity*, shall be the *only national Religion* in Corsica."

This view of the matter is at once clear and decisive. Was the royal conscience on all former occasions asleep, and is it now for the first time awake?

Art. 30. *Reflections on the War with Denmark*, &c. Extracted from Flower's Political Review. 8vo. 6d. Jones. 1807.

Mr. Flower is a gentleman of very ardent feelings, and he is not in the habit of suppressing or disguising them. His denunciations, therefore, against the attack on Copenhagen, are expressed in the highest style of energy; and so detestable does this proceeding appear in his eyes, that he declares that the British commanders ought to have declined the service.

On first hearing of this project, and on learning the catastrophe in which it ended, we own that our feelings were not dissimilar to those of this fervid writer; and we grant that, if the necessity of it be not most clear and imperious, the language of Mr. Flower, however harsh, is not too strong to be used in characterizing it. We are also as much dissatisfied as he is with the Declaration of Ministers on this subject; which reminded us of those of Louis XIV. and Charles II. on the invasion of Holland. The attack on Copenhagen has been compared, by its advocates, to the invasion of Saxony at the commencement of the seven years' war by the great Frederic: but where is the document from the archives of the Danish capital, which convicts the government of Denmark of being in league with our enemy? The uniform labour of the composition in our Manifesto, and a few pointed sentences, ill supply the place of facts respecting a transaction so incalculably important.—With as little propriety has this production been compared to that of Mr. Fox, which it as much resembles as the false brilliancy of a Chesterfield rivals the steady illumination of an Addison. The flimsyness of the Declaration, indeed, fills us with apprehensions.—We will not here allude to the strong presumptions that are alleged against Denmark, but shall await the instruction of time, and the result of parliamentary investigation. We admire the attitude of suspence on this grave subject in which the public stands; and in this

becoming position, we would fain recognize the true British character, which a clamour as mischievous as it was silly lately threw into the shade. If the necessity of the measure can be demonstrated, let it be judged by its consequences; of all the benefits, which it produces, let its authors have the credit; and let it be a set-off, as far as it will serve, against the mischiefs of the intolerance that was roused, and the character of instability and weakness that was impressed on our councils, by their daring and inconsiderate ambition. If the reverse proves to be the case, we shall trust that the public voice, which was lately the degraded organ of bigotry, will vindicate its honor, and loudly demand that an indelible stain on the national character should be wiped away, and that ample reparation shall be made to an antient and highly respectable ally.

Art. 31. *On the Maritime Rights of Great Britain.* 8vo. 6d. Budd. 1807.

The object of this Tract is to recommend the measure of retaliating on Bonaparte for the blockade of the British Isles, by refusing to allow neutrals to trade with any of the countries subject to him, or under his influence. If our right to do this be conceded, the expediency of it may still be extremely questionable. That Bonaparte may have an interest in the extinction of all trade, or at least that he may be of opinion that he has such an interest, we can easily conceive; and that he would therefore rejoice in the adoption of such a measure as is here recommended: but before we admit that the interests of Britain would be served by it, we must be furnished with a large portion of facts and information. We have little doubt, however, that ministers, who were so distinguished by the boldness of their speeches while in opposition, will here again give way; as in a late instance in which we sincerely rejoice, and on which we congratulate the country and the civilized world.

Art. 32. *Three more Letters on the Subject of the Catholics*, to my Brother Abraham, who lives in the Country. By Peter Plymley, Esq 8vo. 2s. Budd.

With his usual facetiousness, 'Squire Plymley continues his examination of what is called *the Catholic Question*. He does not so much attempt formally to reason as to laugh us into good humour and common sense; he is not, however, mere froth and whip-syllabub, but combines with his pleasantry facts which must speak conviction to all persons of discernment We cannot copy all the happy turns in these letters, but we shall transcribe one or two passages as specimens of the 'Squire's manner:

'Here is a frigate attacked b a corsair of immense strength and size; rigging cut, masts in danger of coming by the board, four feet water in the hold, men dropping off very fast; in this dreadful situation, how do you think the Captain acts (whose name shall be Percival? He calls all hands upon deck; talks to them of King, country, glory, sweethearts, gin, French prison, wooden shoes, Old England, and hearts of oak: they give three cheers, rush to their guns, and, after a tremendous conflict, succeed in beating off the enemy—Not a syllable of all this; this is not the manner in which

the honourable Commander goes to work: the first thing he does is to secure 20 or 30 of his prime sailors who happen to be Catholics, to clap them in irons, and set over them a guard of as many Protestants; having taken this admirable method of defending himself against his infidel opponents, he goes upon deck, reminds the sailors, in a very bitter harangue, that they are of different religions; exhorts the Episcopal gunner not to trust to the Presbyterian quarter-master; issues positive orders that the Catholics should be fired at upon the first appearance of discontent; rushes through blood and brains, examining his men in the Catechism and 39 Articles, and positively forbids every one to spunge or ram, who has not taken the Sacrament according to the Church of England. Was it right to take out a Captain made of excellent British stuff, and to put in such a man as this? Is not he more like a parson, or a talking lawyer, than a thorough-bred seaman? And, built as she is of heart of oak, and admirably manned, is it possible with such a Captain to save this ship from going to the bottom?'—

'Our conduct to Ireland, during the whole of this war, has been that of a man who subscribes to hospitals, weeps at charity sermons, carries out broth and blankets to beggars, and then comes home and beats his wife and children. We had compassion for the victims of all other oppression and injustice, except our own. If Switzerland was threatened, away went a Treasury Clerk with an hundred thousand pounds for Switzerland; large bags of money were kept constantly under sailing orders; upon the slightest demonstration towards Naples, down went Sir William Hamilton upon his knees, and begged for the love of St. Januarius they would help us off with a little money; all the arts of Machiavel were resorted to, to persuade Europe to borrow; troops were sent off in all directions to save the Catholic and Protestant world; the Pope himself was guarded by a regiment of English dragoons; if the Grand Lama had been at hand, he would have had another; every Catholic Clergyman, who had the good fortune to be neither English nor Irish, was immediately provided with lodging, soup, crucifix, missal, chapel-beads, relics, and holy water; if Turks had landed, Turks would have received an order from the Treasury for coffee, opium, korans, and seraglios. In the midst of all this fury of saving and defending, this crusade for conscience and Christianity, there was an universal agreement among all descriptions of people to continue every species of internal persecution; to deny at home every just right that had been denied before; to pummel poor Dr. Abraham Rees and his Dissenters; and to treat the unhappy Catholics of Ireland as if their tongues were mute, their heels cloven, their nature brutal, and designedly subjected by Providence to their Orange masters.'

In the present state of Ireland, any measure of conciliation is better than unfeeling neglect; but no half measure will effect that object which a truly wise Administration would lose no time in fulfilling, and the accomplishment of which has hitherto been retarded by such prejudices as Statesmen ought to blush to avow.

Whenever

Whoever Mr. Peter Plymley may be, he possesses more humour than any writer whom we have perused for a long time; and by his ludicrous combinations of phrases and ideas, he excites laughter even while treating a serious subject, and offering valid reasoning on lamentable facts.

Art. 53. *An Essay on the History and Effect of the Coronation Oath.* Including Observations on a Bill recently submitted to the Consideration of the House of Commons. By John Joseph Dillon, Esq. of Lincoln's Inn, Barrister at Law. 8vo. pp. 63. 2s. 6d. Booker. 1807.

In Mr. Dillon the Catholics have an able, laborious, judicious, and even a courtly advocate; and we cannot wish either them or the empire better than that the whole body should be animated with the same spirit which is breathed in these pages: since a temper such as is here displayed will more effectually serve them than the most illustrious advocates in the senate. We have perused the pamphlet with great pleasure; and we are sure that it will be regarded in a favourable light by all except hypocrites and bigots. The church, we think, is in no danger from any sect: but if it were, we should say that its danger arose not from the Roman church, but from a description of men who pretend to belong to the Establishment, but who really do not, and who more than any others occasion its service to be forsaken. With respect to this sect, however, whose fanaticism accords so little with our reason as its offices are consonant to our taste, we invoke nothing like persecution, nothing approaching to political exclusion, or even to political discountenance. On the contrary, let its leaders have a powerful sway in the senate, be appointed to command important expeditions, and have predominant influence in great national corporations. To all this we make no objection, because it falls within our notions of the scope of a full toleration, or rather of perfect religious liberty, which it should be the aim of every society to realize. Even from this quarter we repeat we think that the church is in no danger, while this novel and growing party are mildly and liberally treated: but, were it to persecute them, we should anticipate serious evil to it at no very distant day. We hope, therefore, that it will continue in its present wise and moderate course; that it will encourage, by its vast means and still greater influence, sound learning and liberal information; that it will rest its safety and power on the piety and purity of its clergy, on the proper administration and discipline of its schools and seminaries, on the eminent attainments of its prelates and dignitaries, and on the zeal and official diligence of its inferior ministers. Then this mighty and fearful accretion will of itself wither away and fall off, and leave the original body more vigorous and healthy than it found it.

Amid the revolutions of time, or owing to political convulsions, the establishment itself may succumb, but it will not be in order to make room for the adoration of the Pope, or the worship of Jupiter. The annals of the world furnish no example of a superstition once discarded being again received into popular favour. The House of Saxony, a century ago, became catholic from motives of an ill-judged ambition,

ambition, and sacrificed its preponderance in the empire for a chimera: but has the Electorate grown on that account less protestant? Nearly thirty years have now passed since we began to remove the thraldom under which the Catholics laboured: but have they consequently increased more than in proportion to the increased population of the country?

The object of the late bill, about which such clamour was raised, is thus fairly stated in the present pamphlet:

'It was contemplated principally, as appears by the declarations of the late ministers in Parliament, in the view of procuring a vast accession of military and naval strength—that it was originally meditated at a most critical conjuncture of continental affairs, and in a moment, when the surest means of composing the ferments which had arisen in the west of Ireland, growing out of a superabundant population, as well as of preventing similar disturbances, appeared to be a facilitation of inducement to the Irish peasantry, to enter into the military service; that it was accelerated by the manifestation of a disposition, on the part of the Irish Catholics, to submit their claims, once more, to the consideration of the Legislature; and by a desire on the part of ministers, in case a due regard to the feelings of His Majesty and the temper of the public mind in Great Britain precluded them from effectually supporting the intended petition in Parliament, to assuage at least their disappointment, by a voluntary amelioration preceding their petition, in a point of importance, both to that class of His Majesty's subjects and to the Empire at large.'

Mr. Dillon demonstratively proves that the coronation oath only respects the King in his executive capacity; and that on principles of reason, and by the provisions of our Law, the King, like both Houses, is not restrained in his legislative capacity from concurring in any measures which the welfare of the empire requires. He shews that the construction put on the oath, by those who make it a bar to farther catholic concessions, is extremely forced; and that such was not only not in the contemplation of the legislators who enacted it, but that it was expressly negatived by them, as appears from the Parliamentary history of the times. Indeed, we have heard of no lawyer who has ever assigned such a construction to the oath, if we except the Chief Justice of Canada, the well known Mr. John Reeves. In our judgment, the oath in question has just as much reference to the abrogation of any of the popery laws, as it has to any relaxation of the act of navigation. Shall these unfounded pretences, then, defeat a willingness on the part of the nation, that a great act of justice should be done to a large proportion of our fellow subjects, and a signal benefit be rendered to the state?

MISCELLANEOUS.

Art. 34. *The Invention, Principles of Construction, and Uses of Unimmergible Boats*, stated in a Letter to H.R.H. the Prince of Wales. By Lionel Lukin. 8vo. 1s. 6d. Becket. 1806.

In rather a *flourishing preamble* to this account, Mr. Lukin mentions

mentions a fact which is very much to the Prince of Wales's honor, viz. that his Royal Highness ordered him to put his schemes into execution, and to charge *him* with the expence. Thus animated, Mr. L. proceeded in his experiments: but having found them successful, he took out a patent for his invention, and properly refrained from availing himself of the Prince's liberality. The principle of the construction is simple enough: to a common boat, a gunwale of cork is added; within the case of cork, is an inclosure of air; and in order to keep the boat in its proper position, the centre of gravity is thrown downwards by means of a cast iron false keel.—We are told that Lord Howe approved the boat, and that Sir Sidney Smith made the most satisfactory trials of it; and as a proof not only of its safety but of its velocity, the author also states that he sailed in it from the Tower to Margate in eight hours: yet the safety of the Vessel is one cause of its velocity, since it is enabled without risque to carry a greater quantity of sail than other boats.

Of Mr. Greathead's boat, of which the public has heard much, Mr. Lukin thus speaks:

'Nothing very material occurred to call my attention to this subject, till some time AFTER MY PATENT WAS EXPIRED, I learnt from the public papers that Mr. Greathead, a boat-builder of Shields, had obtained a medal and premium from the Society for the Encouragement of Arts, &c. and was about to receive a pecuniary reward from Parliament, for the invention of a Life Boat. I certainly concluded that this must be a new invention of his own, and that he had been more fortunate than myself in obtaining notice and reward; but I never saw any drawing or model of it, until I happened to be requested by some Members of the Society of Arts, &c. to inspect a design for the application of an iron keel under the bottom of boats as a mean of preventing their oversetting. This appearing to be a specific part of my patent, the medal of the Society was not given to the person who sent in the design with the expectation of obtaining that honour; and on this occasion I saw for the first time the model of Mr. Greathead's Life Boat, and on examination found, to my great astonishment, that it was only a *partial application* of the principles of my invention; being, AS TO ALL THE ESSENTIAL PRINCIPLES OF SAFETY, *precisely according to my Patent, and differing from it in no considerable respect but the* CURVED KEEL, *which contributes* NOTHING *to the general principles of safety*, but renders it UNFIT *for a* SAILING BOAT.'

This subject is pursued in the succeeding article.

Art. 35. *An Enquiry concerning the Invention of the Life Boat:* including Remarks on Mr. Greathead's Report, &c. To which are added authentic Documents, never before published, which effectually set aside Mr. Greathead's Claim to the Invention. By W. A. Hails, Mathematician,—Author of *Nugæ Poeticæ*. 8vo. 3s. Longman and Co.

A Mathematician and a Poet! Rhymes and Radicals! Songs and Signs! What a mixture of contrary qualities and accomplishments! As no man is on every side perfect, however, Mr. Hails must forego the

the honours that are due to elegant and exact prose authors. He writes, indeed, with sufficient zeal, and is earnest in endeavouring to prove that Mr. Greathead is not the Inventor of the Life Boat: The *cork*, according to him, was gained from a Mr. Wouldhave, and the *curved keel* was taken from the Greenland Boats. We are not sufficient masters of the question to decide on these various claims. Mr. G.'s merits have been admitted and rewarded by the public; but the present pamphlet contains several documents to shew that they were thus acknowleged without due circumspection.—Not a word is here said relative to the claims of Mr. Lukin.

Art. 36. *La Morale des Anciens*, &c.; *i. e.* The Morality of the Antients; or, Thoughts and Maxims drawn from Zoroaster, Confucius, Solon, Pythagoras, Socrates, Plato, Aristotle, Cicero, Seneca, Plutarch, Marcus Aurelius, &c. &c. with short Accounts of those celebrated Men. By M. E. A. Girot. 12mo. pp. 348. Dulau and Co. London. 1807.

This compiler quotes an antient writer, who says "that it is more easy to build a city in the air, than to establish a commonwealth without religion:" by which remark he supposes him to intimate that no government can stand in which the precepts of virtue, the basis of which generally is religion, are disregarded. M. Girot also observes that the more considerable is the mass of men who are united in society, the more will be found there of passion and vice. These qualities produce a continued fermentation, which would prove fatal to the body politic, were it not checked by the regular application of proper remedies: but it is the province of its chiefs to provide these remedies. A state advances in prosperity only as it is governed by wise laws, and regulated by pure morality.

'While we lament, on the one hand, the corruption of our nature, we ought on the other to rejoice that Providence raised among the heathens men guided solely by the light of reason, who opposed strong barriers to the torrent of human perverseness, and who successfully laboured to diminish its sources.

'We search with enthusiasm for the *chefs d'œuvre* of art; and the eye dwells with delight on a statue, an inscription, or a medal, which bring to our minds the recollection either of illustrious and beneficent men, or of glorious and memorable actions. How is it that we do not display an equal or a still more ardent solicitude for those precious remains of moral instruction, which lie scattered in the writings of the antient philosophers; and which much better inform us of the character of a people, and the extent of their attainments, than any monuments of marble or brass?'

M. Girot states that he has taken the liberty, in his quotations, of expunging synonymous and superfluous words; and that, in conformity to the modern mode, he has almost universally substituted *you* for *thou*. We know not how this may strike others: but, without affecting any great fondness for the rust of antiquity, we should have preferred these communications if they had borne the marks of the times to which they belong, and the peculiarities of the original authors.

The

The persons from whom these maxims are borrowed, besides those mentioned in the title-page, are Thales, Chilon, Pittacus, Bias, Cleobulus, Periander, Demophilus, Democrates, Theognis, Phocilides, Isocrates, Aristippus, Antisthenes, Diogenes, Theophrastus, Menander, Epicurus, Cato, Persius, Epictetus, and Juvenal.——The heads under which the selections are classed are God and Religion; The Soul; Parents, Children, Families; Men; Youth and Education; Life; The Heart; Friendship, Kindness, Gentleness; Conscience; Goodness; Virtue; Judgment; Beneficence and Generosity; Rectitude and Probity; Courage and Force; Prudence and Wisdom; Sobriety and Moderation; Truth; The World; The Sciences, Talents, and Merit; Conversation and Evil Speaking; Princes and the Great; Society, Nations, and States; Riches and Fortune; Praise and Flattery; Passions and the Vices; Lying, Hypocrisy, and Dissimulation; Faults and Imperfections; Pride, Ambition, Vanity, and Self love; Envy, Hatred, and Jealousy; Pain, Misfortunes, and Afflictions; Time; Death; Various Reflections. Short Accounts of the Authors are added.

We must admit that these selections have been made with a degree of judgment and method, which is sufficient to render the perusal interesting and inviting; and that this little volume forms a precious *dépôt*, to which old and young may with advantage have frequent recourse.—An English translation is promised: but in that case we would recommend it to be made from the original languages, and not from this version.

Art. 37. *Actes et Mémoires*, &c.; *i. e.* Acts and Memorials respecting the Negotiations which have taken place between France and North America, from 1793 to the Conclusion of the Convention of the 30th of September 1800. 12mo. 3 Vols. 15s. Boards. De Boffe. 1807.

These extensive documents will remain lasting monuments of the temper and pretensions of Revolutionary France. If they do not display much of the address for which French deplomacy claims credit, some important points of public law are discussed with ability and spirit; and though they are offensive in their nature, they form precious materials for the annalist. Collections of this kind, indeed, which render state documents more accessible to historians and statesmen, are of great utility, and intitle the compilers of them to public acknowlegements.

We may clearly see from these papers, how much it is the interest of Great Britain and the United States to live in harmony and friendship; and how decidedly it is the duty of the leading men in the councils of each country to cultivate a spirit of this sort.

SINGLE SERMONS.

Art. 38. Preached at Hoxton Chapel, June 26, 1806, before the Supporters of the Hoxton College, at their Anniversary, by Benjamin Cracknell, A. M. 8vo. 1s. 6d. Longman and Co.

Mr. Cracknell begins his discourse with criticisms on his text; *for the perfecting*

perfecting of the saints, for the work of the ministry *.—One commentator renders it, "for the fitting out holy persons to the work of the ministry;" and some such version appears rather to be countenanced by Doddridge, as it is thought also to be by Blackwall †. The author then proceeds on *his plan* to illustrate 'the utility of Academical institutions to the church of Christ:' of which no rational doubt can be entertained, provided that they are formed with ability, conducted with vigilance and liberality, and that the young men themselves are really *students*, who labour rightly to employ the advantages which they may possess. The accounts here given, and other considerations that are offered to the reader, are principally intended for Societies of the *Independent* denomination, but may be perused with some advantage by others.

Art. 59. Preached at the Assizes at Dorchester, March 14th, 1806. By the Rev. John Williams. 4to. 1s. Rivingtons.

That piety and righteousness tend to advance the welfare of a country, while depravity and vice lead on to its calamity and ruin, is the theme here offered to attention, and judiciously supported. How far the people of England may regard themselves as superior to the nations around, or may attribute it to this cause, 'that whilst we have seen the awful storm of (God's) vengeance falling on others, we have been enabled through his mercy not only to triumph over our adversaries, but to assert the rights of the civilized world, and bid defiance to a mighty and relentless foe,' we cannot pronounce: but Mr. Williams, though with caution and humility, intimates an opinion in our favour. He addresses exhortations both to magistracy and clergy; and he does not neglect to remind his hearers of the solemnity of *an oath*, and of the seriousness with which it ought both to be *given* and to be received: an admonition which, we are sorry to think, is by no means unnecessary.

CORRESPONDENCE.

It is with much pleasure that we announce to our readers, that Dr. Bell‡ has printed a small *Supplementary Appendix* to his account of the *Madras System of Education*, containing an affectionate and grateful address from a number of his late Pupils of Egmore School, which exhibits in a powerful manner the early good effects of his mode of tuition. We have no doubt that this document will operate as an effectual recommendation of the Doctor's system; and we are gratified by learning from this paper, that it already flourishes in this country under his laudable exertions: particularly at the Royal Military Asylum at Chelsea, to which we before alluded.

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* Eph. iv. 12. † Sacred Classics, Vol. II. p. 174.

‡ See our Review, Vol. liii. p. 145; and the Number for the last month, p. 110.

and

and to the plan and government of which institution Dr. Bell here pays a well merited compliment.

We are requested to state that the price of Mr. Bullar's *Guide to the Isle of Wight*, mentioned in our Rev. for August, is five shillings on fine paper, half a crown on common paper, and with a map four shillings and six pence.—As we made a remark on the price of this work, which was not sufficiently discriminating in respect to these particulars, we feel it just to add the above information.

On account of the late period of the month at which Mr. Bankes's letter reached us, and of the absence of a gentleman to whom its contents particularly refer, we must postpone any notice of it to our ensuing Number.

We are obliged to our friendly Correspondent at Homerton, though we have not deemed it expedient to adopt the whole of his suggestion. Notice shall be taken of his concluding hint.

GRIESBACH—*Novum Testamentum Græce.*

In reviewing the 2d Vol. of this work in our last Appendix, we spoke of a sumptuous edition in 4 Vols. 4to. being in preparation at Leipzig, of which the first two Volumes only were published: but we have since heard from a learned friend that the whole sett has been completed, and that he has purchased a copy in this country at the price of ten guineas.

Owing to the incautious haste of a transcriber, and to the unavoidable dispatch with which the sheets of our work are passed through the press in a month of *double duty*, we are sorry to say that a passage in the above article is incorrectly printed; and that in particular one word has been substituted for another, which makes an essential difference in the fact, and ascribes an alteration to Dr. Griesbach of which he probably never thought. We refer our readers to the note below for these errors, and request that they will be so good as to make the corrections in their copies of our Appendix.

☞ In the Rev. for Sept. p. 42. l. 4. for '18 Hen.' r. 18 *Hen I.* Ib. l. 20. from bott. for 'Lapcoate,' r. *Sapcoate.*—P. 88. l. 19. for 'Cerrauchi,' r. *Ceruchi.*—P. 106. l. 20. from bott. for '*agreed*,' r. *agree.*

In the last *Appendix*, P. 455. l. 4. dele *their.*—P. 498. l. 16. from bott. for 'follows,' r. *'folhεw.*—P. 503. l. 9. for πνεομα, r πνευμα: l. 10—11. for περιεποιησαλδ, r. περιεποιησαλο: lines 12 & 15. for κυριου, r. Κυριου: lines 13 & 16. for Θεου, r. ιδιου.—P. 505. l. 6. for υσεβειας, r. ευσεβειας: l. 24. for '*Nicani*,' r. *Nicæni*; and l. 4. from bott. for '*linæ*,' r. *lineæ.*

THE MONTHLY REVIEW,

For NOVEMBER, 1807.

ART. I. *The Present State of Turkey*; or a Description of the Political, Civil and Religious Constitution, Government, and Laws, of the Ottoman Empire; the Finances, Military and Naval Establishments; the State of Learning, and of the Liberal and Mechanical Arts; the Manners and Domestic Economy of the Turks and other Subjects of the Grand Signor, &c. &c. together with the Geographical, Political, and Civil, State of the Principalities of Moldavia and Wallachia. From Observations made during a Residence of fifteen Years in Constantinople and the Turkish Provinces. By Thomas Thornton, Esq. 4to. pp. 470. 1l. 1s. Boards. Mawman. 1807.

PROVIDENCE has ordained that we of these days should witness most extraordinary, and indeed unparalleled, vicissitudes in the fate of nations and of sovereigns; and we have yet no reason for supposing that "the cup of alteration" is exhausted of its potent contents. The celebrated empire of Turkey has formerly been the theatre of some such "splendid innovations"; and it appears probable, at the present moment, that it is destined again to shrink beneath the hand of the spoiler. This is a subject which would afford ground for long discussions and copious reflections; since an overthrow of the Ottoman power, which now seems to be threatened, might peculiarly be considered under the distinct heads of the act itself, its effects on the people immediately within its influence, and its consequences to the world at large. Our work, however, is not the place for such an investigation; nor is this yet the time for it, since the events contemplated are still but in prospect.

Even since the publication of the volume before us, a partial revolution has taken place in the government of this state by the deposition of its late Sultan, Selim; and every circumstance concurs to attract our attention to the political history and present state of this nation. Of these objects, according to Mr. Thornton, we have hitherto had only false or inadequate intelligence, and have surveyed them merely by

the feeble lights which former writers have been able or inclined to hold out to us. To reduce these errors, which are not perceptible by common readers, to the scale of propriety and truth,—to obviate misrepresentations which have originated either in the willful suppression of known facts, or in the want of opportunity for acquiring more correct knowlege,—and to display an interior view of the Ottoman cabinet, morals, and manners,—form the arduous task which Mr. T. has proposed to himself, and which we acknowlege that he has executed with considerable success. He has indeed taken high ground, summons many of his immediate predecessors in Turkish history and travels to his own tribunal, and, as they severally pass in review before him, deals out his censures with an equal but severe hand. With regard to his own qualifications, we are told that he resided (as a merchant) at Pera during fourteen years, personally intimate with the British and other ministers; and that he conversed and corresponded with or assisted all the travellers of any consideration who visited the Levant in that period. We add that one, and that not the least of Mr. T.'s advantages, though he does not enumerate it, was the perusal of books in several languages, relating to his subject; and which, we understand, are read at Constantinople with avidity by the gentlemen attached to the several missions. As he had intentions of composing a work of this kind, he could thus examine, compare, and correct at leisure; and as many of these productions are totally unknown to English readers, the hints or the whole passages that he may have taken from them are secure from observation.

'I am aware (he observes) that it may be said I have forfeited my title to indulgence by the severity with which I have animadverted on the writings of preceding travellers. I have indeed expressed without reserve the feelings which have been excited by studied misrepresentations, by falsifications of which the author himself was conscious, and by arguments rendered specious in order to mislead; but if in any instance I have censured unjustly, if I have presumed to decide where I was unqualified to judge, if I have been actuated by any other motive than the love of truth, the severity of my own remarks may justly be retorted with tenfold exacerbation.'

The remainder of the preface is applied to the justification of Mr. John Spencer Smith, who acted as our Minister at Constantinople, from some severe animadversion on his conduct towards the Abbé Beauchamp, who was taken prisoner by the Turks, in a recent publication of travels by Dr. Pouqueville. From this discussion, it is evident that the French physician has been guilty of very gross misrepresentation: but in the

course of it we were struck by the puerility of expression with which Mr. T. begins a very declamatory paragraph: '*For shame, Dr. Pouqueville.*' (p. 22.)—We have also to observe that, for a work which professes, and indeed attains, a considerable degree of discrimination, the arrangement of the chapters of this volume is very immethodical; and few readers will doubt the propriety of placing the first two at the close of the others, in a more consequential order.

Before we enter into our report of the contents of this production, it may not be unacceptable to our readers to offer them a slight preliminary notice of some of Mr. Thornton's predecessors; and to apprize them that emendatory criticism, and the imputation of prejudice or inaccuracy in publications concerning the Levant, are not now before them for the first time. The Baron de Tott and Monsieur Volney had a more liberal examiner in Monsieur de Peyssonnel, the French Consul at Smyrna, who remarked many errors which his station and long residence gave him the opportunity of correcting; and who is allowed by all to have assumed much less credit to himself, than his candour and sagacity had merited.

The *earliest* author who has given any view of the politics and manners of the Ottomans is Baron Busbeck (or Busbequius) in his Latin epistles, written in the 16th century; who is frequently quoted by the present traveller, since manners and opinions in the Eastern nations are little affected by the lapse even of centuries. The most *authentic* and *copious* writer is the Chevalier D'Ohsson, an Armenian, a native and subject of the Porte; and who, after having been for many years attached to the Swedish mission, at length became Envoy. In 1787, appeared at Paris a prospectus of his splendid work intitled "*Tableau Général de l'Empire Ottoman*" *; one part of which was intended to contain *the Mohammedan Legislation*, and the other *the History of the Turkish Empire*: but only two volumes, which give the religious code, are as yet published; and they offer a new and very interesting portrait of the religious tenets and domestic customs of this people.

Sir James Porter, the English Ambassador, published some very sensible "*Observations on the Religion, Law, Government, and Manners of the Turks*," which Mr. T. has quoted, but has omitted to praise. One passage in Sir James's preface, at least, would have been worthy of his approbation: "when a man almost broken down by a constant use of the pen in business, addresses the public, he apprehends it to be a sufficient discharge of his duty, if he clearly relates the facts, and throws out such

* See Review, Vol. ii. N. S. p. 165.

reflections as have naturally occurred to him: but he considers a scrupulous attention to elegance of style as by no means essential in such a narrative."

Mr. Thornton has selected Mr. Eton's "*Survey of Turkey*" for a strict investigation, the result of which is extremely unfavorable to the accuracy and authorship of his brother merchant *. Mr. E.'s ideas and style are, it must be acknowleged, chiefly mercantile; while those of his present competitor are elevated, and ambitious in the display of philosophy and scholarship. With this author, Pouqueville, and Olivier †, (late French travellers,) Mr. Thornton chiefly concerns himself: but he sometimes openly avows, and never wishes to conceal, his slight estimation of others of "the mob of Gentlemen who write with ease," and who have promulgated what they saw, thought, heard, and fancied that they understood, during their travels in Turkey. Yet he informs us that much *valuable communication* had been made *by him* to many of the modern travellers, before he meditated his own work. Mr. Dallaway ‡, who is styled *Dr.*, is often quoted with respect; and Dr. Griffiths ‖, who is called *Mr.*, is mentioned with less estimation.

We now advance to a review of Mr. Thornton's several chapters, still observing that the arrangement of them is objectionable. The Turkish character is first presented to us: but Mr. T. acknowleges that

"A full investigation and accurate description of the Ottoman nation must be reserved for the more extensive knowledge, and superior talents of a future historian. To describe with impartiality a people among whom every thing is contradictory to our usages, though not perhaps more repugnant to reason, requires a freedom from prejudice, and a calmness of inquiry, guided by the love of truth, which few travellers are found to possess. Yet, in the scarcity of information, we do not hesitate to receive, as the authentic history of an illustrious nation, a few anecdotes collected by chance, admitted without enquiry, and sometimes misrepresented from perverseness: which is fully as absurd, as if a foreigner were to compose our history from the relations of a captive, or the correspondence of a merchant, amid the distractions of war and the interested reports of commerce.

'The national character of the Turks is indeed a composition of contradictory qualities. We find them brave and pusillanimous; good and ferocious; firm and weak; active and indolent; passing from austere devotion to disgusting obscenity, from moral severity to gross sensuality; fastidiously delicate and coarsely voluptuous;

* Mr. Eton has just published a pamphlet in answer to Mr. Thornton; to which we shall shortly attend.

† See Rev. Vol. xlvi. N. S. p 520. ‡ See Rev. Vol. xxv. N. S. p. 121. ‖ See Rev. Vol. xlviii. N. S. p. 225.

seated

seated on a celestial bed and preying on garbage. The great are alternately haughty and humble; arrogant and cringing; liberal and sordid: and in general, it must be confessed, that the qualities which least deserve our approbation are the most predominant. On comparing their limited acquirements with the learning of the Christian nations of Europe, we are surprised at their ignorance; but we must allow that they have just and clear ideas of whatever falls within the contracted sphere of their observation. What would become of the other nations of Europe, if, in imitation of the Turkish government, the highest offices in the state were filled by men taken from the lowest rank in society, and unprepared by education or habit to discharge their important duties?

'The Romans, when they had subdued the states of Greece, felt and acknowledged the charms of Grecian literature; nor did they disdain to grace their unconquered necks with the lighter yoke of science. But the Romans were already illustrious in domestic and military virtues, renowned for the gravity of their manners, and the severity of their practical morality: their republic was founded on law; and was rich with the spoils of conquered nations, though temperate in the use of them: and if the citizens disregarded the elegant arts, it was less from ignorance of their value, than from observing in other nations, their connection with luxury and effeminacy. But the Turks, though previously to their emigration they must have possessed, in common with other savage nations, a probity natural to their simple modes of life and the absence of temptation; yet, when forced by circumstances to become warriors, and falling at once upon some of the richest countries of the earth, they were necessarily invaded by all the violent passions of conquerors, and rioted in enjoyment with the keenness of newly excited appetite. If the adoption of a common religion promoted intercourse between them and the inhabitants of the kingdom of Persia, the profession of jarring and mutually intolerant opinions prevented communication with the Christian subjects of the Eastern empire; and the knowledge which the Greeks possessed was beheld by the conquerors with the same contempt as their persons. They conquered to inherit; but they knew no honourable means of subsistence besides arms, and left to slaves and cowards the cultivation of the earth and the practice of the arts. The indefinite extension of their empire, and the universal propagation of their faith, were the avowed objects of their warfare: and they had consequently a sufficient number of enemies to exercise their courage. The intervals of peace were the seasons of unrestrained indulgence; but these were too frequently interrupted to allow them to sink into effeminacy: thus, they passed from idleness to rapine, and, under different circumstances, they alternately exhibited the ferociousness of barbarian courage, and the vices of luxury.'

The succeeding observations on the learning of the Turks we believe to be just and acute:

'The Turks are reproached with not having imitated the architecture of ancient Greece, nor having corrected one fault, or conceived

conceived any idea of proportion from the perfect models which they have daily before their eyes. But a slight recollection of history must convince us, that in the capital the Turks could have found no remains of ancient Greeks architecture. They have however copied the most perfect model existing there, and have built all their principal mosques in close imitation of the cathedral of Sancta Sophia. Statuary and painting, it is true, are discouraged by the spirit of their religion; and to their intemperate zeal we must attribute the destruction, or defacing, of all the monuments of *ancient* art, which the Greek emperors had collected for the ornament of the metropolis, and which had survived the rage of faction and the pillage of the crusaders.'—

'If we call the Turks an illiterate people, it is not because learning is universally neglected by individuals: for, on the contrary, the Ulema, or theological lawyers, undergo a long and laborious course of study; the Turkish gentlemen are all taught certain necessary, and even ornamental, parts of learning; and few children, at least in the capital, are left without some tincture of education. It must be acknowledged, however, that the objects of Turkish study, the rhetoric and logic, the philosophy and metaphysics, of the dark ages, do in reality only remove men further from real knowledge. The instruments, without which the researches of the acutest natural philosopher would be imperfect, are either entirely unknown in Turkey, or only known as childish playthings, to excite the admiration of ignorance, or to gratify a vain curiosity. The telescope, the microscope, the electrical machine, and other aids of science, are unknown as to their real uses. Even the compass is not universally employed in their navy, nor its common purposes thoroughly understood. Need it then be observed, that navigation, astronomy, geography, agriculture, chemistry, and all the arts, which have been, as it were, created anew since the grand discoveries of the two last centuries, are either unknown, or practised only according to a vicious and antiquated routine.

'The Turks, possess, in their own language or in Arabic, the philosophy of Aristotle and the works of Plato, together with innumerable treatises on astronomy and chemistry, as well as on astrology and alchymy. But they have no books calculated to advance their progress in the arts, or to teach them the rudiments of science: and a skill in jurisprudence, founded, not on reason and nature, but on positive and imperfect precept; a knowledge of controversy, and the imaginary capacity of ascertaining with precision, whether Abubekir, Omar, and Othman, were impostors and robbers, or the true successors of the prophet; the being able to determine, whether it be necessary, on rising from bed, to wash the feet with water, or only to rub them with the bare hand; though in Turkey they are thought to involve the dearest interests, yet attract from strangers as little respect, as the intricate and inexplicable difficulties, which occupy and disturb the leisure of our own domestic sectaries.

'The Turkish language is harmonious and regular, but of intricate and involved construction; sufficiently copious for the purposes of ordinary intercourse, and only defective in terms of art, and expressions

sions adapted to philosophical ideas. No language admits of greater delicacy or nicety of expression, and none is better suited for colloquial purposes. Their polite literature is modelled from the Arabian and Persian, and is not to be judged of by our rules. The Turkish poets, though they debase their compositions by conceit and affectation, and eagerly catch at objects of comparison, wherein there is sometimes scarcely any general similitude, yet have all the beauties, and all the defects of their masters. Mr. Eton says "it is astonishing that they have not perfected their alphabet:" but this reproach does not justly attach to the Turks; they have adopted the Arabian alphabet, which, for ages before the emigration of the Turkish nation, had been found sufficient for all the purposes of science and literature. The want of the vowels does certainly occasion an ambiguity in the pronunciation of foreign words or proper names, which even the vowel-points do not entirely remove: but the omission of these points does not increase the difficulty of reading the ordinary language to a person, who is but moderately acquainted with it. The oriental scholar will exculpate the Turks from the charge of being farther removed from perfection in their alphabet than any other nation, and will not expect from them an effort to improve it.'

To the mechanical arts, printing, agriculture, architecture, and navigation, as they are now known and practised in the Levant, Mr. T. then severally attends; and we have a long inquiry into the nature of the arbitrary government under which the Turks are now kept in barbarism.

From the second chapter, we select an animated comparison of the antient with the modern Greeks:

'Can men, who, "in the revolution of ten centuries, made not a single discovery to exalt the dignity, or promote the happiness of mankind; who held in their lifeless hands, the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony;"* and have since lain, "vanquished and weltering," through the long space of three hundred and fifty years, lost even to the love of liberty or the faculty of employing it; can such men suddenly recover from the stupor of so tremendous a fall, and emulate the virtues of their remote and illustrious ancestors? If indeed they be the descendants of the ancient Greeks; how fallen, how changed from those, who, alone in the whole history of man, have left one bright page, have illustrated one short period, and have held up to the insatiable admiration of posterity the only models of human nature which approach to perfection. Who are the modern Greeks? and whence did Constantine collect the mixed population of his capital; the herd of dogmatists, and hypocrites, whom ambition had converted to the new religion of the court? Certainly not from the families which have immortalized

* Gibbon, Vol. x. p. 161.

Attica and Laconia. They never sprang from those Athenians, whose patriotic ardour could not wait the tardy approach of the Persian army, but impelled them over the plains of Marathon, to an unpremeditated charge, whereby they forced the superior numbers of an invading enemy to seek refuge in the sea. The lofty spirit of Athenian independence could not brook the mild yoke of Persian despotism: they refused to dishonour the soil of Attica by offering the smallest particle of it as a tribute to a foreign sovereign; though their enlightened patriotism could upon a great emergency, rise superior even to the natural attachment, which so powerfully binds men to their native soil: they abandoned their city, with the temples of their deities, and the tombs of their ancestors, to the fury of the barbarians, and embarked on board their navy, what really constituted the Athenian common-wealth, the whole of the Athenian citizens.

'From Athens and the borders of the Ilissus, the seat of literature and science, even when arms were wrested from the hands of its citizens, the invitation of Constantine attracted no philosopher. The capital, with all its allurements of splendor and luxury, could not come in competition with the more enchanting impressions of groves and gardens consecrated to philosophy and science: and they continued to study the doctrines of the Porch, the Lyceum, and the Academy, on the same ground where they were first promulgated, until Theodosius finally expelled them. Still less can the modern Greeks be supposed the descendants of the citizens of Sparta, of those ferocious warriors to whom a state of actual warfare was repose, when compared with the intervals of hostility, spent in gymnastic exercises and the most fatiguing duties of the military life. Formed by the rigid observance of the laws of Lycurgus, and animated with the warmest enthusiasm of real patriotism, Leonidas and his small illustrious band, with deliberate resolution, devoted their lives at Thermopylæ for the freedom of Greece. But the Spartans were the terror of all the neighbouring states, except those who were their dependent allies. At length the devouring fire of their valour consumed itself: and long before the seat of government was removed from Rome to Constantinople, the Spartan families, if not wholly extinct, could no longer be distinguished among the mass of submissive subjects of the Roman empire.

'The climate of Greece has been supposed to be peculiarly favourable to the birth and expansion of talents; but it seems unreasonable to ascribe to climate or physical constitution, effects which cannot be the result of any organization. The Athenians indeed were peculiarly characterized by a quick and accurate perception of beauty or defect, by a delicate and distinguishing taste. But taste is less the gift of nature, than the effect of study. Demosthenes addressed his eloquent discourses to the general assembly, composed of the Athenian populace; the poets enriched the Athenian stage with the sublimest and most pathetic tragedies; the labours of the statuary and architect, were submitted to the judgment of the people: and they presided over the public exhibitions of strength, skill, and agility. They were early formed in the gymnasia and

and public schools, to the contemplation of beauty and grace; each citizen was ambitious to excel in the exercises at the public games, in oratory at the general assemblies, in music and dancing on their public festivals. Drawing and the arts of design formed essential parts of the public education; and sculpture furnished the objects of their public and private devotion, the ornaments of their houses, and the history of their families. What was so generally useful, was necessarily attended to: and judgment, if not skill, in the liberal arts was indispensable to the comforts, the pleasures, and the respectability, of every citizen.

'National character is entirely modified by circumstances. The loss of liberty and political independence had, even in the time of the early Roman emperors, sullied this beautiful portrait: and the Greek had already dwindled into the *Græculus esuriens*, the hungry parasite, fawning, intriguing, subtle, argumentative, and loquacious. For the display of such talents, the imperial court was the proper theatre: the degenerate Greeks crowded to the new capital in Thrace, in numbers sufficient to fix the language, and stamp the national character: under weak and superstitious monarchs, they exercised their licentiousness in morals, and intolerance in religion; and from degradation to degradation, they fell at length under subjection to the turban, which they had deliberately preferred to an union with the Western Christians.'

The power of the Sultan, and his singular prerogatives, are described at large; and Mr. T. observes 'that it is believed by the multitude that what is said or done by the Sultans is so firm, as not to be retracted on any human account.' (p. 93.) Yet we know that the intemperate measures pursued by Selim III., in order to establish the "*nizami djedid*," (new regulations,) has occasioned his deposition, with perpetual imprisonment, and perhaps death, in the old Seraglio.— The ecclesiastical, legal, and political government, which is vested in the hands of the "Ulema," and of which discordant accounts have been given, is not detailed with much more clearness by Mr. Thornton. He appears to have misconceived the meaning of the authors whom he is so ambitious of proving to be wrong; and while occupied in rounding his periods, he has been occasionally careless of their grammatical construction, and has almost sunken into obscurity. — This chapter contains likewise an account of the visier, pachas, and officers of the state and army.

Of the administration of civil and criminal law, we are furnished with an ample investigation. Mr. T. says that

'Nothing can be more simple and expeditious than the forms of proceeding in all the Turkish courts. Each party represents his case, unassisted by counsellors, advocates, or pleaders of any kind, and supports his statement by the production of evidence The deposition of two competent witnesses is admitted as complete legal

proof, in all cases whatever, whether concerning property, reputation, or life.

'The *fetwa* in civil causes should be considered rather as the opinion of counsel on a case, than the sentence of a judge. I once saw a *fetwa* produced by the plaintiff on a trial, while I was attending at the house of a magistrate. He read it with great respect, and commended the justness of it; but "I am mufti here," said he, and placing it under the cushion on which he sat, determined the cause, without any appeal or reference to it *. Another opinion of the mufti, as I was told, was produced in court, in a case in point, and the person appealing to it, said, "such is the will of God." "Be it so," said the cadi, "but if the will of God were to be always observed, the world would stand still."

'The Christian and Jewish subjects of the empire are an inexhaustible treasure to government and to individuals. From this source a tribe of extortioners, false witnesses, pleaders, and embroilers, all who are too idle to dig, and too proud to beg, draw, without the imputation of infamy, the means of subsistence. It is impossible to conceive an idea of the effrontery of the false witnesses, who are encouraged by impunity†. The vizir alone can punish them: the other magistrates are compelled to pronounce according to their deposition, unless they can detect them in duplicity, or embarrass them by their questions.

'The executors of a person under the English protection claimed from a certain sultana the payment of a sum of money, in virtue of a written obligation certifying the loan ‡. The defendant denied the debt, alledging that she had paid the principal before the decease of the claimant; but that he had detained the notes and pledges, with a view of compelling her to pay interest, which she had resisted, on the ground of its being contrary to the divine law. Her witnesses asserted, that the money had been paid to the deceased in their presence: the judge affected to give credit to their testimony, and urged to the plaintiffs the necessity of admitting so clear a proof; but, suddenly turning to the witnesses, "What," said he, "was the name of the deceased merchant's father?" The abruptness of the question threw them off their guard, and they confessed they could not tell. "Not tell," said the judge, "how

'* It must be observed that the *muftis*, or doctors of the law, occupy only the second rank in the Mussulman hierarchy. In every city of the Ottoman empire, with the exception of the capital alone, they yield the precedency to the *cadis* or judges.

'† The punishment appointed for a false witness is only the shame of being led through the streets seated upon an ass with his face towards the animal's tail. But even this punishment, which cannot be supposed to have much effect upon such abandoned profligates, is scarcely ever put in execution.

'‡ Among the Mahometans written testimony is of no avail, when opposed by living witnesses. But the treaties with all the Christian powers set aside this law in favour of their subjects, who are accordingly allowed to support their claims by written evidence.'

then

then can you expect that I shall admit your evidence?" and immediately ordered an *ilam* in favour of the plaintiff.

'The judge was indeed authorized by the usage of the Turks to require the witnesses' knowledge of such particulars; for as they have not among them surnames of family distinctions, it becomes necessary, in order to prevent confusion, to insert in a contract or official instrument not only the names of the parties, but also those of their parents. I have heard it asserted, that the judge is supposed to invalidate the testimony of a witness, if he can put to him any question whatever relating to the business in discussion, which the latter is found unable to reply to. In the case which I have related, the judge had been *preconvinced* of the futility of the defence, or he would not so readily have determined upon the case.'

We have heard so much of the positive inefficiency of the Turkish army, that the whole of Chapter V., on the Military Force of the Ottomans, including their Navy, will be perused with interest. In the notes affixed to this chapter, pp. 170, 174, is a singular detection of incorrectness in Dr. Pouqueville and Mr. Eton, to which we leave them to reply. We learn from Chapter VI., on the Finances of the Ottoman Empire and the Revenues of the Sultan, that

'The Turkish exchequer consists of two parts: the *miri*, which is employed in collecting and receiving the public revenues and in disbursing such sums as the public service requires, and the *hazné* or sultan's treasury. The former under the administration of the *defterdar effendi*, and the latter under that of the *hazné vekili*, a black eunuch, second in official rank to the *kislar aga*. The revenues of each may be divided into fixed and casual: those of the *miri* are generally estimated at three millions three hundred and seventy-five thousand pounds sterling, *communibus annis*. Mr. Eton has given a schedule of the revenue in greater detail, which, in result, somewhat exceeds the sum allowed by Cantemir, and which wants only the merit of accuracy. I do not pretend to give a correct account of Turkish finances, and I believe few Europeans in Turkey possess the means of obtaining it: but as Mr. Eton declares "that he reasons only from facts, and trusts the impartial reader will draw the same conclusions," it may perhaps not be thought superfluous to examine the merit of the facts themselves, which form the basis of his reasonings.

'Mr. Eton comprehends among the sources of revenue collected by the *miri*, in the rear of a formidable list of Turkish words, *haremein hasinesi*, and *sherifein hasinesi*: but as far as can be collected from the meaning of the words themselves, they must signify the rents of *vacuf*, or pious donations for the support of mosques and the service of religion in the holy city of Mecca, which are administered by the chief eunuch: they are however by no means under the controul of the officers of either of the departments of the exchequer: the *miri* or the *hazne*. The coffer in which the revenues of the *vacufs* are collected, to the amount of several millions, is called *harémeïnn dolaby*, and is deposited in the seraglio under the care of the *kislar aga*, and strictly guarded.

guarded. It is wrong to represent these treasures as "sums taken from the active and efficient capital of the nation, and either wholly unemployed, or appropriated to uses which cannot be supposed to have a very direct relation to the necessities of the state;" for, on the contrary, without deviating from the intentions of the founders, or violating the essential clauses of their charters, that part of the revenue of *vacufs* which remains after the religious uses are satisfied, might afford essential succour to the state, if economy and fidelity were employed in administering it. In times of public distress the sultans occasionally apply these funds to the necessities of government, but under the form of a loan and the solemn engagement of the minister of finance, who, in the name of the sultan and the empire, binds the state to the payment of so sacred a debt.—The haratch, or capitation tax imposed on the *rayahs*, is improperly called by Mr. Eton "the annual redemption of the lives of all the males above fifteen years of age, who do not profess the Mahometan religion:"—he inserts among the cities and places which contribute to the *haratch*, "the Morea and its five jurisdictions;" and he taxes separately Napoli di Romania, though a city of the Morea, and consequently within those jurisdictions.—Oczacow is said to have furnished ninety purses; though Oczacow was a fortress garrisoned only by Turks, who consequently were not liable to the capitation.—But what is singularly ridiculous is that he estimates the contributions from the body of gypsies, to be almost equal to that from the city of Constantinople and its environs.'

Chapter VII., on the Religion, Morals, Manners, and Customs of the Turks, opens a wider field of disquisition, and offers much information and entertainment to the general reader. The religion of Mohammed, and the ceremonies and duties which it enjoins, are admirably pourtrayed by the Chev. D'Ohsson, to whose volumes Mr. Thornton is here evidently much indebted:

'The *namaz*, the prayer the most obligatory on Mussulmans, and the most pleasing to the Supreme Being, is chiefly in confession of the divine attributes, and of the nothingness of man; a solemn act of homage and gratitude to the eternal majesty. The faithful are forbidden to ask of God the temporal blessings of this frail and perishable life: the only legitimate object of the *namaz* is to adore the Supreme Being, by praying for spiritual gifts, and the ineffable advantages of eternal felicity. Confident in the efficacy of belief and the virtue of prayer and legal purification, the Mussulmans feel no humility because of the imperfections of human nature, and no repentance because of actual transgressions. The unity of the Supreme Being, and the divine mission of the prophet, are all that are insisted on as necessary to justification with God; and as these imply no contradiction, and involve no mystery, the mind seems to comprehend both points without an effort, and to hold them with steadiness. Hence their consciences are never alarmed at the weakness or insufficiency of their faith; nor can they ever doubt of their

ance with God. Their religion consoles and elevates them through life, and never disturbs their dying moments.

'Many of the learned Turks are said to refuse an implicit belief to all the miracles recorded in the Koran; but none of them so far contradict the national prejudices, as publicly to with-hold their assent. An *effendi*, skilled in mathematics, was asked, how he could believe that Mahomet broke the star of the moon, and caught half of it falling from heaven, in his sleeve. He replied, that indeed in the course of nature it could not be done, nay was contrary to it; but as the miracle is in the Koran affirmed to be wrought, he resigned his reason, and embraced the miracle; for, added he, God can do whatever he pleases. They admit with equal facility the wonderful stories related by Christians, and on some occasions conform in their conduct to the popular prejudices even of these people: as in the instance given by Cantemir, of the lord of a village, who suffered no work to be done on St. Phocas's day, because formerly the saint, in revenge for the profanation of his festival, had burnt their standing corn. The opinion, that sanctity of life, independently of any particular religious persuasion, is sufficient for salvation, is silently embraced by a few liberal Turks, though it is condemned by the Mahometan church as a heresy.

'It has been observed, that in all ages, men satiated with enjoyments are most inclined to become atheists; and men the most to be pitied are superstitious. But atheism, either speculative or practical, is a vice which is rare among the Turks; for when the doctrines of the existence of God and the immortality of the soul have been implanted in the mind by early education, they cannot be eradicated, unless, perhaps, by intense and preverted study and reflection, of which the Turks, from habitual indolence, are incapable. The terrors of conscience, which generate in the vicious and profligate, a wish to disbelieve, and at last, perhaps, a trembling hope that they do disbelieve these doctrines, operate but little on the minds of men who are firmly convinced, that the divine favour is never withdrawn from those, who are stedfast in their profession of faith and constant in the practice of the ceremonies of religion. The belief and performance of both are simple and easy, and not only may exist unconnected with virtue, but may even expiate vicious conduct. Hence that tranquillity with respect to futurity which never abandons the Turk: and hence his neglect of palliatives for an evil, of which, so far as regards himself as a believer, he cannot consistently suspect the existence.'

An inordinate love of opium, and abstinence from wine, are topics which few writers on Turkey have passed without notice. Mr. T. speaks historically of them.

'Drunkenness is condemned by the Mussulman law and the customs of the Ottoman nation. It is, however, considered but as a venial crime, and has been indulged in by some of their greatest sultans. Selim the Second was so addicted to it, that he even obtained the surname of *Mest*, or the Drunkard; but the Turkish historians observe, in extenuation of his excesses, that they never caused him to omit

omit his daily prayers. Intemperance in wine had come to such an ungovernable excess among the Turks in the reign of Soliman the First, that that *virtuous* prince, says D'Ohsson, was obliged to have recourse to the most rigorous penalties to check the use of it. He carried his severity even so far, as to order melted lead to be poured down the throats of the obstinate transgressors of the precepts of the Koran. But, as a Turkish writer has well observed, "the religion of a nation is as the religion of the monarch:" for Selim the Drunkard, the son and immediate successor of Soliman, seduced the nation by his example into the most unblushing debauchery. "Let others put their trust in man," said the jovial sultan, "I throw myself into the arms of the Almighty, and resign myself to his immutable decrees. I think only of the pleasures of the day, and have no care for futurity." Murad the Fourth, seduced by the gayety and example of Becri Mustafa, not only drank wine in public, but allowed the free use of it to his subjects, and even compelled the *mufti* and *cazyaskers* to drink with him.

'The practice of drinking wine is generally reprobated; but as drinking a large quantity entails no greater curse than moderation, those who have once transgressed, proceed without further scruple to perfect ebriety. Busbequius saw an old man at Constantinople, who, when he took the glass in his hand, summoned his soul to take refuge in some corner of his body, or to quit it entirely, and thereby avoid partaking of his crime or being polluted. I myself have frequently observed an habitual drunkard carefully remove his mustaches from defilement, and, after a hearty draught, distort his face, as though he had been taking medicine. The prophet has declared, that the pens of the two recording angels are unemployed upon the actions of men in certain situations of life; of those who sleep, until they awake; of minors, until the full maturity of their reason; and of madmen, until they be restored to their senses. I conclude, rather indeed from the conduct of the Turks than from the glosses of the Mussulman doctors, that the drunkard, the voluntary madman, is also considered as not morally accountable for his conduct until his phrenzy be dissipated.

'Those who intoxicate themselves with opium are stigmatized with the appellation of *teriaki*. The usual effects of that drug are that it exhilarates, lulls, and proportionally depresses, those who habituate themselves to it, and brings on premature decrepitude and ideotism. To some it is by habit rendered so necessary, that the fast of the month Ramazan, during which they are deprived of it in the day time, becomes a serious penance. I have been assured by a Turk, but I do not warrant his assertion, that in order to alleviate their sufferings, they swallow, besides their usual pill at the morning *exann*, a certain number of pills wrapt up in several folds of paper, which they calculate will resist the powers of the stomach for different lengths of time, and be dissolved in due rotation, so as to correspond with their usual allowance.'

After a description of Turkish baths, which does not differ from those that have been formerly given, we have a true sketch of the happiness to which an opulent Ottoman aspires:

'The

'The Turk, stretched at his ease in his pavillion on the banks of the Bosphorus, glides down the stream of existence without reflection on the past, and without anxiety for the future. His life is one continued and unvaried reverie. To his imagination the whole universe appears occupied in procuring him pleasure. The luxuriance of nature, and the labours of a tributary people, spread out before him whatever can excite or gratify the senses; and every wind wafts to him the productions of the world, enriched by the arts, and improved by the taste, of the industrious Europeans.

'The luxuries of a Turkish life would sink however in the estimation of most people, on a comparison with the artificial enjoyments of Europe. Their houses are built in contempt of the rules of architecture: their gardens are laid out without order, and with little taste: their furniture is simple, and suited rather to the habits of a military or vagrant people, than to the usages of settled life: their meals are frugal, and neither enlivened by wine nor conversation. Every custom invites to repose, and every object inspires an indolent voluptuousness Their delight is to recline on the soft verdure under the shade of trees, and to muse without fixing their attention, lulled by the tinkling of a fountain or the murmuring of a rivulet, and inhaling through their pipe a gently inebriating vapour. Such pleasures, the highest which the rich can enjoy, are equally within the reach of the artizan or the peasant. Under their own vines and their own fig-trees, they equally feel the pride of independence, and the uninterrupted sweets of domestic comfort. If they enjoy not the anxieties of courtship, and the triumph over coyness and modesty, their desires are inflamed and their passions are heightened, by the grace of motion, the elegance and suppleness of form, and the beautiful symmetry of shape and features The education and modes of life of their women, though certainly too confined and too limited to domestic objects for the cultivation of talents which exercise and invigorate the powers of the mind, yet leave them all the charms which can result from nature, and sentiment, and truth.'

On a subject which has awakened the curiosity of European nations for several ages, and on which every traveller has endeavoured to offer somewhat more new and authentic than the statements of his predecessors, Mr. Thornton supplies a chapter; viz. on Women and Domestic Economy; and with the former animating topic he rises to an unusual strain of eloquence, and indeed indulges even in some prurience.

Of the privileges of married females, and of the liberty of associating with each other, a different idea is given from those of former travellers. Wives are said to have an exclusive property, and instances have occurred in which the husband, by making over a great part of his wealth to his wife, in order to preserve it from the grasp of power, has become dependent on her for his very subsistence. They may also bequeath by will the whole of their property, however acquired,

acquired, free from any restraint or limitation.—Respecting marriage, concubinage, polygamy, and divorce, we perceive nothing new. When speaking of the household establishment of women, it is observed that

'An incorrect and humiliating idea is conveyed, though perhaps unintentionally, of the Turkish harem, by the assertion, that "females among the Turks lead a gregarious life, and are associated together in small apartments." * A numerous harem can however be collected only in the palaces of the richest and greatest of the Turks, and whatever privations, in other respects, the women may suffer, they are certainly not huddled together as a flock, nor penned up in small apartments. In a Turkish house there are no chambers exclusively appropriated as bed rooms: the usual way of sleeping is on a light mattress, which is spread on the sopha or in the middle of the chamber, and sometimes in the gallery, according to the season of the year and the temperature of the weather. Neither men nor women lie down completely undressed, but have night-dresses, resembling, except in the inferior quality of the materials, the under-clothes which they wear in the day. The bed-furniture, which in its greatest perfection consists but of a quilted coverlet, a sheet, and a pillow, is laid up during the day in a closet or press which every chamber is provided with. Every room in a Turkish house serves for every purpose; and the furniture in all differs only in fineness of quality or richness of ornament. The sopha extends round three sides of the chamber on a frame raised a few inches from the floor. The *minder*, or mattresses, as well as the cushions, are stuffed with wool, and smaller cushions for the more distinguished guests are filled with cotton. The *maçat*, or covering, is of woollen or silk stuff, bordered with a deep fringe; and the cushions are of velvet, or of gold and silver tissue. The floor is covered, according to the season, with carpets, or Egyptian matting, except a small part near the entrance, where the *papuches*, or slippers, are put off. The use of chairs and tables is almost unknown. The dinner is served up on a large circular tray of copper, tinned, which is placed on a low stool, at a corner of the sopha, and the guests sit round it cross-legged, the youngest or least honourable sitting on cushions placed on the floor. In the ladies apartments, the *tanndur* usually occupies the corner of the sopha during the winter months, and besides being used for warmth, answers all the purposes of a table and a toilette. In most houses there is no chimney except in the kitchen. Persons of rank or property easily brave the severity of the winter in their spacious apartments, wrapt up in the most costly and comfortable furs: sometimes a chafing dish, called *mangal*, is placed in the centre of the chamber; but the use of the *tanndur* is general in the boudoirs of the harem. Lady Mary Wortley Montagu has described this singular invention, which I believe is peculiar to Constantinople and its neighbourhood, as the use of it does not extend beyond the sea coast of Asia Minor, nor to the northward be-

* Dallaway, Constant. ancient and modern, p. 107.'

yond

yond the Danube. Its heat, which is confined under coverlets, is moderate and agreeable; but being unequally diffused, and directed chiefly to the legs and feet, besides injuriously affecting those parts, disposes the body more easily to catch cold.'

Mr. T. then proceeds (p. 361.) to a collation of the statements and conjectures of others, relative to the Imperial Harem. He ably vindicates the account given by Lady M. W. Montagu, (Vol. 2. pp. 188-246. of her Works,) and with successful raillery exposes the misrepresentation and absurdity of that which Dr. Pouqueville has presented in his travels, lately dedicated to the Emperor Napoleon.

The work concludes with a survey and modern state of the rich provinces of Moldavia and Wallachia; countries which the existing politics of Europe will probably render the topics of general conversation. Our extracts, however, have been already too copious to admit of our extending them in such a manner as to do justice to the author, and we can therefore only observe that the sketch appears to be accurately and ably drawn.

It has occured to us in perusing this volume, that Mr. Thornton has disclosed an undue asperity, and perhaps personal feeling, in his perpetually contemptuous mention of Dragomen, to whatever embassy they may have been attached. It is well known that they are the only vehicles of communication between their several masters and the Porte, and not merely *interpreters*. We trust, however, that his greatest spleen against them is excited by their having deluded his *travelling countrymen* with so many false tales, which the latter have incautiously published. Heavy as this charge is, and unfortunate for the authors, it has afforded to Mr. T. an occasion of triumph and self-gratulation, of which we must fairly observe that he is fully aware. The weight of fourteen years' residence, and continued investigation, we willingly allow: but, from all that we have heard, we cannot accede to an unqualified censure on this point. D'Ohsson himself, whose accuracy is not impeached, has been a Dragoman for the greater part of his life.

From a competent knowlege of the Turkish language, Mr. Thornton has adopted its orthography, as nearly as the power of our letters will admit. Gibbon, who drew all his oriental learning from French translations, says (Rom. Hist. Vol. 12. 8vo. p. 150.) that "he prefers *Amurath* to *Morád*, as the popular name, and despises that obscure diligence which is rarely successful in translating the Oriental into the Roman alphabet." So ingeniously could that luminous Historian conceal his own ignorance.

ART. II. *History of the Rise and Progress of the Belgian Republic*, until the Revolution under Philip II. Including a Detail of the Primary Causes of that memorable Event. From the German Original of Frederic Schiller. By Thomas Horne. 12mo. pp. 238. 4s. 6d. Boards. Coxhead. 1807.

WEARIED by the perusal of bulky and ponderous volumes, which frequently impress us only with astonishment at the presumption, conceit, and ignorance of their authors, how grateful is it to be presented with a production of no imposing form, but of which the merit is pre-eminent! Those who are acquainted with the writings of Schiller, and are admirers of his pen, will form high expectations from a work on the subject of that which is now before us, and will not find themselves disappointed; and though critics who have studied this literary genius will expect some faults, they will perceive them to be thinly scattered, and of slight magnitude: while all must acknowlege that a high degree of merit prevails from one end to the other of this diminutive volume. A vivid and nervous style, a happy arrangement, or an artful and impressive narrative, constitute not the chief praise of the performance; it can boast that it places the events of the scene and of the period in a new and clearer light; that it more completely lays open their secret causes; that it makes us better acquainted with the principal actors; and that it more fully developes the workings of their minds, and their schemes of policy.

We shall be sparing of our remarks, that we may be more liberal in extracts. Yet, where almost all is eligible, how shall we select? It is in our favour, however, that it would be very difficult to quote any passages, on which the reader of taste and intelligence might not dwell with pleasure.

The work is divided into four sections. In the first, the author states those principles of our common nature, and those circumstances in the character of the times and of the parties, which prepared the great change that is here recorded. Of the subject of his performance he thus speaks:

'In the history of mankind, revolutions are recorded more daring and arduous in the attempt, more splendid and glorious in the execution. Many governments have been blown up with a more tremendous explosion; others have advanced with more rapid strides towards the summit of power and glory. Neither are we to look for any of those sublime and stupendous characters, of more than mortal mould, nor any of those marvellous exploits with which ancient story so copiously abounds. Those times are past away; those men are no longer in being. Nursed in the soft cradle of luxury and refinement, we have idly consumed those energies, which past ages exercised,

cised, and which an imperious neeessity demanded. With mute and languid stupefaction, we gaze at those gigantic figures of antiquity, in like manner as a decrepid old man surveys, with conscious infirmity, the manly sports of youth. The history we have now in contemplation, is of quite a different cast and complexion. The people who make a principal figure on this stage, were the most pacific in the European world, and the least susceptible of that heroism, which imparts an air of grandeur to actions of an ordinary size and magnitude. The school of adversity infused into their minds a peculiar vigour and energy, and forced upon them a temporary greatness, that nature had never designed for them, and which they were not destined to behold again.'—'Others propose to themselves, as their main object, to shew the superiority of genius, over fate and fortune; I shall now endeavour to exhibit a picture, wherein chance creates heroes, and genius is the offspring of necessity.'

The author then describes the situation and character of the insurgents, and points to the seeds of the revolution:

'Philip the second was engaged in a warfare with a feeble confederacy of nations, which he could not bring to a fortunate issue and conclusion. Now, what nations were those, that opposed the schemes of his ambition? In one quarter, we behold some rude unwarlike clans of inoffensive fishermen and shepherds, in a remote corner of Europe, which their own toil had wrung from the watery waste; the ocean being at once the source of all their comforts, and all their calamities; their most valuable possession, a needy independance, their supreme boast, a virtuous life. In their vicinity dwells a happy community of merchants, cultivated by all the arts of polished life; rioting in the rich harvest of prosperous industry; vigilant and circumspect in maintaining those laws, from whence all these blessings were derived. Basking in the sunshine of affluence and prosperity, they suddenly spurn the limits of that narrow sphere, wherein they had hitherto mechanically moved,—and their breasts learn to glow with more generous desires, and more noble appetites. The bright luminary of truth, which now began to diffuse its light over the European world, illumines this happy region with a cheerful ray; the enlightened citizen welcomes the heavenly messenger, banished from the dreary abodes of abject misery and despair. A gay wanton spirit of enterprize, the constant attendant on opulence and freedom, stimulates them to question the authority of opinions, sanctified by age and prejudice, and to break asunder those chains, the dishonourable badges of servitude. The scourge of the tyrant is brandished over their heads; arbitrary power is preparing to overthrow the pillars of their happy constitution; their supreme magistrate, the guardian of their laws, becomes their tyrant. Discovering the same liberal views of foreign policy, as of domestic œconomy, they venture to remonstrate; they produce the musty records of an ancient charter, and remind the Lord of both the Indies, of the natural rights of man.'

In the next passage, we have a picture of the first formation of the late United Provinces;

'Vagrants, expelled from their native homes, look out for other habitations on the wide ocean, and glut the fierce lust of revenge, and the cravings of hunger, by taking possession of the ships of their adversary. Freebooters become naval heroes; a navy is collected from the armaments of pirates, and a republic suddenly starts up in the midst of bogs and marshes. With one effort seven provinces break loose from the chains of servitude, and form a new infant state, guarded by unanimity, by despair, and by the depredations of their watery element. The public voice deposes the tyrant, and the Spanish name is expunged from all the solemn acts of the legislature. They have now transgressed beyond a possibility of pardon; the republic becomes formidable, because she can make no retrograde movement.'

How far the loose notions on the morality of states, which have been of late openly avowed and shamelessly defended among us, will be carried, we know not; if they be once adopted, we suppose that we shall hereafter see them stretched to the extent in which Philip II. acted on them, who deemed assassination justifiable in the case of rebellion. The reflections of the present eloquent narrator give no countenance to the new fashioned doctrines; and he seems to be of opinion that a foul deed is the same in its nature and effects, whether it relates to affairs of state or to private concerns:

'The impious arm of an assassin snatches the able pilot from the helm of state; the measure of their woes seems already compleat; all their tutelar deities fled along with William of Orange: but the ship rides triumphant amidst the storm, its crouded sails no longer require the guidance of an able navigator. Philip the second beholds the promising harvest of a villainous action blasted, whereby he had forfeited the richest jewel of his diadem, his royal honour; and, what is still more, perhaps, the sunshine of his soul, his ease and tranquillity.'

The event proved that this horrid act was as wide a departure from policy as from justice. It was a dictum of the late Mr. Fox,—a splendid one, certainly, and which shewed the boldness of his genius,—that a nation was justified in defence of its honour to wage war. If this be true, with what anxious care ought she to avoid the guilt of herself tarnishing that honour? Can a nation lightly violate that for which it is said to be her duty to involve herself and another power in all the horrors of an appeal to arms?

A solution of the problem respecting the event of the struggle is thus offered to us:

'This strange revolution, in the aspect of affairs, seems to border upon a miracle; but a variety of causes conspired to hasten the downfall of this mighty empire, and to accelerate the progress of the rising republic. If the collective force of his realm had fallen upon the

the United Provinces, their civil and religious liberties would inevitably have been crushed by the rude and irresistible shock. His own ambition proved an useful ally to their imbecility, by inducing him to divide his power.

'That invaluable mystery of politics, to entertain a multitude of pensioned spies at all the courts of Europe; the succours sent to the league in France; the defection of the Moors of Grenada; the conquest of Portugal, and the magnificent structure of the Escurial, drained those rich mines of treasure, till then deemed inexhaustible, and relaxed the spirit and vigour of his operations in the field. The German and Italian troops, whom an insatiable lust of plunder alone had allured to join his standard, now, that he was no longer able to advance their pay, basely deserted their commanders, in the critical moment of action. These terrible ministers of oppression now converted their dangerous power against their legitimate sovereign, and desolated, with hostile fury, those provinces, that had remained unshaken in their loyalty and obedience. Finally, that unfortunate expedition against Britain, on which, with the wild and desperate spirit of a furious gamester, he had rashly staked the whole credit and safety of his realm, accomplished his ruin: the tribute of both the Indies, and the flower of the Spanish veterans, perished along with the Armada.'

During the long contest between Philip and his rebellious subjects,

'Before they had lost their sovereign, the keys of administration had been lodged successively in five different hands. The indecision of the duchess of Parma, had abused the cabinet of Madrid, and the latter had, during a short interval, ineffectually tried all the various maxims of policy, and arts of government.

'The savage ferocity of the duke of Alva, the clemency of his successor Requescens, the artifice and craft of Don John of Austria, the lively spirit and truly Roman genius of the duke of Parma, had diverted the current of the war into as many different channels, and given it as many contrary bearings and directions; whilst the scheme of rebellion was invariably pursued, on the original plan, by that individual who alone had the capacity to comprehend it with one intuitive glance. The most unlucky circumstance was, that the principles of their political arithmetic, were ill adapted to the times, when their application became necessary.'

In the second section, M. Schiller sketches the revolutions of the Netherlands from the earliest times, down to that of the sixteenth century, and discovers another cause of that event, in the long enjoyed liberties and privileges of their inhabitants. The prosperity of those countries, the flourishing state of their cities, and their extensive commerce, previously to their contest with Spain, formed the pride and boast of those distant and rude times.

'The Belgians (observes the author) derived those advantages, from their chartered rights, and from the advantageous position of their country. A feeble administration of justice, and the arbitrary power of a rapacious monarch, would quickly have destroyed all those blessings, which a bountiful Providence had showered down upon them in such abundance. The inviolable sanctity of the laws alone guarantees to the citizen the security of his property, and inspires him with that happy confidence which is the soul of activity.

'The genius of this people being arrived at the meridian of its glory, under the happy influence of a commercial spirit, and by an intercourse with many nations, flourished in a bright series of useful discoveries; in the prolific womb of affluence and liberty, all the sublime arts were formed and develloped. From the happier climes of Italy, which tasted once more the rich blessings of the golden age, under the tutelar genius of Cosmo de Medicis, the Belgians transplanted the arts of painting, of architecture, of etching and engraving, into their native lands, which acquired a fresh bloom in a foreign soil. The Flemish school, a daughter of the Italian, with a generous strife and emulation, disputed with her parent the possession of the glorious prize; and both, in conjunction, prescribed laws to Europe, in the common-wealth of the fine arts. It would be superfluous to enter into a detail of all those arts and manufactures, upon which the Netherlands have raised the solid fabric of their greatness down to this very day. The manufactures of tapestry; the art of painting with oil colours; of glazing; nay, even watches and sun-dials, were, as Guicciardini informs us, of Flemish extraction. To their ingenuity we are indebted for the happy improvement of the compass; the several points of which are denoted by the familiar terms of their language. In the year 1492 the art of printing was discovered at Harlem, and it was so willed, by a sovereign decree of fate, that this useful art should confer the blessings of liberty upon the land of her nativity. With the most fertile genius for original inventions, they associated a happy talent for improving and meliorating those that were extant. There are few mechanical arts and manufactures, which are not either the productions of these climes, or have been carried here to a higher degree of perfection. Hitherto the united provinces had been the most prosperous state in Europe. None of the dukes of Burgundy had ever presumed to invade their liberties; nay, they had ever been respected by the turbulent and ambitious spirit of Charles the Bold, whilst he was forging the chains of servitude for a neighbouring Republic. All these potentates were early taught to consider the government of a Republic, as the ultimate scope of their ambition; and none of the provinces, subject to their authority, were so constituted as to inspire them with different maxims of policy.'

Discussing the government of Charles V., the author says that

'The Netherlands were quickly sensible that they were become the province of a monarchy. As long as their ancient rulers were

governed by no other passion than by a zeal for their welfare, their condition bore a near resemblance to the happy tranquillity of a domestic circle. The restless ambition of Charles the Fifth obliged them to take an active share in the busy scenes of the political world. They now formed a subordinate member of an enormous body politic; their existence was concentered in the soul of their regent; and their moral agency was totally suspended. As, during his whole administration, he was constantly verging beyond the boundaries of his proper sphere, and was engaged in a series of political actions, it was of the utmost consequence to him, that he should have an absolute command over the several members of his own body, in order to impart alacrity and energy to their movements. He could not, therefore, entangle himself in the winding labyrinth of their individual organization, nor inspect into the minutiæ of their civil privileges, with such a laborious research as their occasions required. With one broad-cast swing of his imperial arm, he quickly demolished the frail cobwebs of a puny generation of insects. It became expedient to render the application of their powers more easy and regular by unanimity. The tribunal at Mechlin had been hitherto an independent court of judicature; he subjected it to the controul of a royal commission, which was established at Brussels, and was the faithful organ of his imperial mandates.

'He introduced foreigners into the sanctuary of their constitution, on whom he bestowed the most important offices of state. Men, who had no other patronage than the smiles of royalty, must prove bad guardians of those laws, of which they had a very imperfect knowledge. The extraordinary disbursements of his warlike reign required extraordinary resources. In open violation of their most sacred privileges, he loaded the provinces with oppressive taxes; the estates, in order to save appearances, complied with what his moderation forbore to enforce by violent measures: the whole series of his administration is a dull recital of pecuniary requisitions, remonstrances, and final concessions. Contrary to the principles of the constitution, he introduced foreign troops into their territory, levied soldiers throught the provinces, and involved them in wars, which, if not destructive, were at least wholly imcompatible with their interests, and which they did not approve. In his magisterial capacity, he pronounced sentence upon the misdemeanours of a free state, and the dreadful fate of Ghent loudly announced the grand revolution, which their constitution had lately undergone. Some authors even accuse him of having endeavoured to remove, by stealth, the most important documents of their charters, from those monstaries and archives where they had been deposited; a mean and cowardly action, unworthy of such a mighty monarch, but which affords a clear presumption, that those documents had filled his mind with serious apprehensions.'

'Charles (however, we are told,) was perfectly sensible that commerce was the vital principle of a state, and that liberty was the main pillar of commerce. He did not violate the sanctuary of liberty, because he required the active operations of the vital principle.

'Not more just, but more politic, than his son, he wisely adapted his state-maxims to the moment, and scene of action, and at Antwerp he repealed an edict, which he would have enforced, with all the terrors of arbitrary power, at Lisbon or Madrid.'

In the third section, M. Schiller accounts for the favourable reception which the promulgators of the reformation experienced in the Netherlands.

'Charles (the author concludes) regarded himself as absolute sovereign of the Netherlands, since he did not think proper to communicate to these countries, those religious privileges which he had guaranteed, by a solemn compact, to the German empire.

'During that period, when a powerful confederacy of our princes had compelled him to subscribe to the free exercise of the new religion, he lighted up the flames of persecution in the Low Countries by the most sanguinary edicts.

'The perusal of the Old and New Testament; all public and private conventicles whatsoever, of a religious nature; all discourses on such-like topics during meals, or in domestic circles, were prohibited under the most severe penalties.

'In all the provinces, special courts of enquiry were established, in order to enforce a rigorous execution of these edicts. Whoever harboured heterodox opinions, was, without respect to rank or dignity, instantly dismissed from his employments. Any person, upon conviction of his having disseminated heresies, received sentence of death: the male convicts suffered by the sword of the executioner, the females were interred alive. Backsliding hereties were committed to the flames. The apostacy of a criminal could not obtain a remission of his dreadful sentence; whoever solemnly abjured his erroneous opinions was only entitled to a more merciful kind of death.'

Not satisfied even with such scandalous rigor, this sanguinary prince formed the design of introducing the *Holy* Spanish Inquisition into the Netherlands:

'The bare sound of this tremendous institution produced an universal stagnation in the affairs of commerce. The principal foreign merchants were already preparing to emigrate. No purchases or sales were made any longer. The rents of dwelling houses were reduced; the labours of the industrious mechanic were suspended. The wealth of the citizens was dissipated. A total ruin of this illustrious seat of commerce must infallibly have ensued, had not Charles been overruled by the prudent remonstrances of his regent, and induced to relinquish his dangerous schemes. The tribunal was admonished to be merciful toward foreign merchants, and the formidable name of the Inquisition now assumed the milder appellation of a spiritual jurisdiction.

'But, in the other provinces, this tribunal continued to rage with all that savage brutality for which it is remarkable. It hath been computed, that during the reign of Charles, no less than five hundred

hundred thousand mortals have perished by the hands of the executioner, for the sake of religion.'

Yet we are told that 'Charles had an affection for the people' whom he treated in this merciless manner, and among whom it is said he had passed the prime of his youth!

'Their manners delighted him; their easy, unaffected carriage and conversation, formed an agreeable contrast with the haughty mien and austere gravity of his Spanish subjects. He conversed in their language, and regulated the œconomy of his private life according to their customs. At Brussels, those cumbersome formalities were abolished, that form an everlasting barrier between prince and subject. No mercenary stranger precluded their approach to the footstool of their sovereign; they obtained access to his person through the medium of their own countrymen, whom he honoured with special marks of his confidence.

'He conversed with them in the most affectionate and unreserved manner. His address was winning, his discourse courteous and obliging. By these small compliances, he secured their affections; and, at the very moment, when his sacrilegious arm was invading the sanctuary of their properties—when his armies were ravaging their fields—when they were groaning under the oppression of his viceroys—and were butchered by his executioners, their hearts were won by the gracious smiles of royalty.'

It is also stated that, 'during the awful solemnity of his abdication, he recommended these countries to the paternal care of his son, as the richest jewels of *his* crown, and earnestly admonished him to preserve an inviolable regard for their constitution.'

A similar farce, with the same effect, was played between our James the First and Charles the First. Example is ever mightier than precept; and the respective successors slighted the admonitions of their sires, but closely imitated their conduct.

We now come to the author's picture of this country just before the flame of insurrection burst forth:

'These seventeen districts, which, taken collectively, scarcely comprized a fifth part of Italy, and did not exceed three hundred Flemish miles in extent, yielded an annual revenue to their sovereign, not much inferior to what Britain formerly contributed, before her monarchs had annexed the ecclesiastical domains to the crown lands.

'Three hundred and fifty towns, engaged with restless activity in the pursuits of labour, and of a voluptuous life; many of them impregnable without ramparts, and inaccessible without bulwarks; of considerable boroughs, three thousand and six hundred; of petty villages, manors and strong castles, a countless number, imparted to this empire the chearful aspect of one individual and flourishing district.

'The

'The nation had now ascended the meridian of its glory; by industry and affluence the genius of the citizen was exalted, his reason enlightened, his affections ennobled. The florid bloom of the country communicated a kindred bloom and vigour to the fair productions of the mind. A happy temperature of blood, produced by the asperity of a bleak climate, modulated the rage of the passions; equanimity, sobriety, and exemplary patience, the invaluable gifts of the northern climes; integrity, justice, and candour, the necessary virtues of their profession, and the amiable offspring of liberty, truth, benevolence, and a fierce patriotic spirit, were blended together in the composition of their character, with some portion of human frailties. No nation in the universe is more easily governed by wise and moderate counsels, nor is any more averse to the faithless policy of arbitrary power. The voice of the people does no where pass sentence upon their rulers, in such a clear and unequivocal manner; on this amphitheatre, a liberal and enlightened policy can exhibit the most sublime specimens of art, and a selfish, degenerate despotism is sure to meet with the most formidable opposition.'

Section IV. delineates, in a very superior manner, the characters of the Prince of Orange and of Count Egmont. It also relates the treatment of those chiefs by Philip, and his last visit to the Netherlands, in order to instal the regent, the Duchess of Parma, (his half sister,) in her new dignity. Having stated the illustrious descent and enumerated the extensive possessions of William the First, Prince of Orange, M. Schiller thus proceeds:

'His father, a count of Nassau, of the same name, had adopted the Protestant religion, and educated his son in the doctrines of that persuasion; but Charles the Fifth, who discovered an early predilection for this youth, brought him to Court, at a very early age, and initiated him in the principles of the Roman church.

'The monarch, whose sagacity predicted the future greatness of this boy, retained him about his person, during the space of nine years; condescended to instruct him in state affairs, and honoured him with a confidence far above his age. He alone enjoyed the privilege of remaining in the presence of the emperor, when he gave audience to foreign ambassadors; a proof that he had already begun, in his juvenile years, to merit the surname of the Discreet, which he obtained in the sequel. The emperor was not even ashamed, openly to affirm, on a certain occasion, that this young man had frequently suggested plans to him, which would otherwise have escaped his own sagacity. What high expectations might not rationally be entertained concerning the intellectual improvement of a man formed in such a school, as also concerning the moral dispositions of his heart; who, although he had been accustomed from his infancy to be near the person of a monarch, had nevertheless preserved his honour and integrity without stain or blemish! William had compleated the twenty-third year of his age, when Charles resigned the reins of government, and had been already honoured by the emperor with two special

special marks of his esteem. He distinguished him above all the grandees of his court, by the honourable commission of being bearer of the imperial crown to his brother Ferdinand.

'When the duke of Savoy, who commanded the imperial army in the Netherlands, was recalled to Italy by the exigency of his own domestic affairs, the emperor appointed him generalissimo of his forces, contrary to the remonstrances of his counsellors, who were of opinion, that it was highly injudicious to oppose a stripling to the experienced commanders of France. Absent, and without any recommendation, the emperor gave him the decided preference to an illustrious race of heroes, and the event did not induce him to repent his choice.

'The distinguished favors which this prince had received at the hands of the father, was already a sufficient reason, why he should incur the displeasure of his son. It seems, Philip had set it down, as an invariable rule of conduct, to avenge the wrongs of the Spanish nobility, on account of the predilection which Charles had always manifested towards the Belgian grandees. But he was more strongly influenced by some private motives, which alienated his affections from the prince.

'William of Orange was of those wan and meagre physiognomies, who, as Cæsar informs us, are ever wakeful, pensive, and scheming; and who inspired the most intrepid and magnanimous of all mortals, with sentiments of terror and dismay. The steady composure of an unruffled countenance concealed an ardent soul, endued with restless energy, which never discomposed that outward vizor beneath which it toiled, and was alike inaccessible to the shafts of love, and to the arts of dissimulation: it harboured a capacious, fertile, and indefatigable mind, sufficiently ductile to be moulded into all forms whatsoever, yet sufficiently cool and recollected, not to bewilder itself in any sort of disguise; firm enough to support with constancy every turn of fortune. No one ever possessed a more admirable talent than William, for divining the characters and winning the affections of mankind; not, that after the fashion of courts, his lips betrayed a servility and complaisance, which his proud heart tacitly disclaimed; but because he was neither sordid nor profuse in distributing the marks of his benevolence, and by a prudent management of those resources, whereby we confer obligations on mankind, he constantly kept in reserve a large fund for future occasions.

'The conceptions of his mind were slow and tardy, yet noble and sublime; the decisions of his judgment were cool and deliberate, but accomplished with unshaken constancy and invincible perseverance.

'The original scheme, which he had once embraced, no obstacles could defeat, no chain of fortuitous contingencies destroy; for he had anticipated them all, before they had actually taken place. Alike superior to the pangs of terror and the tumults of joy, he was however subject to a sentiment of fear; but his fear was a presentiment of danger, and he was cool and intrepid amidst the din of war, because he had felt alarms during a calm interval of repose. William displayed an unbounded generosity in dissipating his wealth, but a rigid

rigid œconomy in the application of his time. The hours of a frugal repast, were the sole intervals of his leisure; but these were exclusively dedicated to his friends, his family, and the cordial overflowings of his heart; a modest repose he enjoyed from patriotic cares. Then it was, that his countenance bespoke animation, and his spirits were exhilirated by the pleasures of the bottle, which was seasoned by temperance and the placid sunshine of his soul, and no gloomy cares durst now intrude upon the vacant hilarity of his mind.'

One reason of Philip's jealousy towards William was, that

'William had been instructed in the science of politics by the same master, and there was reason to apprehend that he was the best scholar of the two. It was not because he was conversant with the ideal prince of Machiavell, but because he had profited by the living precepts and example of a monarch, whose life was a practical comment upon the former, that he became acquainted with those tremendous arts, whereby empires rise or fall.

'Philip had now to cope with an antagonist, who was thoroughly initiated in the same political doctrines, and who could employ all the nefarious arts of policy, in the support of a righteous cause. This last circumstance fully enables us to comprehend, why, of all others, he should conceive the most mortal jealousy, and the most violent antipathy against this man. It happened unfortunately, that, whilst the emperor was rearing a beautiful flower for his son, he likewise generated the worm, that corroded its tender blossoms.

'The jealousy already conceived against this prince, was greatly fomented by the ambiguous opinions entertained concerning his religion. William remained a faithful follower of the Roman Pontiff, during the life-time of his benefactor, the emperor; but there was reason to apprehend, that the predilection, early implanted in his tender mind, for the doctrines of reformation, had never been thoroughly eradicated. To what religious denomination soever he might have professed his attachment, at certain periods of his life, it was evident, that he was never perfectly reconciled to any. We behold him, in his latter days, embracing the doctrines of Calvin, with the same indifference, with which he had formerly abjured the Lutheran faith, and espoused the religion of the church of Rome. He rather defended the political and natural rights of the Protestants, than their opinions, against the Spaniards. It was not a communion of faith, but of sufferings, whereby they were united in one common cause.'

The vast space in public opinion occupied by this extraordinary personage, and the masterly delineation of him by this moral painter, must be our apology for the long extracts of the present article. We wish that we could submit to our readers M. Schiller's view of the texture of Philip's mind, and of the bigotted notions by which it was enthralled. What a contrast does the proud monarch form with the Prince of Orange! One reply from the former speaks a volume on the topic to which it related. When several of his Belgic subjects finally remon-

remonstrated with him on those edicts which lost him the Dutch Netherlands, and were seconded by some of the royal counsellors, his answer was, that "he had rather not govern at all, than reign over heretics."—In the persecutors of this period, we behold a sort of grandeur and consistency which command something almost like respect, and of which the copyists of their conduct and maxims in the present day cannot in any degree boast.

The great powers of the present writer are not always able to lull asleep the suspicions of criticism; and we could mark some parts of this performance in which the reader may doubt whether it is to the dramatist or the historian that he is listening: but, though we feel it a duty to point out what appear to be defects in the most consummate productions, we are not disposed to make a display of our functions, where merit is so predominant as in this work. The translator intimates that the performance may serve as an introduction to Dr. Watson's History of Philip the Second: but, having done the author the service of exhibiting his work in an advantageous English dress *, we were surprized to find him assign to it a station so inferior. We respect that production, and we paid it an honorable tribute on its first appearance: but it is not an edifice sufficiently elevated to admit of such a portico as would thus be formed by the *chef d'œuvre* before us; which would shame even the fabrics of Bentivoglio or Strada, were their foundations as solid as their superstructures are elegant and imposing.

Art. III. *Medical Reports of Cases and Experiments*, with Observations, chiefly derived from Hospital Practice: to which are added, an Enquiry into the Origin of Canine Madness, and Thoughts on a Plan for its Extirpation from the British Isles. By S. A Bardsley, M.D. &c. &c. 8vo. pp. 350. 8s. Boards. Bickerstaff. 1807.

It appears that during 16 years Dr. Bardsley has been one of the physicians to the Manchester Infirmary; and we may easily conceive that, in this length of time, such a situation would afford many opportunities of making observations on some of the rarer diseases, and of ascertaining the relative value of different modes of practice in those that are of more frequent occurrence. This volume will serve to manifest in what degree the Doctor has profited by such advantages.

The first subject on which he treats is chronic rheumatism, a disease always prevalent among hospital patients, and which

* With the the exception of such phraseology as *whereby*, *wherein*, *whereof*, &c.

seems

seems to be particularly common in Manchester, owing to the occupations of the lower classes of its inhabitants. Under the title of chronic rheumatism, Dr. B. informs us, he includes pains of the muscular fibres, membranes, or joints, unattended with fever or specific virus, and without any determination to the stomach or bowels. The disease, he remarks, is seldom accompanied by external tumor, and is very liable to shift from one part of the body to another. If we admit the description to be on the whole accurate, we must differ from the author in the opinion that it will include nodosity of the joints as a species of chronic rheumatism, this complaint being necessarily followed by tumor, and fixed to a particular part. We have likewise some doubt whether it be proper to apply the term chronic rheumatism to sciatica; which, in its fully formed state, is attended by external swelling and by inflammation. Indeed, we incline to consider both sciatica and the nodosity of the joints as affections essentially distinct from chronic rheumatism.—In the cure of this disease, the author lays down the following indication, which he apprehends will apply to every modification of it; viz. to remove the passive inflammation, and to restore the debilitated vessels and muscular fibres to their due tone and action. This end, he thinks, is to be attained almost exclusively by the employment of external remedies; and he next proceeds to discuss separately the merits of the different applications that have been recommended for this purpose. He does not approve the warm bath, and he even suspects that in some cases it may be injurious. The application of steam, however, he regards as a remedy of great efficacy in severe cases; topical bleeding and issues are useful, but he does not place much dependance on blisters.—We have already remarked that Dr. Bardsley has little confidence in internal remedies for chronic rheumatism: but he seems favorable to bark; and he introduces to our notice a disgusting species of medicine, cod-liver oil; which has been employed in the Manchester Infirmary for 30 years; and however difficult it may be to form any rational theory of its mode of operation, long and repeated experience speaks highly in its praise. We have known it prescribed formerly, however, without success.—A case of nodosity of the joints is then related, in which a cure was accomplished by mercury, taken to the extent of salivation.—The relative value of the different remedies for chronic rheumatism is thus stated:

'The most generally efficacious remedies appear to be, local-vapor, electricity, issues, tepid-bath, blisters, rubefacients, bark, gum guiacum: but mercury, arsenic, and ling-liver oil, exert powerful

powerful and almost specific effects, in some species of chronic rheumatism.

'The ling-liver oil was more liberally used, and its good effects were more apparent, in the obstinate species of chronic rheumatism, which attacked women during the middle and latter periods of life, especially when their constitutions had formerly suffered from the disease after parturition.'

It has fallen to the author's lot to have had under his care eight cases of diabetes; and we are presented with a minute account of the history and symptoms of these patients, the progressive changes which they underwent, and the effect of medical treatment on them. Their cure was principally trusted to animal diet; and the result, in all the cases, was a diminution or suspension of the symptoms.—This report exactly corresponds with the experience of other practitioners, and must undoubtedly be regarded as a step towards the cure of the disease: but we cannot by any means agree with Dr. Bardsley, in considering all those patients as cured who left the house in a state of convalescence; because unfortunately the same experience, from which we learn the power of animal diet in palliating the symptoms, teaches us as certainly the tendency of the complaint to relapse. In the table here given of the event of these cases, five of the eight are stated to have been cured, one was discharged convalescent, one much relieved, and one died in the hospital. Of two out of the five supposed cures, nothing was heard after they were dismissed; a third died of enteritis shortly after he left the house; and another had been discharged only six weeks at the time of the publication; the remaining case has continued without any relapse for 14 months, and may be regarded as likely to afford a permanent cure: but it is the only one which we can view in this light.—To the account of these cases is subjoined a detail of some experiments on diabetic urine, in which the author was assisted by Mr. Dalton of Manchester, and Dr. Bostock of Liverpool. They tend to the conclusion that this fluid is entirely without urea.

The effects of galvanism in paralysis form the subject of the next chapter. The cases are, as usual, detailed with much minuteness, and the conclusion deduced from them is favorable to the practice. Dr. B. thinks that 'the galvanic stimulus is an efficacious, though not certain remedy, in paralytic affections;' and he particularly recommends its employment in those 'cases which appear to originate solely from a diminished state of excitement in the sensorium.'—We have next some remarks on the oxyd of bismuth: a remedy which has been already introduced to the notice of our readers in our account

account of the Memoirs of the London Medical Society, which contain Dr. Marcet's recommendation of it *. Dr. Bardsley's trials have been equally successful; and we can scarcely doubt that it will prove a valuable addition to the Materia Medica. The author concludes that 'the cases now before the public are sufficiently numerous to warrant positive conclusions in favor of the remedy as possessing tonic, antizymic, and antispasmodic powers. In Gastrodynia, Pyrosis, Cardialgia, and other local affections of the stomach, either accompanied with or free from spasm, the Oxyd of Bismuth seems to be well calculated to afford relief.'

Dr. Bardsley closes his volume by the republication of a case of hydrophobia, which first appeared in the Memoirs of the Manchester Philosophical Society, and was considered as an instance of a disease originating without any evident cause, but in its symptoms and progress exactly resembling hydrophobia, as produced by the bite of an infected animal. The history, which is extremely interesting, is reprinted in its present form, chiefly for the purpose of introducing a plan for extirpating the disease from our island. It consists in obliging all dogs to perform a quarantine, which, it is supposed, needs not be extended longer than two months. This plan obviously proceeds on the idea that hydrophobia is never produced but from contagion,; and the author accordingly takes some pains to controvert the opposite opinion, which supposes that it may originate from peculiar states of the air, diet, or climate. We think that Dr. B. is successful in establishing his argument, and his proposal certainly deserves attention, though we fear that it would not be easy to carry the suggestion into execution.

ART. IV. *Hours of Idleness*, a Series of Poems, original and translated. By George Gordon (Byron) Lord Byron, a Minor. Crown 8vo. pp. 200. 6s. Boards. Crosby and Co. 1807.

INDICATIONS of early capacity and bias, whether directed towards literature or the arts, should never be despised nor neglected; since nature thus points out the road which she seems to intend the youth to travel in his journey through life, and in which she will afford him more potent aid than he would derive from other sources in different pursuits. We would obviously apply this remark chiefly to those cases in

* See Rev. N. S. Vol. lii. p. 145.

which a young man's course is to be determined by circumstances, and his rank is to be obtained by his own exertions. Though, for example, the late unfortunate king of France is known to have been naturally addicted to Mechanics, Fate unkindly doomed him, by a decree which could not be reversed, to a station of splendor, indeed, but at all times of difficulty, and in his instance of disaster. Not to multiply illustrations, which might be indecorous or even ludicrous, to prove our admission that the efforts of Genius will often be controlled by the decisions of Providence, we maintain our first remark; and we would add to it that, when the former are not *incompatible* with the latter, they should not be contemned because they are not *necessary* to the acquirement of daily bread, or the accumulation of an independent fortune.

When Lord Byron, therefore, speaks of literary employment with rather light estimation, because his rank may lead him into other paths, we would remonstrate against the influence which such an idea may exercise over the talents with which nature has endowed him; and while we applaud the manliness which induces him as an author to despise the *honours that may be granted solely to a title*, we would desire him to recollect that no titles can equal those which may be gained by the successful labours of an accomplished mind. He states that the productions here offered to the public are 'the fruits of the lighter hours of a young man who has lately completed his nineteenth year'; and in adverting to this circumstance, and still more to the date of some of the compositions, which shews that they were written three or four years ago, we must readily ascribe to him the possession of considerable interest at the court of Apollo: a court in which the merits of suppliants are more disinterestedly and more discriminatingly rewarded, than in that of any earthly sovereign with whom we are acquainted. Whatever may be his future occupation, a sedulous culture of the Muse may afford him consolation in difficulties and reverses, or may contribute additional laurels to the wreathe which he may obtain in other contests.

These compositions are generally of a plaintive or an amatory cast, with an occasional mixture of satire; and they display both ease and strength, both pathos and fire. They sometimes convey the strains of sorrow, occasioned by illness and the *crosses in love* of the too susceptible youth; and in one instance he laments his own lot, in being denied the solace of the nearest and dearest society,—of parent, of brother, and of sister,—with a tenderness and a feeling that are highly creditable.

ditable. In celebrating his companions and friends at the public school of Harrow, which he calls Ida, he thus exclaims:

'Yet, why should I alone with such delight,
Retrace the circuit of my former flight?
Is there no cause beyond the common claim,
Endear'd to all in childhood's very name?
Ah! sure some stronger impulse vibrates here,
Which whispers friendship will be doubly dear
To one, who thus for kindred hearts must roam,
And seek abroad, the love denied at home:
Those hearts, dear Ida, have I found in thee,
A home, a world, a paradise to me.
Stern Death forbade my orphan youth to share,
The tender guidance of a Father's care;
Can Rank, or ev'n a Guardian's name supply,
The Love, which glistens in a Father's eye?
For this, can Wealth, or Title's sound atone,
Made, by a Parent's early loss, my own?
What Brother springs a Brother's love to seek?
What Sister's gentle kiss has prest my cheek?
For me, how dull the vacant moments rise,
To no fond bosom link'd by kindred ties;
Oft, in the progress of some fleeting dream,
Fraternal smiles collected round me seem,
While still the visions to my heart are prest,
The voice of Love will murmur in my rest;
I hear, I wake, and in the sound rejoice,
I hear again,—but ah! no Brother's voice.
A Hermit, midst of crowds, I fain must stray
Alone, though thousand pilgrims fill the way;
While these a thousand kindred wreathes entwine,
I cannot call one single blossom mine:
What then remains? in solitude to groan,
To mix in friendship, or to sigh alone?
Thus, must I cling to some endearing hand,
And none more dear, than Ida's social band.'

The first poem was written (at the age of *fifteen*) on leaving Newstead Abbey, thedilapidated residence of Lord B.'s ancestors: a subject which naturally interests his feelings, and to which he has devoted a second address towards the close of the volume. We copy the first, on account of its more convenient length:

'Thro' thy battlements, Newstead, the hollow winds whistle;
Thou, the hall of my fathers, art gone to decay;
In thy once smiling garden, the hemlock and thistle
Have choak'd up the rose, which late bloom'd in the way.

'Of the mail-cover'd Barons, who proudly to battle,
Led their vassals from Europe to Palestine's plain,
The escutcheon and shield, which with every blast rattle,
Are the only sad vestiges now that remain.

'No

'* No more doth old Robert, with harp-stringing numbers
Raise a flame in the breast, for the war-laurell'd wreath;
Near Askalon's towers, John of Horiston * slumbers,
Unnerv'd is the hand of his minstrel, by death.

'Paul and Hubert too sleep, in the valley of Cressy,
For the safety of Edward and England they fell;
My fathers! the tears of your country redress you!
How you fought! how you died! still her annals can tell.

'On Marston †, with Rupert ‡, 'gainst traitors contending,
Four brothers enrich'd with their blood the bleak field;
For the rights of a monarch, their country defending,
Till death their attachment to royalty seal'd.

'Shades of heroes, farewell! your descendant, departing
From the seat of his ancestors, bids you, adieu!
Abroad, or at home, your remembrance imparting
New courage, he'll think upon glory, and you.

'Though a tear dim his eye, at this sad separation,
'Tis nature, not fear, that excites his regret;
Far distant he goes, with the same emulation,
The fame of his fathers he ne'er can forget.

'That fame, and that memory, still will he cherish,
He vows, that he ne'er will disgrace your renown;
Like you will he live, or like you will he perish;
When decay'd, may he mingle his dust with your own.'

1803.'

Fancy, spirit, and flowing numbers, distinguish the lines intitled

'LACHIN Y. GAIR.

'LACHIN Y. GAIR, or as it is pronounced in the Erse, LOCH NA GARR, towers proudly pre-eminent in the Northern Highlands, near Invercauld. One of our modern Tourists mentions it as the highest mountain perhaps in GREAT BRITAIN; be this as it may, it is certainly one of the most sublime, and picturesque, amongst our "Caledonian Alps." Its appearance is of a dusky hue, but the summit is the seat of eternal snows; near Lachin y. Gair, I spent some of the early part of my life, the recollection of which, has given birth to the following Stanzas.—

'Away, ye gay landscapes! ye gardens of roses!
In you let the minions of luxury rove;
Restore me the rocks, where the snow-flake reposes,
Though still they are sacred to freedom and love:

'* Horiston Castle, in Derbyshire, an ancient seat of the Byron family.'

'† The battle of Marston Moor, where the adherents of Charles I. were defeated.'

'‡ Son of the Elector Palatine, and related to Charles I. He afterwards commanded the fleet, in the reign of Charles II.'

Yet Caledonia! belov'd are thy mountains,
Round their white summits though elements war,
Though cataracts foam, 'stead of smooth flowing fountains,
I sigh for the valley of dark Loch na Garr.

2.

Ah! there my young footsteps, in infancy, wander'd,
My cap was the bonnet, my cloak was the plaid *;
On chieftains, long perish'd, my memory ponder'd,
As daily I strode through the pine-cover'd glade;
I sought not my home, till the day's dying glory
Gave place to the rays of the bright polar star;
For Fancy was cheer'd, by traditional story,
Disclos'd by the natives of dark Loch na Garr.

3.

"Shades of the dead! have I not heard your voices
Rise on the night rolling breath of the gale"
Surely the soul of the hero rejoices,
And rides on the wind, o'er his own Highland vale:
Round Loch na Garr, while the stormy mist gathers,
Winter presides in his cold icy car;
Clouds, there, encircle the forms of my Fathers,
They dwell in the tempests of dark Loch na Garr:

4.

"Ill starred †, though brave, did no visions foreboding,
Tell you that Fate had forsaken your cause"
Ah! were you destin'd to die at Culloden ‡.
Victory crown'd not your fall with applause;
Still were you happy, in death's earthy slumber,
You rest with your clan, in the caves of Braemar ||,
The Pibroch ¶ resounds, to the piper's loud number,
Your deeds, on the echoes of dark Loch na Garr.

' * This word is erroneously pronounced PLAD, the proper pronunciation (according to the Scotch) is shewn by the Orthography.'

' † I allude here to my maternal ancestors, the "GORDONS," many of whom fought for the unfortunate Prince Charles, better known by the name of the Pretender. This branch was nearly allied by blood, as well as attachment, to the STEWARTS. George, the 2d Earl of Huntley married the Princess Annabella Stewart, daughter of James the 1st of Scotland, and by her he left four sons; the 3d Sir William Gordon, I have the honour to claim as one of my progenitors.

' ‡ Whether any perished in the Battle of Culloden, I am not certain; but as many fell in the insurrection, I have used the name of the principal action, "pars pro toto."

' || A Tract of the Highlands so called; there is also a Castle of Braemar.' ' ¶ The Bagpipe.'

' Years

5.

'Years have roll'd on, Loch na Gar, since I left you,
Years must elapse, e'er I tread you again;
Nature of verdure and flowers has bereft you,
Yet still are you dearer than Albion's plain:
England! thy beauties are tame and domestic,
To one, who has rov'd on the mountains afar;
Oh! for the crags that are wild and majestic,
The steep, frowning glories of dark Loch na Garr.'

We give Lord Byron credit for the poetry and the feeling of his address to a Lady who had deserted him for a more favored swain: but we hope that the whole is an exercise of the poet's privilege of fiction, since otherwise we must both pity his sufferings and condemn the errors into which he represents them as having betrayed him:

'TO ——.

'Oh! had my Fate been join'd with thine,
As once this pledge appear'd a token;
These follies had not, then, been mine,
For, then, my peace had not been broken.

2.

'To thee, these early faults I owe,
To thee, the wise and old reproving;
They know my sins, but do not know,
'Twas thine to break the bonds of loving.

3.

'For, once, my soul like thine was pure,
And all its rising fires could smother;
But, now, thy vows no more endure,
Bestow'd by thee upon another.

4.

'Perhaps, his peace I could destroy,
And spoil the blisses that await *him*;
Yet, let my rival smile in joy,
For thy dear sake, I cannot hate *him*.

5.

'Ah! since thy angel form is gone,
My heart no more can rest with any;
But what it sought in thee alone,
Attempts, alas! to find in many.

6.

'Then, fare thee well, deceitful Maid,
'Twere vain and fruitless to regret *thee*;
Nor Hope, nor Memory yield their aid,
But Pride may teach me to forget *thee*.

7.

'Yet all this giddy waste of years,
This tiresome round of palling pleasures;
These varied loves, these matron's fears,
These thoughtless strains to Passion's measures,

8.

'If thou wert mine, had all been hush'd;
This cheek now pale from early riot,
With Passions hectic ne'er had flush'd,
But bloom'd in calm domestic quiet.

9.

'Yes, once the rural scene was sweet,
For Nature seem'd to smile before *thee*;
And once my breast abhorr'd deceit,
For then it beat but to adore *thee*.

10.

'But, now, I seek for other joys,
To think, would drive my soul to madness;
In thoughtless throngs, and empty noise,
I conquer half my bosom's sadness.

11.

'Yet, even in these, a thought will steal,
In spite of every vain endeavour;
And fiends might pity what I feel,
To know, that thou art lost for ever.'

Some translations and imitations also occur, but we have preferred to make our selections from original pieces.

It will be expected that marks of juvenility and of haste should be discovered in these productions; and we seriously advise our young Bard to fulfil with submissive perseverance the duties of revision and correction. At p. 45. we have these lines, of almost Hudibrastic rudeness:

'She blushes, curtsies, frowns,—*in short she*
Dreads, lest the subject should transport me;'

'Of soothing compliments divested,
Advice *at least's* disinterested.'

The tale of Oscar of Alva has much merit, but presents several minor blemishes. The ungrammatical phrase *had bade* is introduced; and we are told of a *tear-drop*, and of Mora's *bosom blushing*. A *tear-drop* is tautology; and though a bosom may be suffused with a blush, the *active* form of this expression can scarcely be allowed.

We

We discern in Lord Byron a degree of mental power, and a turn of mental disposition, which render us solicitous that both should be well cultivated and wisely directed, in his career of life. He has received talents, and is accountable for the use of them. We trust that he will render them beneficial to man, and a source of real gratification to himself in declining age. Then may he properly exclaim with the Roman orator, "*Non lubet mihi deplorare vitam, quod multi, & ii docti, sæpè fecerunt; neque me vixisse pœnitet: quoniam ita vixi, ut non frustrà me natum existimem.*" CICERO *de Senect.*

ART. V. *The First Lines of the Practice of Surgery*; being an elementary Work for Students, and a concise Book of Reference for Practitioners. With Copper-plates. By Samuel Cooper, Member of the Royal College of Surgeons, &c. &c. 8vo. pp. 554. 12s. Boards. R. Phillips. 1807.

SUCH a work as Mr. Cooper has here given to the public has long been a desideratum to the student of surgery. The object of the author is to afford an abstract of the prevailing doctrines, and modes of practice, in the different diseases that fall within the province of the surgeon; so that a few pages may comprize the information which perhaps lies scattered through several productions, and which but few persons may have it in their power to consult.

The volume is divided into two parts, on 'general surgical subjects,' and 'particular surgical subjects;' a convenient and natural arrangement, which the author informs us he borrowed from Richter's Elements of Surgery. Chapter I. treats on Inflammation; which, in conformity with the popular notion, Mr. Cooper ascribes to 'an increased action of the vessels;' and at the same time he endeavours to prove that the idea of spasm forming a part of the inflammatory action is entirely without foundation. After some remarks on the phænomena which attend this peculiar state, he proceeds to the treatment, which of course must consist in diminishing this increased action. He details in a clear and concise manner the usual methods that are employed, such as bleeding, purging, the antiphlogistic regimen, and external cold. This may be considered as the common round of practice: but he afterward remarks that, contrary to theory, in some species of inflammation, as for instance in the commencement of ophthalmia, warm fomentations and poultices are more beneficial: which is likewise the case in all such inflammations as terminate in suppuration. The accompanying fever is next described, its varieties are noticed, and its treatment is detailed; and we are then led to con-

sider those occurrences which are induced by an excess of the inflammatory action. The first of these is suppuration, the symptoms of which are thus stated :

'When the patient is seized with reiterated shiverings; when the fever and all the symptoms of inflammation suddenly cease, without any perceptible reason; when the patient experiences a heavy, cold, dull uneasiness, instead of acute pain, in the part affected; when the most elevated part of the tumour appears soft, and white, while the rest has its redness increased; and when, at the same time, the surgeon can feel the fluctuation of a fluid, matter is undoubtedly already formed.

'The latter symptoms only occur, when the matter lies superficially. In other cases, the quick subsidence of all the inflammatory symptoms, the repeated rigors, and the sense of weight and coldness, only afford grounds for suspecting that matter is formed. This suspicion, however, is afterwards strengthened by the patient having nocturnal sweats, with emaciation, and other hectic symptoms. Also, an œdematous swelling, at first not very extensive, takes place over the situation of the abscess, and expands afterwards so as to extend over a whole member. These circumstances leave no doubt of there being a hidden collection of matter. A man, endued with great nicety of touch, can often feel the undulations of matter, even when deeply lodged.'

Different hypotheses which have been formed on this subject pass under review; and after having briefly adverted to the erroneous opinions that have been entertained, the author concludes by stating that which is at present generally adopted.

'The modern doctrine of suppuration is, that the pus is separated from the blood by the inexplicable operation of the secerning arteries, just as ordinary secretion takes place, and that the peculiar mode of action in the arteries is the reason, why pus should be separated from the circulation, rather than coagulating lymph, mucus, &c. &c. It is further believed, that the solids never suffer any dissolution, so as to enter into the composition of pus, and that the deficiency, frequently apparent in them, arises from absorption. The arteries in producing pus, a fluid so dissimilar from blood, and of which, at least, it must be considered as a new combination, seem to assume all the power of glandular secretion.'

The qualities of pus, the difference between pus and mucus, a description of the cysts of abscesses, the treatment of abscesses, the method of opening them, and the proper applications for them, each forms the subject of a separate section, and on all of these points we meet with much valuable information condensed in a small compass. Hectic fever, which is so frequently an attendant on extensive suppuration, is considered in a distinct chapter.

Mortification, the other morbid consequence of inflammation, is next described;

'The symptoms of an incipient mortification are; First, a sudden diminution of the pain and sympathetic fever; Secondly, a livid discolouration of the part, which, from being yellowish, becomes of a greenish hue; Thirdly, detachment of the cuticle, under which a turbid fluid is effused; Fourthly, the swelling, tension, and hardness subside, and on touching the part, a crepitus is perceptible, owing to the generation of air in the cellular substance.

'While the disease is in this stage it is termed *gangrene.*

'When the part has become quite black and fibrous, and destitute of motion, sensation, and natural heat, the disease is then denominated *sphacelus.*'

Some varieties of mortification are then noticed: that which occurs without previous inflammation, in consequence of an impediment to the flow of the blood either through the veins or the arteries; and that which is produced by long continued cold, and the peculiar modification of the disease which occasionally affects the extremities: mortification sometimes also seems to depend on an epidemic cause. The indications of cure are two; 1st, to stop the progress of the mischief, and 2dly to promote the separation of the dead from the living part. It would appear from the author's observations, that some doubt prevails respecting the topical applications which are the best suited to this malady, and particularly whether warm or cold substances are more proper: he inclines to the latter, but at the same time he admits that the feelings of the patient must ultimately decide. Mr. Cooper apparently does not approve of stimulating applications, until after the progress of the mortification is suspended, on the principle that the living circumference is in a state of the most active inflammation; when the sphacelus is complete, he recommends a linseed poultice containing powdered charcoal. The Peruvian bark does not appear to be by any means so indiscriminately proper as has been generally supposed. When the disease is the consequence of acute inflammation, this medicine is positively injurious: but when extreme debility occurs, attended by typhoid symptoms, it will then be of great utility. Opium is generally beneficial, and particularly in that variety of the complaint in which no previous inflammation existed, but which is accompanied by violent pain.

As Mr. Cooper's work necessarily includes a great number of topics, we can not even specify the whole table of contents: but we lay before our readers a more minute account of some particular parts, because we think that they will thus be better enabled to judge of its merits, and for this reason we have dwelt so long on Inflammation.

Among

Among the general diseases, we find an interesting chapter on aneurisms. The varieties of this affection are described; first as depending on the shape of the containing bag, according to which it is named *circumscribed* or *diffused;* and 2dly, on the nature of the sac, whether it be formed from the artery itself, or in the adjoining cellular substance, whence it is styled *true* or *false.* The symptoms of the arterial aneurism are thus detailed:

'The first thing the patient perceives is an unusual throbbing; and on examination he discovers a small pulsating tumour, which entirely vanishes when pressure is made, but immediately reappears when the pressure is taken off. It also spontaneously subsides when the artery above it is compressed, and returns as soon as the compression no longer operates. It is free from pain; and the skin covering it is of its natural colour. When once the tumour has originated it continually grows larger, and at length attains a very considerable volume. In proportion as it becomes larger its pulsation becomes weaker; and, indeed, is almost quite lost when the disease has acquired much magnitude.'

These affections generally occur in the large trunks, and particularly about the arch of the aorta; and they depend more frequently on some morbid state of the arterial system than on any local assignable cause. The false aneurism is produced by a puncture of the artery permitting the blood to escape into the cellular substance, the external wound being closed. It may be distinguished from the true aneurism by these symptoms:

'The true aneurism readily yields to pressure, and as readily recurs on its removal; the false one yields very gradually, and returns in the same way. The blood in the sac can only pass and repass slowly through the opening of the artery. Frequently also a hissing sound is very audible, as the blood gushes into the sac again. The pulsation of the false aneurism is always more feeble, and, as the tumour enlarges, is lost sooner, than that of the true aneurism. In consequence of coagulated blood lodging in false aneurisms much sooner than in true ones, the former become hard, and incapable of disappearing on pressure, much sooner than the latter. The diffused false aneurism has little or no pulsation, except very near the aperture of the artery.'

With respect to the treatment of this disease, we scarcely need say that when internal it is beyond the reach of surgical art: but when it occurs in any of the extremities, it may generally be cured; at least we know of few cases in which an operation does not afford a reasonable prospect of relief. The method now adopted, of treating aneurisms in the ham, may be regarded as one of the most scientific operations of modern surgery. We are indebted to Mr. Hunter for its original invention:

vention: but it has received several improvements, and especially from Mr. Abernethy, in the mode of managing the ligature, so as to prevent the recurrence of subsequent hæmorrhage. We shall quote Mr. Cooper's account of this improved operation:

'Mr. Abernethy's mode of operating consists in making an incision about two inches and a half in length through the skin and fascia of the thigh, on the inner edge of the Sartorius muscle; as soon as the femoral artery is felt, an incision is to be made on each side of it, in order to enable the operator to pass his finger beneath it; and, lastly, a double ligature is to be introduced by means of a blunt needle under the vessel, observing to leave out the femoral vein, and accompanying branches of the anterior crural nerve. One portion of the ligature is to be tied as high, the other as low, as the detachment of the artery will allow. The part of the vessel between the two ligatures is then to be divided. Thus the two ends of the artery will be in the same state as those on the surface of a stump after amputation.'

The same gentleman attempted a similar kind of operation for aneurism of the groin; and we are told that it has been practised with success, although it failed in the hands of the original proposer:

'The plan of doing it is simple, and consists in making an incision about three inches in length through the integuments of the abdomen, a little above Poupart's ligament, and half an inch on the outside of the abdominal ring, in order to avoid the epigastric artery. The aponeurosis of the external oblique muscle is then to be divided in the direction of the wound. The lower margin of the internal oblique and transverse muscles is also to be cut with a crooked bistoury. The finger may then be passed between the peritoneum, by the side of the Psoas muscle, so as to touch the artery. A double ligature is to be carried under the vessel, and tied as in the operation for the popliteal aneurism.'

Wounds of the abdomen constitute an important branch of surgical treatment. They are here divided into those which are only superficial, and those which penetrate into the cavity. The former differ in some respects from wounds of the integuments in other parts of the body, in consequence of the tendinous expansions which cover the whole front of the abdomen; tension of the part frequently occurs, and abscess forms, attended with sympathetic fever. When matter is generated, it occasionally makes its way among the tendons of the abdominal muscles, and remains there, without any external symptoms by which such a collection is indicated. It is necessary, however, that it should not continue too long unopened.—Wounds which penetrate the abdomen are a much more serious occurrence; the admission of air into the cavity

is always dangerous; and it is probable that some of the viscera may be wounded. It is important to ascertain this point, and the following rules are laid down for guiding our judgment:

'When there are no external marks, denoting what viscera are injured, the surgeon may always form a judgment from the symptoms which follow, and which are of two kinds, general, and particular.

'The former consist of a small, feeble, contracted pulse; pallid countenance; coldness of the extremities; great and sudden debility; hiccough; vomiting; spasm and tension of the abdomen.

'Such symptoms may, indeed, occur in irritable, timid subjects, without any important part being injured; but then they usually go off very soon.

'The particular symptoms evince what parts are wounded. They are, bloody urine, when the kidneys, or urinary bladder is wounded; vomiting of blood, when the stomach is injured; evacuation of blood with the fæces, when the large intestines are wounded.'

Surgeons are commonly directed to keep open the wounds of the abdomen for some time, in order to permit the discharge of any matter that may be formed: but Mr. Cooper advises a contrary practice, observing that, 'if the external wound heals by the adhesive inflammation, it is improbable that the deeper parts will not do so, when they have suffered only equal violence, and are naturally more prone to the adhesive inflammation, than parts nearer the surface of the body. The introduction of tents is itself a considerable irritation, and renders the formation of matter inevitable.' Protrusion of some of the intestines is not an unusual consequence of wounds in the abdomen; and we here meet with some judicious directions respecting the course which the practitioner must pursue under these circumstances. The author then gives an account of the symptoms resulting from extravasation of blood, or any other fluid, into the cavity of the abdomen, with the treatment to be followed; and the chapter concludes with some interesting remarks on wounds of the intestines.

We apprehend that the specimens which we have given of this work will enable our readers to form their own opinion of its value: *our's* we have already expressed, as being very favorable. Although it must be principally regarded in the light of a compilation, yet judiciously to arrange, closely to compress, and clearly to detail, so great a variety of matter, require no inconsiderable exertion of ability; while the original remarks interspersed, and the candid spirit which every where prevails, intitle the author to praise of a superior kind.

ART.

ART. VI. *A Treatise on forming, improving, and managing, Country Residences*; and on the Choice of Situations appropriate to every Class of Purchasers. In all which the Object in view is to unite *in a better Manner than has hitherto been done*, a Taste founded in Nature with Economy and Utility, in constructing or improving Mansions and other Rural Buildings, so as to combine architectural Fitness with picturesque Effect; and in forming Gardens, Orchards, Farms, Parks, Pleasure-Grounds, Shrubberies, all Kinds of useful or decorative Plantations, and every Object of Convenience or Beauty peculiar to Country Seats; according to the Extent, Character, or Style of Situations, and the Rank, Fortune and Expenditure of Proprietors; from the Cottage to the Palace. With an Appendix, containing an Enquiry into the Utility and Merits of Mr. Repton's Mode of shewing Effects by Slides and Sketches, and Strictures on his Opinions, and Practice in Landscape Gardening. Illustrated by Descriptions of Scenery and Buildings, by References to Country Seats, and Passages of Country in most Parts of Great Britain, and by thirty-two Engravings. By John Loudon, Esq. F.L.S. &c. Two Volumes, 4to. pp. 725 in all. 3l. 3s. Boards. Longman and Co. 1806.

HIGH pretensions are here advanced; and if the author could fully establish them, he must be allowed to be a star of the first magnitude in the modern constellation of landscape gardeners: but the claims of Mr. Loudon are not so pre-eminent as he wishes his readers to believe; and though we would not detract from his real merit, we perceive (or seem to perceive) more *charlatanry* in its exhibition than is compatible with genuine science. As the open competitor of Mr. Repton, he disputes the praise which the former vainly bestowed on himself, of "guiding the taste and improving the scenery of the country;" and he endeavours to persuade us that this eminent professor of the picturesque art "has neither an eye to see nor a heart to feel nature," that he possesses a mere 'tinsel ability,' 'a superficial ingenuity which is only calculated to take the lead in a drawing-school,' and that in short 'he knows little or nothing.' After these severe animadversions on a much esteemed brother artist, Mr. Loudon has no right to complain of the most pointed criticism if he fails in making out the fullest case in his own favour. In the style of chivalric warfare, he opposes lance to lance, and rivals the splendid publications of his adversary with volumes equally magnificent. As advertisements, intended to engage the notice of our nobility and gentry, this mode of address is in both instances allowable. Book meets book in the same breakfast-room or library; and while Mr. Loudon controverts the taste and judgment of other rural designers, he would not have

have his own arguments appear under an exterior which might disgrace them on comparison.

We are presented in this laboured work with a wide range of subjects, or rather with the topic of rural improvement ramified into every possible division and subdivision. After a general introduction on the pleasures and advantages of country residence, and a few hints on the history of the art of laying out grounds in Great Britain, the author investigates the principles of taste or beauty, and inquires how far the art of painting could assist in the study of the effects of natural scenery. Having settled his first principles, he advances to those arts which regard utility in connection with beauty, viz. *architecture, agriculture, kitchen* and *ornamental gardening, picturesque improvement, useful and picturesque planting,* and *the conveniencies peculiar to a country seat.*

In the next place, Mr. L. treats

'1. Of the union or application of the foregoing elementary branches to different subjects, with a view to *the formation* or further improvement of different styles of residences; 2. Of the *preservation and future management* of residences agreeably to the same principles; and 3. Of the *different styles* which have been used in laying out the grounds of residences.

'The last book treats, 1. Of the *choice of a situation* for a country seat, analogous to the mind and object in view of every class of purchasers; and, 2., Of the *motives to the introduction of good and natural taste* in rural improvement.'

We need not detain our readers on the preliminary disquisition on the principles of taste, except to notice two or three remarks. *Sublimity* is said to be produced by immensity: but it is subsequently confessed that, 'after all that has been written on this subject, it is difficult to offer any thing conclusive as to the final cause of this emotion.' Respecting *beauty*, it is gallantly observed that 'Supreme beauty, to the mind of man, is only to be found in a lovely woman; the beauty of all other objects may be termed relative:'—but of this important position no use is made in the treatise. Mr. Loudon's predecessor Brown, however, never lost sight of it; and to put gentlemen in a good humour with the undulations of their grounds, he would make a coarse allusion to the beautiful swell of the female bosom. In lieu of this playfulness, Mr. L. gravely hints that 'the principles of good taste are always in unison with those of good morality, and that nothing contributes more to the moral and political government of the passions.' This subject is resumed at the conclusion of the work: but we have little encouragement to travel on to this goal, on being informed that, till the nature of

man is altered, 'a perfect standard of taste cannot be produced.' No person will deny that the knowlege of perspective is useful to the rural designer; and that a man who has studied landscape painting will acquire a relish for intricacy, connection, and truth, and perceive more forcibly than others the advantages which result from the prevalence of nature in rural scenes. Nor will any artist question the propriety of adapting the productions of architecture to the situations which they are intended to occupy. It is possible, however, to carry our notions of the picturesque, as derived from painted landscapes, too far, in the formation of actual scenery; and to sacrifice the comforts for which the mansion was erected, to the subordinate object of producing a picture for the visitor or the passenger.

Mr. Loudon gives a long dissertation on Architecture, in which he discusses the respective merits of what he terms the Grecian and Gothic styles; and he talks of the *arches* belonging to the former, and of villas and cathedrals, *strictly Grecian*, without considering that we have no specimen of an antient Grecian villa, and that nothing in Greece was ever seen that bore the most distant resemblance to St. Paul's Cathedral; which is rather an imitation of Roman architecture, where order was piled on order. We are not surprized at his partiality to the irregular or mixed gothic style, for objects of rural ornament: but we cannot allow that buildings of this kind are so well adapted as the Grecian to the purposes of internal convenience and luxury. The cathedral style seems altogether improper for private residences.

Under the head of public buildings, we meet with one observation respecting the utility of spires on churches which we shall transcribe, especially as in many parishes the inhabitants are disposed to suffer this part of the sacred edifice to fall into decay:

'Landed proprietors ought to encourage the introduction of spires into country villages, as one of the noblest ornaments of rural scenery. They confer a degree of dignity on every thing around; their simplicity and boldness requires no exertion of the mind to comprehend their form; and their use is at once perceived; for still as they shoot up in the horizon, and meet the eye of the traveller as he passes from village to village, they convey pleasing information, and useful moral instruction. They inform us, that we still continue in a civilized country, and among men who think and live as we do; they remind us of our vows to friendship and love, of our duty to our Creator and our neighbour, and of the final scene of man on earth.'

On villages and single cottages, the author offers some remarks which are the result of experience; and which, though they

they may interrupt the subject pursued in this article, we shall quote as being in perfect unison with our notions respecting the disposal and arrangement of the Poor:

'The evils resulting from the practice of crouding several families of the poor into one house have not been sufficiently attended to. Whenever a peasant can patiently suffer his neighbour to know his private penury and dependence, his native and honourable pride is extinguished, and he soon contemplates the parish relief, not as a voluntary charity, but as a right which he claims from the community to prolong his indolent existence. In this state, the facilities of unprofitable conversation but contribute to extenuate and sanction his idleness, and the industrious respectability of his family sinks into the merited contempt of its unworthy chief. Hence one of the primary sources of rustic depravity: and it ought to be an indispensable rule with all proprietors, to prevent a too great familiarity among their villagers, and to enable them to conceal as much as possible their little domestic arrangements from the prying eye and flippant remark of their more independent neighbours. It is, perhaps, in part owing to the greater number of isolated houses, and the smaller number of villages in Britain, that the peasantry of this country are found more virtuous than that of any other in Europe.'

To the habitations of the wealthy and the noble, Mr. L. devotes a long chapter, illustrated by a plate intended to represent the effect of '*a Castle Gothic mansion,*' with its offices harmonized with the surrounding scenery, and also the effect of harmonizing a Grecian mansion in the same manner: but it is not probable that the prototype of such a building as he represents was ever in the contemplation of a Grecian artist. The idea, however, of uniting the offices as parts of the picture, instead of making them mere excrescences which require to be concealed, is not unworthy of the attention of gentlemen and artists:

'The great art (says the author) in this branch of appendages will be, to give them an appearance of fitness; for as a house is useful as well as ornamental, so should every thing belonging to it be. But although the appendages under consideration are of less utility than the others, their appearance will not displease even those who are devoid of improved taste, unless they have been previously prejudiced against such things. Such indeed is the excellence of harmonious combination, that although it cannot force the approbation of the insensible, it will never of itself excite their displeasure.'

On adapting the style of the building to the surrounding country, Mr. Loudon opposes one of Mr. Repton's favourite positions: (see Observations on Landscape Gardening:)

'It is a common idea, that the works of art, and buildings in particular, ought to be strong contrasts to the works of nature. Thus, when the trees are spiry, it is said that Grecian buildings, the masses of

of which extend chiefly in breadth, ought to be adopted; and when they are round, Gothic buildings, with towers and perpendicular lines, ought to be contrasted with them. Upon similar principles, in romantic scenery, fine edifices of exotic architecture are introduced, with a view to contrast with the natural irregularity and wildness of the scene. These ideas arise from a superficial view of nature, and from not distinguishing between contrasts and oppositions. A little farther inquiry will convince us, that contrasts so sudden as these are not to be found in general nature.'

We cannot perceive the connection of the contrasts in general nature with the adaptation of a work of art to foliage, and to the growth of trees. Here Partridge's adage, *De gustibus non est disputandum*, is applicable. Neither St. Peter's nor St. Paul's cathedrals, in their present perfect state, would so well harmonize with romantic scenery as an Abbey or Castle in ruins; for the first idea, which the former edifices would suggest, would be population, and not solitude. The question, however, is not respecting the effect of St. Peter's on a secluded spot or island: but whether trees of a certain shape or growth may not be better adapted to *frame in* with buildings of a certain style, than trees of a different character. We think that no positive rule can be laid down; and that in all cases *the genius of the place*, or the particular circumstances of the situation, must be consulted. He will shew the most taste and skill, who with the same means effects the greatest beauty and utility.

A book on Agriculture serves to swell this work unnecessarily, in our opinion, when we consider the numerous publications with which readers are supplied on this subject. For those who are ignorant of the science, the information here conveyed would be insufficient, and to the intelligent country gentleman it is unnecessary. Improvement of the soil and surface must indeed fall under the notice of a rural professor: but we do not expect from him the classification of vegetables* and animals, much less any hints respecting the breeding, rearing, and fattening of cattle. It is true that country residences would be as incomplete without live stock in the fields, as without furniture in the apartments: but the province of the layer-out of grounds is as distinct from that of the breeder as from that of the cabinet-maker; and an essay on the physiology and anatomy of animals is as little connected with a work of this nature, as hints for shoeing horses or for making pickles. It is the object of Mr. Loudon, however, to prove to his genteel readers, that he is acquainted

* Mr. L. mistakes when he tells his readers at p. 189, that 'the system of natural history assists us in recollecting the *qualities* of vegetables.'

with the whole circle of the sciences, and that on every topic his opinion is worth something. According to him, the subject of *Embanking* has not been treated by any author besides himself: but this assertion is rather extraordinary as coming from a 'member of the Society of Arts,' and from a person who is acquainted with the writings of Mr. Marshall. —Mr. L. may have had much experience in embanking, and his principles appear to be correct; and if his statement be equally accurate that 'three millions of acres may be gained from the sea throughout the island,' this process ought to be recommended on the ground of public utility.

Under the head of Gardening, we are reminded of Mr. L.'s speculation on Caledonian wine (see M. R. Vol. 50. N. S. p. 31. note); for in the planting of Orchards he advises the formation of groves of Mulberry trees, in order to provide a salutary and delicious substitute for foreign wines, entirely of *English* growth; and he does not hesitate to add that 'it is not an exaggeration to say, that in the course of a very few years, half the consumption of the United Kingdom might be supplied by mulberry wine.' On what ground this calculation is made, we know not: nor does the author give the receipt for making this charming beverage: but we suspect that he would not be highly delighted if his employers were to treat him, in his rural visits, with mulberry wine instead of claret and madeira, or even as a substitute for old *black-strap*.

When we approach the end of the first volume, we arrive at what may be considered as Mr. L.'s true province; and here he takes every opportunity of shewing himself the genuine disciple of Messrs. Price and Knight. Against smoothness and *edginess* he energetically protests; and in recounting the materials of ornamental gardening, viz. lawn, gravel, soil, water, stones, flowers, shrubs, and trees, he proposes a substitute for the shaven lawn.

'In almost every case, (he says,) where lawn is not fed by sheep, it should not be formed of mere grasses; which require continual mowing, and present one dull, vapid, surface of uniform green. They should be composed of primroses, violets, common and garden daisy, camomile, *graphallium* *, doicum †, *hieracium* ‡, *pilosella* ‖, and especially white clover. Any three of these species, or the whole of

* *Gnaphalium*, cud weed. † *Doronicum*, Leopard's bane.

‡ Hawkweed.

‖ The trivial name for hawkweed. Not only here but in other places the botanical terms are incorrectly given. We have in p. 238 Festuca *flutans*, Holcus *lunatis*, and Festuca *avina*, and in p. 321 *Cardus*. It is affectation to talk of *Ulex* and *Spartium* for Furze and Broom.

them

them judiciously mixed, would form a variegated carpet of gay flowers, from April to December, the effect of which, compared to mown lawn, would be as gaiety to gloom, or insipidity to expression—All the expence of mowing would be avoided, and all the smoothness necessary for lawn preserved, in connexion with such a variety of roughnesses as would give the whole a natural appearance. Lawns of this kind exist in nature, and have occupied the pastoral poet. The beauty they would add to artificial scenery is beyond description—the economy in yearly management by no means inconsiderable.'

Without dwelling particularly on the literal blunders which this extract exhibits, and which we have corrected in a note, we are disposed to controvert the propriety and fitness of introducing such a lawn as Mr. L. recommends, instead of that which is kept neat by the scythe and the roller. In the dressed garden immediately in the front of the mansion, would his coarse composition be tolerated? Certain situations in the pleasure ground might not be injured by this rough natural carpet: but surely what is called 'the dull, vapid surface of uniform green' is preferable in all those parts of the scenery in which the appearance of neatness is desirable. It may be observed in general that, where the display of art occasions a considerable portion of the beauty produced, as in the mansion, its appendages, and vicinity, there a certain degree of formality, and of marks of attention, is admissible: but where the beauty and effect result from wild nature indicating remoteness from human habitation, as in forest scenery, and even in parks, there the principles of Price and Knight should have their full play. The rules of rigid picturesque do not appertain to that part of the landscape which is immediately under the windows, nor usually to places on a small scale. If *grandeur* cannot be displayed, the *pleasing* may, without any violence to good taste, be introduced and preserved. That which gratifies the eye in a picture must not be servilely copied by the picturesque gardener, in giving architectural and rural designs. The ruin, with dismantled battlements covered by ivy and other creepers, is an object which would be selected by the painter in preference to a regular edifice in the most perfect state: but is it any proof of rational taste to cover a gentleman's mansion with those plants which accompany decay, which harbour birds and insects, and which are calculated to produce dampness, in order to enable the artist to represent the whole with effect on the canvas? or can we justify the growth of nettles, thistles, *digitalis*, and henbane, immediately before the drawing room windows, because these objects would give a good foreground to a landscape? The rule of Horace will apply to the rural designer as well as to the poet:

"*In vitium ducit culpæ fuga, si caret arte.*"

Even in forming pieces of water, on which gentlemen of this profession are so eloquent, and so alert in detecting each other's want of taste, we are apt to pass from one extreme to another, without regarding the commanding dictate of situation and local circumstances. In some places, the undulations and gentle swells of the Brownists may be proper; while others call for the irregular and indented lake to which Mr. L. is so partial and in the creation of which he seems to be as much a mannerist as any of his predecessors. A *Loudonian* will be as easily recognized as a *Brownonian* lake.

Though we entirely accord with this writer in his remark, that 'natural forests cannot be too strongly recommended to the examination of the ornamental planter,' and though we willingly admit that the character which he is desirous of giving to rural scenery is far preferable to formal clumping and belting, yet, if we may judge of his style by Fig. 4 Plate XXVI, p. 643, we should say that he has *out-forested* the very forest, and produced, if possible, an excess of wildness. Forests present very bold features, but rarely exhibit trees in such a scattered state as this plate indicates. As to his lake, it shews well in a bird's eye view, but what would be its effect viewed horizontally? We shall also ask whether he has obtained the opinion of the Faculty, on the probable consequences of spreading such a large surface of almost stagnant water near the country residence?

As, according to Mr. Loudon, the management of Rocks is very little understood, we hope that Mr. Repton will take a lesson from this work; and we advise him to commit no more 'barbarities on natural brooks,' for with this crime he stands chargeable in the pages before us.

On the importance of water as a material in the formation of landscape, it is here observed:

'Water is allowed by all to be one of the loveliest materials of landscape. In regard to utility, its dispersion by means of oceans, rivers, brooks, rills, springs, and vapour, is as necessary to the existence of vegetable bodies, as the circulation of the blood is essential to animal life; and whether we look at the blooming country girl, the tawny gipsey, or the delicate hue of the amiable nymph of the drawing-room, still it is blood which animates their frames, no less than beautifies their countenances. Without the existence of this element, no species of soil, or country, can be productive; deprived of its view, no road in Great Britain, nor in any other country, can give pleasure to the tasteful traveller; for still as it occurs in springy banks, purling rills, or winding brooks, it is interesting and beautiful: and while in the distance we perceive the sinuous course of the navigable river, the glassy surface of the lake, the green expanse of distant ocean lost in ethereal blue, the mind is exalted and ennobled, filled with astonishment, or wrapt in sublime contemplation. Turn-

ing from public paths so secluded scenes of romantic or picturesque beauty, the effects of water are no less varied and pleasing, whether it be the roar of the cataract amid huge cliffs and savage mountains of rocks, the foam and din of the lesser cascade, the melancholy of the standing pool shaded by impending boughs "stooping as if to drink," or the melody of the crystal brook, which,

"——————— running along the snow-white pebble stones,
Mourning doth murmur joys commixt with moans."

ADAMSON.

All this is very true: but where is the analogy between the blood of the fair country girl or of the tawny gipsy, and a brook, a river, or a lake?

The part which professes to treat of the formation and management of useful and picturesque plantations is introduced with great ceremony by the following remark:

'Various are the vegetable productions which this earth affords. Blades of grass spring up every where, and clothe the surface with pasture; groupes of shrubs arise in some places, and diversify this uniform covering; but trees are the most striking objects that adorn the face of inanimate nature.'

Trees, indeed, are the theme of Mr. L.'s discourse through the greatest portion of his second volume; and for their classification we are directed to attend to twenty-three characteristic distinctions: but this parade of science is not perhaps necessary:—at least, forest scenery, which this gentleman so much admires, was produced without it. The effect to be obtained by planting is remote; and though we do not deny that the planter ought to have a good knowlege of trees, time and accident will do more towards creating the picturesque of the future forest, than the *minutiæ* here contemplated and recommended. Respecting *Magnitude*, we read that

'Trees and shrubs are either very high, as the horse-chesnut and the larch, the cornelian cherry, and the snow-drop tree; or very low, as the mountain ash and hemlock fir, the Scotch rose and the butcher's broom. Some trees are very broad, in proportion to their height, as the oak and the Spanish chesnut; others are very narrow, as the larch and the spruce fir. There is a medium between all these extremes, as the ash-leav'd maple and the evergreen oak, the Virginian raspberry, and the Guelder rose.'

With regard to the *flowers* of trees, it is said that

'They vary almost as much as the leaves. Those of some are large and showy, as the rose and the honeysuckle; in others they are small and obscure, as in the *alaternus*. The flowers of some cover the whole plant, and soon fade, as those of the hawthorn; in others, they are

thinly distributed, and continue a long time, as those of the passion flower. Some come into blossom very early, as those of the mezerion: others very late, as those of the sweet chesnut, and the *althæa frutex*. Some trees and shrubs cease flowering before their leaves expand, as the almond; the blossom of others makes its appearance only when the leaves fall off, as that of the hazel.'

Such enumerations are not sufficiently extensive for use; and we did not expect to find the passion flower introduced among the articles of picturesque planting. Much less were we prepared for hearing of the larch as producing an incombustible wood; or for receiving from a picturesque improver a commendation of the formal Lombardy poplar. Mr. L. must not say, however, that with respect to the larch we misrepresent him; for though he recommends it for ship-building in p. 476, on account of its resistance of fire, and quotes a singular passage from Vitruvius to prove that it cannot be set on fire, yet, when he had written on to p. 498, he discovers that it will burn, and that too 'without the assistance of other timber!' It is not a little singular that a man, who has attentively studied the qualities and characteristic differences of plants, should for a moment incline to the belief that a resinous tree was incombustible. We have often made an excellent fire of larch wood.

Concerning the material with which our *wooden walls* are constructed, the author observes that

'The only way in which oak timber of *safe quality* can be provided for the British navy is by inclosing, preserving from cattle, and properly managing, those royal forests where oak is the natural produce of the soil —Alas! there is reason to fear, that on some future day the neglect of this advice will be regretted. Park oak is very frequently much inferior to forest oak in durability.'

We come at last to the doctrine which all this display about planting is intended to enforce, viz. that

'Every proprietor, who does not completely understand the subject of planting himself, should commit the formation and general management of his plantations to some persons of known abilities, who shall give all the leading directions and proper examples respecting planting, cultivating, pruning, thinning the trees, and felling and selling the timber—inspect them occasionally as these operations are going on,—and give in a report of the condition of all the plantations and trees on the estate, and, when necessary, a report of the value of the timber.'

In that part of the work which treats of 'the conveniences peculiar to a country residence, the *Approach*, the *Drive*, the *Lodges*, *Gates*,' &c. are specified with appropriate comments; and

and in order to impress us with an idea of the science necessary in constructing the *approach*, we are informed that 'there is a dignity, propriety, and ingenuity, requisite in it, analogous to that of addressing a great man to whom we are unknown:' whence we are left to infer that, if this point be not dexterously managed, it will not only be an *approach* but a *reproach*.

After having dismissed what are called the 'elementary sciences, or theory of forming a residence,' the author proceeds to the practice of designing and executing rural improvements. He exults in being able to make *taste* triumph over fashion and system; and he submits to the reader the following particulars, containing 'the distinctions between the affectedly graceful system of Brown and Repton,' and his own characteristic style.

'1. In regard to the *whole*, the *modern system* is to render a residence separate from the country. The *characteristic style* of forming, and the improvements proposed in residences already formed on bad principles, tend to harmonize it. In regard to the *parts*, modern gardening forms and places every thing distinctly and alone; this groupes and connects them with each other and with the whole.

'2. In regard to *wood*, the vulgar practice is to shut out the country by a belt, and to vary the space within by clumps. The style proposed tends to increase the expression and character of the situation, whatever part of the grounds that may direct to be wooded, whether in the middle or the boundaries; and in place of shutting out the country, the wood diverges gradually into hedgerows, in order as much as possible to unite and harmonize it with the residence.

'3. In regard to *buildings*, the common way is to conceal every thing except the mansion. This shews every building, not as single objects, but as component parts of the scenery.

'4 In regard to *water*, the old plan is to produce quantity or extent of surface, and render it as conspicuous as possible. The style proposed is to produce natural character.

'5. In regard to *ground*, the modern system is to smooth and form undulating surfaces: this attends to character.

'6. In regard to *parks*, modern landscape gardening makes them smooth and destitute of under-growths, ferns, and other plants. This, by introducing hollies, thorns, briars, ferns, and sometimes furze, broom, and brambles, gives them a wild forest character which is the grand object of their formation.

'7. In regard to *pleasure grounds*, the common mode forms many acres of lawn, which have to be kept in preservation at a great expence, while they produce nothing. The plan here proposed admits of more or less, according to circumstances and situation; and generally forms little that is not grazed by sheep or covered by low flowers; so that extensive mowing is never requisite; and generally it permits the cattle to come within a few yards of the house.

'8. In regard to KITCHEN GARDENS, the modern system is to have them large, and kept at enormous expence; this generally approves of them small, and cultivates the greatest quantity of culinary vegetables in the farm.

'9. The difference of expence has all along been noticed in the course of this work; whether it relates to mansions, buildings, planting, water, gardens, farms, or pleasure-ground. That it will be very considerable, must be evident from the general consideration of the difference between assisting what nature has already begun, and counteracting nature altogether.'

We leave this passage to speak for itself. It is the author's own advertisement at full length. To give all possible dignity and importance to his subject, Mr. Loudon represents the science of picturesque improvement as connected with the cause of liberty and good morals; and he boldly asks, 'what has freed Britain from the slavery of an all-grasping clergy, or the feudal institution of a turbulent nobility, but the general introduction of better taste, both in sentiment and the arts?' Unfortunately, however, the art of landscape gardening cannot claim a share of this praise, because at the Reformation it was not in existence. When we read the next ensuing remark, it is impossible to restrain a smile:—'It is chiefly owing to the liberty enjoyed in this kingdom, that modern gardening was so soon adopted, and spread so generally over every part of the country.'—At the conclusion of the whole, however, after having written 700 quarto pages to exemplify the principles and to direct the application of picturesque taste, the author fortunately learns that 'the principles of taste ultimately resolve themselves into those of common sense;' a discovery which, if it had been sooner made, might have induced him to abridge his labour: unless, indeed, he had thought that *common*-sense is very *rare*.

The Appendix contains an attack on the *slides* used by Mr. Repton in his drawings, to shew the effect of the projected improvements in his *Red Books* delivered to his employers; and instances can probably be adduced, in which these slides have not been used with perfect fairness: but we think that all the objections here made to them are not well founded; and Mr. L. has afforded Mr. Repton an opportunity of retorting on him a departure from strict accuracy, in those plates which he has inserted to shew the improvements which he undertakes to produce in a very short time. Though he assures us, in his preface, that 'he has not given a fictitious age and form to the trees in his drawings,' it is impossible to look at the two plates, at the end of Vol. 1.—the first representing Barnbarrow house as it appeared in 1805, and the second shewing the same seat

'when

'when the alterations at present executing have been three years completed.'—and to believe that such a growth in trees, as the second plate exhibits, will be accomplished in so short a period. A lofty mansion, which is now naked, cannot be absolutely embowered in the course of three years. Trees will not perform such a feat "at the bidding" of any landscape-gardener in the universe.

Mr. Loudon has also published a treatise on Hot-houses, to which we mean to attend in our present *Catalogue*, as the subject is now in season.

ART. VII. *An Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings:* in a Series of Sermons preached for the Lecture founded by the Hon Mr. Boyle, in the Parish Church of St. Mary le Bow, from the Year 1802 to 1805. By the Rev. William Van Mildert, M.A., Rector of St. Mary le Bow, London. 2 Vols. 8vo. pp. 500 in each Vol. 16s. Boards Rivingtons. 1806.

THE Lecture instituted by the Honorable Robert Boyle, in 1691, has given birth to a number of celebrated publications in defence of natural and revealed religion. Dr. Bentley's Sermons, intitled "A Confutation of Atheism," made the first course after the founder's death; and he was succeeded by Bishop Kidder, whose "Demonstration of the Messiah" constituted the substance of lectures preached on this occasion. After these followed a long list of able divines, among whom it will be sufficient to specify Dr. Samuel Clarke, whose "Demonstration of the Being and Attributes of God," with his "Discourse concerning natural and revealed Religion," attracted much notice; and Dr. Derham, whose "Physico-Theology, or Demonstration of the Being and Attributes of God from his works of Creation," has passed through several editions. A collection of the Boyle's Lecture-Sermons, in three Vols. Folio, was published in 1739; of which an abridgement had been previously made by Gilbert Burnet, vicar of Coggleshall, Essex. For about half a century, this institution obtained considerable repute: but since that period its fame seems to have declined, though the names of Biscoe, Jortin, Newton, Worthington, and Owen, are enrolled in the list of the preachers. Since 1783, no lectures have been published; the clergymen employed having probably been convinced that their discourses, however well adapted to the occasion, contained nothing which would justify their being sent to the press.

Animated

Animated by a laudable desire of re-exciting the attention of the public to this institution, and of resisting the principles of Infidelity and Irreligion which are unwisely cherished in this dissipated age, Mr. Van Mildert has undertaken, in a series of well composed discourses, to exhibit an historical view of Infidelity from the fall of Adam to our own times; being an account of Heathen Idolatry, of Jewish Unbelief, of the Rise of Mohammedanism, of Papal Usurpation, of the Scholastic and Cabbalistic Theology, and of the origin and progress of modern Deism, from the æra of Lord Herbert of Cherbury to the Paines and Godwins of the present day.

In the 2d Vol. he combats the reasonings of Infidels, with the argument *à priori;* insisting on the insufficiency of Natural and Moral Philosophy, or of Metaphysics, to instruct us in religious truth, and on the necessity of taking Faith for our guide; states and applies the argument *à posteriori* to Revealed Religion; considers the comparative force of human and divine testimony; and discusses the important questions relative to Miracles, Prophecy, and Scriptural Inspiration.

From this short abstract of the contents of these discourses, theological readers will perceive that they must not expect to find any great degree of novelty. The preacher is aware that he has traversed beaten ground; and he alleges in his justification that, when 'old objections are revived, old answers must be new-modelled.' As for the repetition of old arguments, we would by no means oppose their re-appearance: but we wish to see them prudently and discreetly applied; and if the conviction of the Infidel be the real object, we are decidedly of opinion that the *demonstranda* should consist of no more articles than are absolutely necessary. The honourable founder of this lecture seems to have entertained the same sentiment; having, by the very terms of his will, restricted the preachers of it from "descending to any controversies that are among Christians themselves." To this clause, however, Mr. Van M. has not been sufficiently attentive. He defends Revelation merely on his own system of doctrine, and includes in the term Revealed Religion a wider scope of belief than a general defence, exclusive of minor controversies, ought to exhibit. A person's faith in the truth of the Gospel may be well founded, while his notions respecting the contents of the Gospel may be very erroneous; or he may perfectly agree with another person on all the evidences of Revealed Religion, and yet differ extremely in the statement of its doctrines. When, therefore, a writer addresses the public at large as a defender of the *common* faith, he should avoid, *studiously avoid*, the rocks

rocks of controversial divinity; and he should enter the lists with the Infidel as the advocate, not of one sect of Christians, but of general Christianity: for the point at issue is not concerning the meaning of this or that text in the Scriptures, but, whether satisfactory evidences of our Lord's divine mission exist. Revolting as Socinianism* is to the preacher, it would be a considerable point gained with the Unbeliever, if, even according to this system, he could be brought to admit the Miracles and Resurrection of Christ; since by these facts the important doctrine of a future life is established, which, if cordially received, must lead to momentous consequences.

This preacher informs us that 'Infidelity has not been systematically treated as *the work of the Evil Spirit:*' but while he exults in having supplied this deficiency, some readers will think that the discourses before us would have been more valuable if the *Foul Fiend* had made a less conspicuous figure in them; all Heathen Idolatry being here considered as 'a delusive scheme of Redemption, suggested by the Evil Spirit;' and 'the lying wonders of the Heathen World being attributed, not without ground, to the direct operation of the Evil Spirit.' If this latter position be granted, how can *Miracles* be a certain proof of a Divine Mission? Or if these lying wonders were, as is most likely, mere *tricks*, cunning priests required not the aid of the Devil, in order to manage them sufficiently well to delude an ignorant multitude. *Nec Deus, nec Diabolus intersit*—Why call in a giant when a man of ordinary size will do the business?

Mr. Van Mildert is not on some occasions properly guarded in the admission of evidence. Relating the miraculous events which are said to have interrupted Julian's project to rebuild the temple of Jerusalem, he places them 'among the best authenticated facts in ancient history.' Had he consulted Lardner's Heathen Testimonies, where the evidence is not more fully than temperately discussed, he could not have hazarded such an assertion. These miracles, which are assigned to the end of the 4th century, may justly be doubted.

Reason has often been employed to support that which is irrational, and to palliate, if not to defend, that which is vicious or immoral: but in all instances of this nature, Reason is degraded, and not intitled to the name of Philosophy,

* Mr. Van Mildert is warranted in resisting this system of doctrine by every argument in his power, but it is hard to say of the members of this sect that "*they count the blood of the covenant with which they are sanctified an unholy thing;*" since, though they deny the Atonement, they feel gratitude to Christ for his Death.

which

which is given to her when she proceeds on pure and virtuous principles. We should endeavour therefore to distinguish, by the application of appropriate terms, between the right *use* and the *abuse* of reason; between science and its pernicious counterfeit. Had some late writers attended to this distinction, they would not so vehemently have declaimed against Philosophy as a source of incalculable mischief to mankind. We are concerned that the present learned and ingenious preacher should sanction such a misrepresentation; and that he should speak of 'Philosophy as the instrument *of all others* which the Enemy of mankind has most frequently employed in his service.' Real Philosophy is Truth; and it requires a vast exertion of faith to believe that this is the chief instrument which the Father of Lies employs in his service. We are confident that genuine religion and genuine philosophy were never at variance, and that it is not good policy thus to represent them to the world. During the panic and delirium occasioned by the French Revolution, this doctrine was taken up and countenanced: but as it is to be hoped that we have now recovered our senses, it is time to lay it down, and to return to the language of the first preachers of Boyle's Lecture, who bottomed Revealed on Natural Religion, and made Philosophy the handmaid of Theology.

Popery is not opposed by Mr. Van Mildert with less earnestness than Deism, and the claims of our Protestant Church are urged with becoming energy. The cause of the first Reformers finds in him a strenuous advocate, though perhaps his logic is not always conclusive. He tells us that

'They, (*i. e.* the Reformers) opposed the corrupt tenets and practices of the *Romish* Church, not because they questioned the power of the *Catholic* Church, to decree rites and ceremonies, nor it's authority in Matters of Faith, subject to the written word of God; but because the Romish Church had arbitrarily imposed, both upon it's own members, and upon members of other Churches, articles which could not be subscribed, and services which could not be performed, without a departure from the word of God, nay, without incurring the guilt of absolute impiety and Idolatry.'

On this ground, can they be justified? If they believed the Catholic Church to have *authority in matters of Faith*, subject to the word of God, could they be right in setting up their private opinion against this authority*? The fact

* The saving clause, *subject to the word of God*, is of no avail; because the authority to determine in matters of Faith, includes an authority to interpret.

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is, they contended for the right of private judgment: and when *this right* is once admitted, the authority of the Church in matters of Faith in course falls to the ground.

Towards the conclusion of the first volume, the preacher replies to an objection which the reflecting reader must often urge against the scheme of attributing Infidelity to the operations of the Devil or Evil Spirit:

'As to the supposition, that this view of the subject, by ascribing so extensive and powerful an influence to the Evil Spirit, may favour the impious notions of the *Manichees*; the objection strikes evidently at Scripture itself, wherein the doctrine of an Evil Spirit holding an unceasing contest with the Redeemer, is clearly taught. But this doctrine, rightly understood, is widely different from that of Manicheism; notwithstanding the labours of infidel and heterodox writers, to confound the one with the other. The Manichean heresy maintains, that there is an Evil Principle in the Universe, coeval and coequal with God himself. But the Scriptures no where give countenance to such an opinion. They instruct us, concerning this Wicked One, not that he was originally created evil, nor that he was self-existent, but that he was created of an angelical nature, and was cast down from his exalted station and dignity, in punishment of his rebellion against the Most High. We can be at no loss, therefore, for a clear line of ditinction between the *Scriptural* representation of the Evil Spirit, and that wild and impious notion which prevailed among many *Heathen* nations, and which afterwards characterized the followers of *Manes*. The *fall* of this rebellious Spirit from his original state of dignity and happiness, is a decisive proof of his *impotence*, in comparison with the Almighty. It implies also, that he was previously *in favour with God*; and thus shews that he was not *originally* of an *evil nature*. The Scriptures, therefore, are not chargeable with the blasphemous and frightful doctrines, that God is the Author of Evil, in any sense derogatory to his perfections, or that there is any independent or self-existent Being, capable of frustrating, or opposing, the will and purposes of the Creator. That the Prince of the Fallen Angels should abuse his faculties, rebel against his Maker, and, being doomed, in consequence, to degradation and misery, should exercise his rage and malice in endeavouring to draw others into the same condemnation, is no more incredible in itself, than (what every day's experience sets before us) the effect of pride and perverseness upon the *human* heart, in producing an almost equal degree of malignity and infatuation.'

According to this account, however, infidels must share their crime with the Devil, and must be less reprehensible than he is, because it is not to be supposed that a feeble mortal can be a match for *the Prince of the Fallen Angels*. If Mr. Van M. had meant to offer a palliation instead of a condemnation of Unbelief, he could not have effected it more completely; for he has shifted most part of the sin from his fellow creatures

creatures to the Devil. Our Saviour, however, will not allow of this excuse for them, but attributes their "*loving darkness rather than light*" solely to their "*evil deeds.*" So far from informing the Jews that *the Devil would not suffer them to come to him*, he ascribes their reluctance to the perverseness of *their own* wills.

In the second volume, (part of the contents of which we must pass over in silence,) the preacher combats with much ingenuity the several arguments which deists have employed to destroy the credibility of Miracles; particularly pointing his attack against Hume. We shall give a specimen:

'In support of the assertion, "that no testimony for any kind of Miracle can ever possibly amount to a probability, much less to a proof," it has been argued thus: that Miracles, being contrary to general experience, are incapable of proof, and, being likewise contrary to the established laws of Nature, imply in the very character of them, a palpable contradiction.

'The Essayist * who has most elaborately drawn out this argument, perplexes the subject, by attempting to adjust, in a sort of metaphysical balance of his own invention, the degrees of probability, resulting from what he is pleased to call *opposite experiences*, viz. the experience of men's veracity, on the one hand, and the experience of the firm and unalterable constitution of the laws of Nature, on the other. But the fallacy in this mode of reasoning is obvious. For, in the first place, Miracles can, at most, only be contrary to the experience of those who never saw them performed:—to say, therefore, that they are contrary to *general* experience, (including, as it should seem, the experience even of those who profess to have seen and to have examined them) is to assume the very point in question. And, in the next place, it is equally fallacious to allege against them, the experience of the unalterable constitution of the laws of Nature; because, unless the fact be previously investigated, whether those laws have ever been altered or suspended, this is likewise merely a gratuitous assumption.'

It is justly observed, in the next succeeding sermon, that 'Prophecy is indeed in itself a species of Miracle, and is no otherwise distinguishable from it, in its appropriate character, than as the one relates more immediately to the *Power* of God, the other to his *Knowledge*, the former being the work of Omniscience, the latter of Omnipotence.' The importance and rank of both these species of evidence is then well illustrated:

'Miracles may make a stronger and more vivid impression at the time when they are wrought: but Prophecy keeps up the attention of distant ages, and prevents those impressions from wearing away. Miracles, instantaneously wrought, may, like common facts, appear to lose something of their certainty, the farther we are removed from

'* Hume. Essay on Miracles.'

them. But Prophecy, relating to a continued series of events, is a Miracle of a more durable kind; and the more remote the accomplishment is from the prediction, the brighter is the testimony which it gives of its Divine origin.'

The cavils against Scripture Prophecies are ably answered: but the argument of the preacher would have been strengthened if he had abandoned their *double sense.*

On the subject of Inspiration of the Scriptures, we differ from Mr. Van Mildert, who maintains that 'we cannot give up their inspiration without relinquishing the hope that is in us as Christian believers.' This cannot be asserted of the whole of the Scripture, particularly of its historical parts; which, if truly related, establish the facts on which our hope as Christians is built, and to which not even Inspiration would give more credibility than results from the honesty of the reporter. Did our assurance of the existence of the island of Otaheite require to be increased by the circumstance of Captain Cook being inspired to write his narrative? *Frustrà fit per plura quod fieri potest per pauciora* is a maxim of which we ought not to lose sight in this inquiry. Professor Marsh's *phænomena*, respecting the verbal harmony and dissonance of the Gospels, furnish, in our opinion, formidable difficulties in opposition to the hypothesis of Inspiration; especially of that *plenary* Inspiration for which the preacher here contends: but to the Professor's writings no reference is made. Mr. Van M.'s mode of replying to objections will be seen in the subsequent passage:

'If it be asked, how even this degree of Inspiration (Divine superintendence) may consist with the inaccuracies which are said by some to abound in Scripture, or with those imperfections of style and language of which certain fastidious critics have complained;—we might answer, that no good reason can be given why the Almighty should be expected to guard even the chosen instruments of revealing his Will, from errors unconnected with the main design of the Revelation; much less why he should exert an over ruling agency, to perfect them in the niceties of human learning.'

In the last sermon, (the 24th) which contains a summary of the whole argument prosecuted through the preceding series, the author thus notices the 'strange *inconsistencies* apparent in the reasonings of Infidelity:'

'Many of these writers contend, that Revelation is *unnecessary*, because every truth which it contains is *discoverable* by human Reason: while others affirm that it is *incredible*, because most of it's truths are *repugnant* to human Reason. Sometimes it is maintained, that Christianity is *not mysterious*; sometimes, that it is so *mysterious* as to be irreconcileable with every notion we can form of truth or probability.

bility. The *utility*, or *inutility*, of Revelation is also assumed, at pleasure, as the basis of arguments to prove it's falsehood. *Enthusiasm* is the main charge alleged against it by some Unbelievers; *Imposture*, by others. Christianity, according to certain Deistical writers, ought not to be received, because it was *rejected by the Jews*, who were the fittest judges of it's pretensions: while, according to others, it's having been *fabricated by Jews* renders it altogether unworthy of acceptance. The Miracles of the Gospel were admitted to be *real facts*, by the Jews and Heathens, who lived in, or near to, the time when they were performed, but were attributed to the agency of Evil Spirits: whilst the same facts, though attested thus by enemies as well as friends, are continually questioned, nay denied, by Philosophers of the present day; who, disclaiming all belief in the agency, or even the existence, of Evil Spirits, would ridicule the absurdity of ascribing them to such a cause. Modern Unbelievers, again, are divided in their opinions on this matter; some regarding the things said to have been done, as merely *allegorical* or *fabulous* legends; others as deceptions imposing upon the senses of mankind.'—

'Whoever attentively considers these features of inconsistency in the works of Infidels, will be led to conclude, either that their opposition to Revealed Religion is incapable of being vindicated on any sound and rational principles, or that it has hitherto had the misfortune to be conducted by very weak and injudicious Advocates. But since it will hardly be denied by any, (much less by Unbelievers themselves) that, among those who have laboured in their cause, there have been some persons well able to maintain it, if it had admitted of such support as would abide the test of solid reasoning; and since we see men, whose talents are successfully exerted in *other* pursuits, exposing themselves, on *this* subject only, to the censure of irreconcileable contradiction of each other, and even of themselves;—what can we infer, but that the cause itself is indefensible?'

Though, contrary to our notions of prudence, Mr. Van Mildert has occupied more points of defence than the necessity of the case required, and in consequence has imposed on himself more labour than we should have recommended, in a course of Lectures of which the professed object is a refutation of the principles of Infidelity, we cannot but respect his zeal and his magnanimity, while we applaud his learning and his eloquence; and we take our leave with recommending the work before us as containing many valuable remarks on the important subject to which it relates.

ART.

ART. VIII. *A Series of Military Experiments of Attack and Defence*, made in Hyde Park in 1802, under the Sanction of His Royal Highness The Commander in Chief, with Infantry, Cavalry, and Artillery; and in the Island of Jersey in 1805, by Permission of Lieutenant General Andrew Gordon. With Notes, Remarks, and Illustrations. By Lieut. John Russell, 96th Regiment, Author of Instructions for the Drill, and of Movements of a Battalion of Infantry, &c. &c. 8vo. 7s. 6d. Boards. Egerton. 1806.

THE professed object of Lieutenant Russell, in making these experiments, was to determine in what portions of time Infantry and Cavalry, with the regulated military paces, could move over given distances, to charge or attack either Infantry or Artillery posted to receive them; the number of discharges from either, to which they would be exposed in performing such movements; and the degree of celerity, with which a man could fire ball-cartridge, either with his pack on and in marching order, or accoutred as for a common field-day.

Five experiments were made in Hyde Park, and four in Jersey. The 1st was *a Charge of Light Cavalry on Artillery*. From a field-piece, distances were correctly measured, equal respectively to 80, 250, 400, and 600 yards, which were marked by means of Camp-colours numbered 4, 3, 2, and 1; the colour No. 1. being placed at the greatest, and No. 4. at the shortest distance from the gun. A dragoon of the 11th Regiment made his horse walk 200 yards from No. 1. to 2. in 95″, trot 150 yards from No. 2. to No. 3. in 28″, gallop 170 yards from No. 3. to No. 4. in 13″, and charge the distance of 80 yards from No. 4. to the gun in 8″; moving the whole length of 600 yards in 144″, during which the gun was fired thirteen times, and the last time when he was about 6 or 7 yards from it.

The second experiment was of *Infantry attacking Artillery*. A soldier placed at the distance of 250 yards from the gun, on receiving the word *Quick March* at No. 3. and *Forward and Charge to gun* at No. 4. got almost close to it in 102″, during which it was fired thirteen times.

Exper. III. was of *Light Cavalry attacking Infantry*. The dragoon, posted at the distance of 400 yards from the foot soldier, on receiving the words *Trot* at No. 2. *Gallop* at No. 3. and *Charge* at No. 4. arrived within about ten yards of his opponent in 49″.

The 4th experiment was a *Feint of Cavalry to draw the Infantry's Fire, then wheel up and charge*; from which it appeared that, if infantry fire at cavalry retreating, when 80 or 90 yards from them, the cavalry returning to the charge with

rapidity from that distance will reach them before they can load and fire a second time.

An *Attack of Infantry against Infantry in line* was the subject of the next investigation.—The attacking soldier, placed at the distance of 250 yards from the one who stood on his defence, on receiving the word *Quick March*, moved 170 yards from No. 3. to No. 4. in 70 seconds; and on the word *Charge* at No. 4. he moved the remaining 80 yards in 20″; going the whole length of 250 yards in 90″, during which time the defending soldier fired five times.

The 6th experiment was also an attack of infantry on infantry, and was made in the Island of Jersey the 10th February 1805.—A soldier of the first Battalion of the 83d Regiment, fully accoutred, was supposed to represent a posted enemy. Sixty men of the same battalion, commanded by their own officers, and formed three deep, with their centre directed on Flag No. 4., and on the posted soldier and a flag placed beyond him, on receiving the word *Quick March* at No. 3., moved 170 yards in 100″; and on receiving the words *Forward and Charge* at No. 4. they moved the remaining 80 yards in 45″: going the whole distance of 250 yards, but running the last 20 of them, in 145″; during which the posted soldier fired at them seven times.

An *Attack of Infantry on Artillery* was next tried, also in Jersey, 10th April 1805.—The light company of the 83d Regiment, with its officers, and formed three deep, with its right flank at Flag No. 3. and in the direction of the other flags and the gun, on receiving the word *Quick March* moved 170 yards from No. 3. to No. 4. in 100″, and charged from No. 4., eighty yards, close to the gun, in 17″, going the whole distance of 250 yards in 117″, during which the six pounder was fired 14 times.

In order to shew how quickly a man could fire ball-cartridge, and whether there was any difference in that respect between a man firing with his pack on and in marching order, and one who was accoutred as for a common field-day, the 8th Experiment was instituted.—Two soldiers, one with his pack and the other without, placed at a little distance from each other, were directed to fire at a target set up about 83 yards from them. They were instructed to bring their pieces to a proper level each time, without taking particular pains to aim at the bull's eye, and to fire as fast as they could. Lieutenant Russell says that the first eighteen rounds were fired in five minutes by both of them; that, on being supplied with more ammunition, they continued firing till the man in marching order fired 35 times, while the man without his pack fired

thirty-

thirty-seven; that the barrels of their pieces had then become so heated, that one of the men had been obliged to hold his firelock for some time by the sling in loading it, and the other, whose sling was loose, had held his by the swell of the stock; that a great number of the shots struck the target; and that all of them went very near to it.

Of the 9th and last experiment, made also in Jersey, the purpose was to ascertain in how short a time a man could fire thirty-six rounds of ball-cartridge.—The flugel man of the 58th Regiment, who had been many years a soldier, was selected for the trial, with 36 rounds in his pouch. He fired eighteen of them in six minutes and a half, and the whole thirty-six in thirteen minutes. After every discharge, the firelock was properly loaded, and the cartridge well rammed down: but, after 25 shots, it became too hot to be held in loading except by the sling. Lieutenant Russell says that fifteen of the thirty-six balls went into the target, and that the rest of them were very near to it. The target at which the man fired was set up at the distance of about 101 yards from him.

These experiments appear to have been conducted with great care and attention; and the portions of time, in which the different firings were performed, were correctly taken by means of a stop-watch. The following is the author's statement of their results, as far as time was concerned:

'*RESULTS of the EXPERIMENTS.*

'ARTILLERY.

HYDE PARK.

No. 1 (E.) fired 13 times in 115 seconds
No. 2 (F.) fired 13 times in 102 seconds

JERSEY.

No. 7 (L.) fired 14 times in 117 seconds

Total	40	334

'INFANTRY.

HYDE PARK.

No. 3 (G.) fired 3 times in 49 seconds
No. 5 (I.) fired 5 times in 90 seconds

JERSEY.

No. 6 (K.) fired 7 times in 145 seconds

Total	15	284

INFANTRY.

(BALL CARTRIDGE.)

JERSEY.

No. 1 fired 18 times in 5 minutes
No. 2 fired 36 times in 13 minutes

Total 54 18

We cannot, however, regard these trials as conclusive. In order to have rendered them thoroughly satisfactory, the infantry firings should have been performed by at least a company of men, formed three deep in the customary manner; and as to those which were made with the field-piece, they certainly cannot be deemed applicable to real service, since no attention seems to have been paid to levelling or pointing, the firing of it expeditiously and at random having been the only objects considered. Two inferences, perhaps, may very fairly be drawn from them:

1st, That cavalry, in charging infantry at full speed, on clear and open ground, can never be exposed to more than one serious discharge from them, if the three ranks of infantry fire at once. 2d, That infantry, in rapidly and briskly charging infantry on open and level ground, cannot be either long or frequently exposed to a serious fire from their adversaries before they close with them.

These circumstances tend strongly to corroborate the contemptuous opinion which the justly celebrated Marshal Saxe entertained, and uniformly expressed, of the firings against an enemy who is not long and frequently exposed to them by means of works and other obstacles.—Lieutenant Russell has not mentioned the dimensions of the targets which were used on the last two occasions.

It appears from the introduction that the author was desirous of making some farther experiments, for the purpose of ascertaining the efficient and serviceable ranges of grape-shot, and it is somewhat to be regretted that they were not performed. We are strongly inclined to believe that they would have proved that, at the distance of 300 yards, grape-shot is in a great measure ineffectual; and that, fired with the customary charges of powder, which are, generally speaking, too large, it is but little destructive at even half that distance.

Lieut. Russell subjoins various remarks on his experiments, and adds notes and authorities, by way of illustration, from Folard, the very erroneous interpreter of Polybius, and several other authors. As far as these illustrations and authorities relate to the Romans, they are often incorrect: for instance,

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we are told (page 133) that it was owing to their understanding the true principles of marching, and to their admirable discipline, that they were prepared for battle, and capable of fighting in every situation: but Polybius, in drawing a comparison between the Roman and the Macedonian orders of battle, expressly informs us that it was ascribable to the manner in which the Romans formed or arranged their troops, and to their arms, that they were enabled to engage at all times and in all sorts of ground with equal advantage, either in bodies or man to man. The present formation of troops, which is manifestly derived from the Phalanx, bears no resemblance to that of the Romans; each of whom, when in order of battle, occupied a front of six feet, and who could not have used their arms advantageously if they had stood in files. Independently, indeed, of the arguments that might be drawn from their armour, arms, and methods of fighting, against the idea of their having been so arranged, an irrefragable proof that they were not may be derived from the fact that they had not a word in their language to express *a file* of men. In the Greek, however, the word λοχος is to be construed in this sense, as will appear from the context in Ælian.—On other points, many just and sensible observations occur, both in the body of the work and in the notes.

Art. IX. *Travels through the Canadas*, containing a Description of the Picturesque Scenery on some of the Rivers and Lakes; with an Account of the Productions, Commerce, and Inhabitants of those Provinces. To which is subjoined a Comparative View of the Manners and Customs of several of the Indian Nations of North and South America. By George Heriot, Esq., Deputy Post Master General of British North America. Illustrated with a Map and numerous Engravings, from Drawings made at the several Places by the Author. 4to. pp. 602. and 28 Plates. 2l. 15s. Boards. R. Phillips. 1807.

A preface to this elaborate and handsome volume informs us that the first part of it was written with the design of conveying an idea of some of the picturesque scenery of the river St. Lawrence; and that in drawing up the second part, which relates to the customs and manners of the American Indians, the author had recourse to documents found in the library of the Jesuits at Quebec, to memoirs, travels, *works published at different periods*, and to information derived from living observation, or received from men on whose veracity a reliance could be placed. He also states that his residence in Canada, for a series of years, has afforded him opportunities of witnessing the modes of life pursued by several of the

Indian nations; and has enabled him to introduce the fruit of his own knowlege, as well as to reject what he deemed improbable in the writings which he consulted.

Quebec, however, is the place at which the Deputy Postmaster General of British North America is commonly stationed; and we should not have thought that his residence there could lead him to an acquaintance with the manners and customs of the different Indian nations: since that post has never even been visited by individuals belonging to many of them, nor could ample instruction respecting the usual pursuits, habits, ceremonies, and modes of life of any particular tribes be acquired by seeing two or three warriors or squaws who may have casually appeared in that garrison. If Mr. H. has really been a personal sojourner among the tribes, as the circumstance of his drawings seems to indicate, so important a fact should have been more clearly stated.—By living at Quebec, indeed, he may have become acquainted with the habits and customs of the Lorette Indians, who inhabit a small town or village in its neighbourhood, and whom he therefore calls domiciliated natives: but the manners of these Indians, and their modes of living, are more assimulated to those of the Canadians or French-settlers, with whom they have long had intercourse and connections, who profess the same religion with them, and by whom they have been surrounded on all sides, than to those of the wandering tribes in Upper Canada and other parts of North America; with whom we should imagine that the author has had no communication which could furnish him with a correct knowlege of them. If he has reasoned analogically from the manners and customs of the one to those of the others, and for the sake of establishing the analogy has rejected what he deemed improbable in the writings of those who have given an account of the latter, his having narrated so many fabulous circumstances as we think he has introduced respecting them is not very surprizing.

Part I. of this performance consists chiefly in a representation of scenery and a description of places. Part II. occupying more than half of the volume, is a compilation (as before mentioned) relating to the manners and customs of the Indian tribes, and with statements of comparative usages which prevail among even those who frequent tracts or districts of the vast continent of America very remote from one another, and which also did exist among the former inhabitants of countries in the antient hemisphere. The *acqua-tinta* engravings are numerous; and, as they are said to be made from drawings taken at the several places by the author himself, they seem intitled to confidence, and to confer on him the praise of being an expert

Draughtsman. To those who are fond of relations that are amusing and extraordinary, the perusal of the volume will afford considerable pleasure: but those who wish for useful instruction respecting our North American colonies will be disappointed in the portion of it which they may hence obtain.

Mr. H.'s descriptions are usually expressed in too vague and general terms to convey precise information, and are often more picturesque than serviceable and correct. He thus represents Quebec:

'From the period at which Jacques Cartier visited and explored the river St. Lawrence, until the year 1603, no serious efforts were made by Europeans for the formation of a settlement in Canada. A space of nearly a century was suffered to elapse, without any other advantage having been derived from the discovery of this part of the continent of North America, than that of the precarious profits which accrued to some adventurers, by carrying on with the native inhabitants, who frequented the coasts of the great river, an inconsiderable traffic in peltry.

'At length, in the æra mentioned above, Samuel de Champlain, a man of enterprize and talent, actuated by liberal sentiments, and by patriotic, more than by interested views, after having surveyed the borders of the river, for the choice of a situation presenting the greatest conveniences for a settlement, gave the preference to an elevated promontory between the Saint Lawrence and the small river Saint Charles. It is asserted, that some of his attendants, having pronounced at first view of this point of land, the words "Quel bec!" Champlain bestowed that name on his projected town. After erecting some huts for the shelter of his people, he began to clear the environs, from the woods with which they were covered.

'The spot which Champlain designed as the foundation of a future city, did no less credit to his judgment than to his taste. Its superior altitude and natural strength, afforded the advantage of its being in time rendered, by the labours of engineers, a respectable and formidable fortress.

'Cape Diamond, the summit of the promontory, rises abruptly on the south, to the height of three hundred and fifty perpendicular feet above the river, advances from the line of the banks on the west, and forms the *Ance de Mer*, a small harbour, occupied for the purpose of ship-building. Some uneven ground subsides into a valley, between the works and the heights of Abraham; on the latter there are natural elevations, which are higher by a few feet, than any of the grounds included within the fortifications.

'In 1690, Quebec was first fortified with eleven stone redoubts, which served as bastions, communicating with each other, by curtains composed of pallisades ten feet in height, strengthened in the interior with earth. No other defence was, for many years, provided against the hostile attempts of the Iroquois, and other savage tribes who were inimical to the French settlers. The ruins of five of these redoubts are yet extant.

'The citadel is now constructed on the highest part of Cape Diamond, composed of a whole bastion, a curtain and half-bastion, from whence it extends along the summit of the bank towards the north-east, this part being adapted with flanks, agreeably to the situation of the ground. There are, towards the south-west, a ditch, counter-guard, and covered way, with glacis. The works have, of late years, been in a great measure rebuilt, and raised to a pitch calculated to command the high grounds in the vicinity.

'When viewed from a small distance, they exhibit a handsome appearance. A steep and rugged bank, about fifty feet in height, terminates the ditch and glacis, on the north, towards which the ground slopes downwards from Cape Diamond, nearly three hundred feet, in a distance of about nine hundred yards. Along the summit of the bank a strong wall of stone, nearly forty feet high, having a half and a whole flat bastion with small flanks, occupies a space of two hundred yards, to palace-gate, at which there is a guard house. From hence to the new works at Hope-gate, is a distance of about three hundred yards. The rocky eminence increases in steepness and elevation as far as the bishop's palace, near which there is a strong battery of heavy cannon, extending a considerable way along the brow of the precipice, and commanding the basin, and part of the river. Between the edifice now mentioned, and the lower town, a steep passage, partly formed by nature, intervenes, over which there is a barrier, with a gateway of stone, surmounted by a guard-house, and this communication is otherwise defended by powerful works of stone, under the palace on one side, and on the other stretching upwards towards the government house, where the bank becomes considerably more elevated. This building, which is dignified with the appellation of *chateau*, or castle of St. Louis, is placed on the brink of a precipice, inaccessible, and whose altitude exceeds two hundred feet. The building is supported by counterforts, rising to half its height, and sustaining a gallery. The apartments are occupied as offices for the civil and military branches, acting immediately under the orders of the governor general of British America, who likewise commands the troops, and whose residence is in a building of more modern construction, forming the opposite side of a square. The apartments are spacious and plain, but the structure has nothing external to recommend it. Upon the brink of the precipitous rock, a stone wall is extended from the old chateau, for a distance of about three hundred yards to the westward, which forms a line of defence, and serves as a boundary to the garden, within which are two small batteries, one rising above the other.

'Cape Diamond, nearly two hundred feet higher than the ground on which the upper town is situated, presents itself to the westward. From the garrison there are five gates, or outlets to the neighbouring country, the highest, Port Saint Louis, opens to the west ward, and towards the heights of Abraham; Port Saint John, towards Saint Foix, through which is the road to Montreal; Palace and Hope-gate open towards the river Saint Charles and the north, and Prescott-gate affords a communication to the lower town on the south-east.'

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Can any person, by means of this description, form a correct idea of the defences of Quebec, or of either its natural or artificial strength? The language is neither perspicuous nor apposite. In the following sentence,—'The citadel is now constructed on the highest part of Cape Diamond, composed of a whole bastion, a curtain, and half-bastion, *from whence it* extends along the summit of the bank towards the North East, *this part* being adapted with flanks agreeably to the situation of the ground,'—to what do the words *from whence it* here refer,—to the citadel, to the Cape, or to the half-bastion; or to what do the words *this part* refer? We suppose that Mr. H. meant to say that the citadel is now constructed on the highest part of Cape Diamond, composed of a whole bastion, a curtain, and a half bastion; whence a continuation of works, with flanks adapted to the situation of the ground, extends along the summit of the bank towards the North East. He gives no account of the solid and substantial works which the French erected behind the Upper town; which consisted of two bastions, with orillons in the centre, of a demi-bastion with an orilloned flank on the right towards Petite Riviere or river St. Charles, and of an irregular work at Cape Diamond on the left, with an orilloned flank also extending across the point of land on which Quebec stands, about 1600 yards, reckoned on a straight line from right to left.

With regard to Montreal, the author says that it is in the form of a parallelogram: but we believe that he will find the figure of that town to be a sort of trapezium, with two of its sides (viz. that on the bank of the St. Lawrence, and the one which is opposite to it,) much longer than the other two, which look respectively up and down that river. He observes that it was inclosed by a stone fortification, which is now in a great measure levelled or removed: but he says nothing of the form of the fortifications which surrounded it on the three sides next the land, and consisted of four bastions and two demi-bastions joined with curtains, having the front which looked up the river twice as extensive as that which looked down it. Nor does he give us any information in regard to matters which are of much more consequence than the form or figure either of the town or its old and ruinous works, or than views from the hill behind it. He furnishes no account of its advantageous situation for commercial purposes, and of its being the natural mart not only for Upper Canada, but also for the northern part of Vermont and the western part of the state of New York: nor does he make us acquainted with the number of grown-up inhabitants contained in it

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and its suburbs, which amounts to about 5100, among whom are about 2400 men capable of bearing arms in its defence.

In speaking of Carleton Island, near the entrance into Lake Ontario, and opposite to Kingston, (formerly called Frontenac by the French, and Cataragui by the Indians,) and of its being now within the line of the United States, Mr. Heriot remarks that 'it contains a stone fort, with barracks of the same materials, storehouses, and other structures.' This observation, however, is certainly not correct. We happen to know that Fort Haldimand, at the upper end of Carleton island, was erected in the fall of the year 1779, and in about four years afterward was ceded by the Treaty of Paris to the United States of America. It was built with wood; and the barracks, &c. within it, the chimnies excepted, were entirely raised with squared or hewn pine logs, having loopholes in them for the purposes of defence. The Fort itself was a trapezium, or of a quadrangular form, with two unequal sides parallel to each other, and two equal sides joining their extremities. The longest front ran along a steep bank, which overlooked a small commodious harbour, and a low point of land from 6 to 16 feet high in different parts of it above the level of the water; which, with another point on the right of the front, almost inclosed that harbour. On the middle of each of the other three sides, was a small wooden bastion with a platform carried quite across it, and covered with white oak planks. The relative perpendicular heights of the ground at the four angles of the fort, above the level of the water in the Lake, were 36½, 47½, 53, and 53⅔ feet respectively; it was intended as a depot for the upper posts, for which purpose it was peculiarly well calculated.

Mr. H.'s account of the canals on the rapids of the river St. Lawrence, for facilitating the navigation of batteaux up it, is equally unsatisfactory and defective. He makes no mention of their width, length, &c. That at the Coteau du Lac was the first canal made in America with Locks. It is cut through a solid lime-stone rock, but is only about 272 feet long and 7 feet wide.

Of 'the Fort and town of Niagara,' we have this description:

'The old fort of Niagara, which was erected by the French in 1751, is placed in forty-three degrees and fifteen minutes of north latitude, on an angle which is formed by the east side of the Saint Lawrence and the vast diffusion of its waters into the lake. It is erected in the country of the Iroquois, and was for a series of years considered as the key to those inland seas of fresh water, which occupy so vast a portion of this part of North America. The ramparts of the fort are composed of earth and pickets, and contain within them a lofty

lofty stone building, which is occupied for barracks and for store-rooms. The Americans are in possession of it, but seem to take no measures either for its repair or enlargement. As the waters of the lake make progressive encroachments on the sandy bank whose summit it occupies, the foundations of the buildings will, in a short time, be undermined. This fort was taken from the French in 1759 by Sir William Johnson.'

Here the author expresses himself neither scientifically nor accurately, in saying that the fort is erected '*on* an angle formed by the East side of the St. Lawrence and the vast diffusion of its waters into the lake:' a work may stand *within* an angle, but it cannot be said to stand *on* an angle. The truth is that the fort is of a form somewhat triangular, and that it is erected on a point of land formed by the St. Lawrence and part of Lake Ontario. Its principal works are on the side next to the land, and consist of two demi-bastions and a curtain with a ravelin before it, and two lunettes covering the faces of the ravelin. These are made of earth, and were fraised with palisades. Within the demi-bastion, at the right of the front, was also a sort of tower to cover the gateway.

We shall next quote Mr. Heriot's description of the river and its banks from Queens-town, where the portage or carrying place commences, to the falls of Niagara; with his account of those falls:

'Queens-town is a neat and flourishing place, distinguished by the beauty and grandeur of its situation. Here all the merchandise and stores for the upper part of the province are landed from the vessels in which they have been conveyed from Kingston, and transported in waggons to Chippawa, a distance of ten miles; the falls, and the rapid and broken course of the river, rendering the navigation impracticable for that space. Between Niagara and Queens-town the river affords, in every part, a noble harbour for vessels, the water being deep, the stream not too powerful, the anchorage good, and the banks on either side of considerable altitude.

'The mountain already noticed is formed by the land assuming a sudden acclivity of upwards of three hundred feet from one horizontal plain to another, and extends from east to west for a considerable way, the river holding its course through its center, and cutting it asunder. The perpendicular banks on either side are near four hundred feet in height, from the level of the water below to their summit. Their strata are similar, not only in altitudes but in substance. A little way below the bank on which the town is placed, there is a spot rising about twenty feet from the side of the river, upon whose surface a quantity of stones is placed, which appear to have been deposited there for a series of years, and which have been evidently formed in currents of water.

'Since the settlement of the country, the river has not been perceived to rise to that height. These circumstances seem to afford probable

probable ground for conjecture, that the stream which now flows through the deep chasm of the mountain, did at some former period, throw itself from near the summit, and after sweeping away the rocks and soil, form its present profound and rugged channel, extending upwards of nine miles from the precipice, whence the wide and stupendous flood continues now to fall.

'In tracing the course of the river higher up from Queens-town, many singular and romantic scenes are exhibited: the whirlpool, which is about four miles from that place, is a basin formed by the current in the midst of lofty precipices clothed with woods. Previous to its entering this bay, the stream drives with awful roar, its broken interrupted waters over a sudden slope upwards of fifty feet in height, and thus proceeds foaming past the bed it afterwards takes, which being around the angle of a precipitous promontory, its weight and velocity oblige it to pass on, and to make the circuit of the basin before it can flow through that channel. It has apparently made an effort to break through the bank to the westward, but the rock was probably too solid. The strata to the northward were found more penetrable, and through these it has forced a passage. A tide rising to the height of two and half feet, and again falling every minute, is observable all around the basin; this phenomenon may be produced by the impulse communicated to it from the torrent, which causes it alternately to swell, and to recoil from the beach.

'This gulph usually contains a quantity of floating timber, which continues to revolve in the eddy about once in half an hour, and will sometimes remain in this state for months, until it be drawn off by the current. At one particular part, all floating substances are made to rise on one end, after which they are swallowed down by the vortex, and for a time disappear.

'The falls of Niagara surpass in sublimity every description which the powers of language can afford of that celebrated scene, the most wonderful and awful which the habitable world presents. Nor can any drawing convey an adequate idea of the magnitude and depth of the precipitating waters. By the interposition of two islands, the river is separated into three falls, that of the Great Horse-shoe on the west or British side, so denominated from its form, and those of Fort Slausser and Montmorenci, on the eastern or American side. The larger island is about four hundred yards in width, and the small island about ten yards. The three falls, with the islands, describe a crescent, and the river beneath becomes considerably contracted. The breadth of the whole, at the pitch of the waters, including the curvatures which the violence of the current has produced in the Horse-shoe, and in the American falls, may be estimated at a mile and a quarter, and the altitude of the Table Rock, from whence the precipitation commences, is one hundred and fifty feet.

'Along the boundaries of the river, and behind the falls, the elevated and rocky banks are every where excavated by sulphureous springs, the vitriolic acid uniting with the limestone rock, and forming plaster of Paris, which is here and there scattered amid the masses of stone which compose the beach beneath.

'These excavations extend in many places to a distance of fifty feet underneath the summit of the bank.

'Casting

'Casting the eye from the Table Rock into the basin beneath, the effect is awfully grand, magnificent, and sublime. No object intervening between the spectator and that profound abyss, he appears suspended in the atmosphere.

'The lofty banks and immense woods which environ this stupendous scene, the irresistible force, the rapidity of motion displayed by the rolling clouds of foam, the uncommon brilliancy and variety of colours and of shades, the ceaseless intumescence, and swift agitation of the dashing waves below, the solemn and tremendous noise, with the volumes of vapour darting upwards into the air, which the simultaneous report and smoke of a thousand cannon could scarcely equal, irresistibly tend to impress the imagination with such a train of sublime sensations, as few other combinations of natural objects are capable of producing, and which terror lest the treacherous rock crumble beneath the feet by no means contributes to diminish.

'The height of the descent of the rapids above the great fall is fifty-seven feet eleven inches. The distance of the commencement of the rapids above the pitch, measured by the side of the island, is one hundred and forty-eight feet, and the total altitude from the bottom of the falls to the top of the rapids, is two hundred and seven feet. The projection of the extreme part of the Table Rock is fifty feet four inches.

'The large island extends up the river about three quarters of a mile, and the rapids between that and the western banks are much diversified; in one situation near the island, there is a fall of about sixteen feet in height, the vapour from which is distinctly visible.'

Now here Mr. H. says that 'the breadth of the falls at the pitch of the waters, including the curvatures which the violence of the current has produced in the Horse-shoe and in the American falls, may be estimated at a mile and a quarter.' We believe, however, that the curvature of the great fall is not one-third part so sudden as that of a horse-shoe; and in its figure it much more resembles a part of one branch of an Hyperbola. The whole width of the river at these falls does not exceed one thousand yards in a straight line; and the extent of the falls, including the island, (which is not nearly equal to 400 yards in breadth at the edge of the rock,) with their windings, is scarcely equal to 1200. We know also, from those who have actually measured the height of the falls in different ways, that it is only 133 feet perpendicular.

In the principal features of Mr. Heriot's account of the Indians, we discern some inconsistency. In his preface, he says that 'they are incapable of attaining any great degree of improvement:' but at page 277 he allows that 'many of them are endowed with considerable capacity, with a lively imagination, a facility of conception, and strong powers of recollection;' and in page 352 he thus expresses himself:

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the side of exaggeration, he has 'kept *within* the limits of reality, not venturing, on many occasions, to amplify to the extent which would have been warranted by truth.'

'I am aware, (continues he,) that many things by no means wonderful or uncommon in one country, are upheld to ridicule in another, as being monstrous and absurd! Thus when the sailor boy related to his father and mother, that the flying fishes used to drop on board the ship; they silenced him with a severe rebuke, for attempting to impose on them with so palpable a falsehood: but when Jack, altering his tone to make friends with the old folks, said that in weighing their anchor, while up the Red Sea, a large carriage wheel, of solid gold and studded with diamonds, was found hanging to one of its flukes, they acknowleged his fiction as a truth; observing that Pharaoh and his host were drowned there, and that no doubt it was one of the wheels of his Majesty's chariot.'

Appeal is made to gentlemen who have resided in India, especially in Bengal, for evidence of the author's accuracy: but he begs leave to except a certain description of them, who are called 'Calcutta cocknies,' and who perhaps are as ignorant of Oriental as the London cocknies are of European Field Sports.

To the first plate, intitled, '*Going out in a Morning*,' is subjoined an account of an Eastern Hunting Establishment; which, as may be supposed, is very unlike every thing of the kind in our own country.—The sport with which we are first presented (the subject of plate 2.) consists of '*Beating Sugar-Canes for a wild Hog*,' an animal not to be compared with tame swine. It is stated by the author that

'Those unacquainted with the vigour and speed of the jungle hog, will be surprised to learn that it requires a good horse to keep near a moderate sized hog, not rendered tardy by too long voluptuousness among corn or canes; and that it is by no means uncommon to see, what is considered but a moderate sized animal overthrow many horses, with their riders, in succession!—When they are low in flesh, which is the case when they are obliged to seek their food at a distance, and get confirmed in good wind, they seem rather to fly than to run.—I recollect being one of four, well mounted, who were completely distanced in a chase of about three miles.'

At the end of this article, we read that 'Porcupines are often found in beating canes for hogs: they are easily speared: the flesh of the young ones is very good, and somewhat similar to pork or veal. With respect to shooting their quills, it is merely fabulous; but many horses will not approach them, when running, by reason of a peculiar rattling of their quills.'

After the remark which has been made on the nature of the wild hog, we can easily credit an observation in the

letter-press affixed to plate 3. *on the chase of this animal*, that 'no diversion requires more coolness and judgment than hog hunting.' The spear employed on this occasion is described, as well as the kind of dogs most proper for this sport.

We turn next to the interesting representation (Plate 4.) of '*Hunters coming by surprise on a Tigress and her Cubs*;' an occurence which, we should think, must effectually damp the pleasure of the chase. An incident of this sort, which happened to a party of which the author was one, is related; the affright of the horses is particularly described; and it was scarcely necessary to add that, 'when a tyger is roused, it requires some presence of mind, as well as a firm seat, to prevent mischief.' Here no accident took place, but at other times the rencontre has been fatal; and we are informed that the scratches made by the claws of the tiger are in most cases mortal.

Respecting this formidable animal, the following particulars are detailed:

'The opinion entertained that a tiger will not at any time approach fire, is carried much too far; it is true that they are extremely averse to it; but when hungry, nothing will deter them from their object. The posts throughout India travel on foot, one man carrying the mail over his shoulder, and accompanied at night, as also through all suspicious places in the day time, by one or more men with small drums, and eventually a *teerewdaur* or archer. Yet this precaution does not suffice to intimidate the ravenous animal during the day, however great his antipathy to noise; any more than two strong flambeaus which the postman has at night. I recollect an instance of a tiger occupying a spot in Goomeah pass for near a fortnight, during which time he daily carried away a man; generally one of the *dawk*, or postmen. At one time he was disappointed of his meal, as he by mistake carried off the leathern bag instead of its bearer; but the following night he seized one of the torchmen, and soon disappeared with him.'

By an anecdote which succeeds, we are led to infer that the human inhabitants are at times scarcely less ferocious than the savage animals; since they will murder with as little compunction, though they do not make a meal of the carcase.

Plates 5, 6, and 7, are intitled '*The Hog at Bay*,'—'*the Dead Hog*,'—and '*the Return from Hog Hunting*.' Four plates (8. 9. 10. 11.) are devoted to the Elephant, which 'may be said to possess the energy of the horse, the sagacity of the dog, and a large portion of the monkey's cunning.' The drawings represent, '*Driving Elephants into a Keddah*,'—'*Decoy Elephants catching a Male*,'—'*Decoy Elephants leaving the Male fastened to a tree*,'—and '*A Rhinoceros hunted by Elephants*.' The

Keddah is a strong inclosure or trap into which herds of wild elephants are driven, and in which they are kept till they become tame. Of the other mode of securing these animals by means of *Koomkies*, or females who voluntarily assist in decoying the males, a full account is given. Numerous anecdotes attest the tractability of the Elephant: but every reader will join with the present writer in opinion that the Rhinoceros is 'an animal by no means fit to be made *a pet.*'

The Tiger is the subject of eleven plates, (from No. 12. to 22. inclusive) the titles of which are—'*A tiger prowling through a village*'—'*Shooting a tiger from a platform*'—'*A tiger seizing a bullock in a Pass*'—*Driving a tiger out of a jungle*'—'*Chasing a tiger across a river*'—'*The tiger at bay*—'*A tiger springing upon an elephant*'—'*The dead tiger*'—'*Shooters coming by surprise on a tiger*'—'*A tiger hunted by wild dogs*'—'*A tiger killed by a poisoned arrow.*'

When we advert to the desolating ravages of this ferocious beast, we read with pleasure of the means taken for his extirpation. We were therefore gratified by learning from this work that 'of such importance has the search for tigers, and their consequent destruction, proved in some parts of Bengal, that large tracts of country in a manner depopulated by their ravages, or by the apprehensions to which the proximity of such a scourge naturally must give birth, have by persevering exertion been freed from their devastations; and in lieu of being overrun with long grass and brambles, have become remarkable for the state of cultivation to which they have been brought.'

Cossimbazar Island is reported to have been nearly cleared of this animal by an athletic German, six feet two inches high, named Paul; who, leaving "hog-hunting to boys," as he expressed himself, delighted in encountering the tiger, and 'would set off thirty or forty miles, with as many elephants, on hearing of a tiger having committed depredations.'

It is well known that this animal's fore-paw is the invariable engine of destruction; and that by the weight and force of this limb, bullocks and buffaloes are stunned, and even the bones of the skull crushed. 'I have seen (says the author) many men and oxen that have been killed by tigers, in most of which no mark of a claw could be seen.'

In tiger-hunting, a number of well-sized and well-trained elephants are necessary; and the mode in which these ponderous creatures are employed in this diversion may be seen in the view of a tiger driven out of a jungle.

The plate of the dead tiger represents him transfixed by the tusks of an elephant; and we are told that

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'The common method of training an elephant to attack tigers is with a stuffed skin, which being laid in his way, as he proceeds through a grass jungle, at first usually excites some alarm; but the elephant speedily becomes reconciled to the object, and, after a few trials, may be brought not only to view it with indifference, but to put his foot on the supposed carcase, rolling it backwards and forwards, as it were for amusement, and occasionally bearing his whole weight thereon. When sufficiently reconciled to the complexion and feel of the fictitious enemy, the elephant is taught to receive it on his teeth, when thrown towards his head by one or two men. After this he is made to kneel, and press his teeth through the stuffing, so as to fix it to the ground. During all these parts of the tuition, the *mohout*, or driver, uses every soothing means, caressing the elephant, and supplying him liberally with such dainties, as he seems to prefer: thus not only rendering him sensible of the advantages attendant on his acquiescence and docility of disposition, but creating a regard for his keeper, which in the sequel is often found to contribute much to his safety.'

It is added, however, that this process will not always succeed.

A caution is given to the oriental shooter to avoid those covers which, in the sporting term, appear "rather tigerish;" and as a general direction, it is remarked that, 'wherever peacocks and spotted deer abound, the tiger will generally be a visitor; and that the borders of jungles containing such game are highly dangerous,' as the writer proceeds to evince on his own experience: but the incident is too long to be transcribed.

Captain Williamson, for we apprehend that he must be considered as the author who is speaking, supposes that some persons who have passed a considerable part of their lives in Bengal will question the fact of tigers being hunted by wild dogs: but he pledges himself to the accuracy of the report, and observes that gentlemen who have been resident on the Western frontiers, from *Midnapore* to *Chamar*, will acknowlege the validity of his assertion. The *Dhole*, or wild dog, employed in this chase, is about the size of a small greyhound, having a brilliant eye, with a slender, deep-chested body, and of a rich bay colour. He runs mute, excepting that now and then he utters a whimpering kind of note, similar to that which is expressed by a dog in the moment of anxiety. Notwithstanding the immense powers and activity of tigers, it is asserted that not even the largest and fiercest of them can hold out against the *dholes*. We are even informed of one instance in which a single dog belonging to the author sprang at a tiger; and of another in which 'five or six spaniels did not hesitate to attack a tiger which they accidentally encoun-

tered, and though one or two felt the force of his paws, the others so completely annoyed him, and remained staunch, as to be the means of his destruction.'

As a finale to the chapters which follow in sequence on the tiger, we are told that

'It is usual to place a small *white* triangular flag (in the plate, the flag is *red*,) fixed to a bamboo staff, of ten or twelve feet long, at the place where a tiger has destroyed a man. It is common for the passengers, also, each to throw a stone, or brick, near the spot, so that, in the course of a little time, a pile equal to a good waggon load is collected.—The sight of the flags and piles of stones imparts a certain melancholy, not altogether devoid of apprehension.'

The next plate (No. 23.) represents '*Shooting a Leopard in a Tree.*' This animal has been known to ascend trees when he is pursued, for which reason he is called, in most parts of India, *Lackree baug*, or the Tree-tiger. In his dispositions and habits, he is reported to be more similar to the cat than even the royal tiger; and to be more shy, subtle, and ravenous than any other of the feline species. A singular anecdote of an encounter between a British officer and a leopard is related at p. 90.

To the Buffalo two plates are assigned, (24. and 25.) intitled '*Exhibition of a Battle between a Buffalo and a Tiger*,' and '*Hunting an old Buffalo.*' In illustration of these representations, the author informs us that 'the wild buffalo is so very fierce that he will sometimes attack a groupe of elephants; and that there cannot be a more menacing object than a single wild buffalo, disturbed from wallowing in the mud.' A species of amphitheatric exhibition is sometimes given by the Nabobs, in which a tiger and a buffalo are the *dramatis personæ*; who, being turned into a strong wooden inclosure built for the occasion, engage in bloody fight for the *amusement* of numerous spectators, arranged under an elegant awning, on an elevated stage, and enjoying the spectacle without being endangered. The nature of the contest is thus described:

'Persons unacquainted with the true character of the tiger would expect to see him attack the buffalo as soon as he might enter the area. But no: as soon as the buffalo makes his appearance, the tiger, which, perhaps, till then does not betray any marked apprehension, or probably seems to menace the spectators, swelling his fur, and shewing his teeth, or occasionally snarling and lashing his sides with his tail, all at once sinks into the most contemptible despondency. He sneaks along under the palisade, crouching and turning on his back to avoid the buffalo's charge. He tries every device his situation will admit, and often suffers himself to be gored, or to be lifted from his pusillanimous lurking by the buffalo's horn, before he can be induced to stand on his defence. When, however, he does, on such occasions,

sions, summon up courage to oppose the assailant, he displays wonderful vigor and activity! His claws are distended, and wherever they touch, they fail not to draw streams of blood; actuating the buffalo to the most desperate efforts, but which are not of long duration. The immense strength of the tiger lays (lies) in his forearm, and would prove fatal to the buffalo if there were opportunity given for a blow to take proper effect. The buffalo, being on his guard, avoids too close an engagement, but ever keeping a front to his opponent, rushes towards him with his whole force, and recedes with surprising celerity as soon as the tiger shews his intention to strike. Sometimes the tiger will follow, and make a desperate spring; which, however, the buffalo either avoids by rapidly shifting his ground, or, at the same moment darting forwards, meets the tiger with his horns. There are instances, that on such occasions, the tiger has sprung almost over the buffalo's back, causing the combatants to change places, and affording to the buffalo an excellent chance of transfixing the tiger before he could recover from the fall invariably attendant on such a circumstance.'

From this minute account, the reader may collect the nature and the issue of the contest: the buffalo is generally the victor; —and in hunting, the buffalo at bay must be a very formidable animal.

Plates 26. and 27. represent, '*Peacock shooting*,' and '*Shooting at the edge of a jungle*;' and in the illustrative letter-press, we read that in the *Jungleterry* district 'whole woods are covered with the beautiful plumage of pea-fowls, to which the rising sun imparts additional brilliancy;' that during the cold season, geese, ducks, teal, wigeons, &c. are often found in such numbers as to cover the surface; and that partridges of various kinds, quails, florikens (a species of bustard), snipes, (but few woodcocks,) wild pigeons, ortolans, hares, &c. are abundant in India.

Bruin forms the subject of plates 28. and 29. the titles of which are '*Driving a Bear out of sugar canes*,' and '*Death of the Bear*.' Sceptics on the subject of the existence of bears in India will have their doubts removed by this publication; in which the fact is ascertained, and the distinguishing properties of the Bengal bear are described. He is represented to be the most cruel, most fierce, and most implacable of animals.

In the next plate (No. 30.) is delineated the '*Hunting of a Kuttauss or civet*,' an animal which is 'little known to Europeans, though such profuse encomiums are lavished on its alleged perfumes. The fact is that, like many other scents which may be too strong to please, the *kuttauss* is really offensive, and absolutely sickens both man and beast. It has a rank smell, somewhat like musk, and so powerful as to occasion

such dogs as mouth it to vomit.—It is the most obnoxious of all the wild tribes known in India.'

The remainder of the plates (from No. 31. to 40. inclusive) represent '*Hunting Jackalls*'—'*Chase of a Wolf*'—'*The common wolf trap*'—'*Smoking wolves from their earths*'—'*The Ganges breaking its banks, with fishing*,' &c.—'*Killing game in boats*'—'*Doorcahs or dog-keepers leading out dogs*'—'*Syces or grooms leading out horses*'—'*Hunting a hog-deer*'—'*The hog-deer at bay.*'—In the explanations affixed to these, and indeed to all the other views, various matters of curious and interesting information are introduced, which are not indicated by the titles, as snakes, aligators, &c. and which it has been impossible for us even cursorily to notice: but, from the extracts which we have made, our readers may perceive that the typography constitutes a valuable part of this performance; though the language is not always correct, and though in one place (p. 14.) the author has been guilty of an Irish blunder, by informing us that the only instance of a man being killed in hunting by a tiger was a man killed by a *leopard*.

Of the extreme venom of the snake, the following short passage will give a tolerable idea:

'Persons working in fields are often bitten, and as no puncture in general appears, the poor fellows are apt to attribute the uneasiness first felt, to the prickings of thorns, thistles, &c. A few minutes, however, never fail to exhibit the real state of the case; the unfortunate victim becoming sick, with cold sweats and stupor, and gradually subsiding, perhaps occasionally convulsed, into the arms of death! Few survive more than half an hour; and many die within five minutes.'

A pure preparation of *eau de luce*, taken in the proportion of a tea-spoonful to a wine-glass of water, and repeated two or three times, is mentioned as an antidote. The *eau de luce* is said to prevent the stagnation of the blood. If this be a fact, it is very important, and ought to be known to all our countrymen who visit the East; especially as we cannot obtain the secret of resisting this poison, said to be possessed by the native snake-catchers: for we are told that the *cobra* or *covra capella*, one of the most venomous of all the snake-tribe, is not confined to the fields, but insinuates itself into the habitations of man, getting into the thatch, and under furniture. 'I once (says the author) was dining with a friend, when our attention was suddenly arrested by a *covra capella* and a rat falling upon one of the dishes on the table. I know not which of the party were first out of the room.' He might fairly have added, that gentlemen ought to be liberally remunerated for residing in a country, in which they are continually liable to such interruptions.

While

While the plates represent the subjects to which they more immediately relate, we are assured that the scenery, foliage, &c. of the country, are also very faithfully delineated. They are taken from accurate drawings, and are beautifully coloured, constituting a series of engravings which all who view them must wish to possess. Handsomely framed, they would make an appropriate decoration of an apartment fitted up in the Asiatic style. The size of each plate is 18 inches by 13; and the pages of the volume measure 24 inches by 19.

MONTHLY CATALOGUE,

For NOVEMBER, 1807.

RELIGIOUS.

ART. 11. *The Causes of the Increase of Methodism and Dissention*, and of the Popularity of what is called Evangelical Preaching, and the Means of obviating them, considered in a Sermon preached at the Visitation of the Reverend the Archdeacon of Leicester, held at Melton Mowbray, June 20, 1805; and subjoined Appendixes; in which is contained the Substance of a Sermon preached at Melton Mowbray, June 5, 1806, at the Visitation of the Right Rev. the Lord Bishop of Lincoln, on the Improvement and Extension of Popular Education; to which is added a Postscript, containing Remarks on Mr. Whitbread's Bill for promoting and encouraging *of* Industry among the labouring Classes of the Community, and for the Relief and Regulation of the necessitous and criminal Poor. By Robert Acklom Ingram, B.D., Rector of Segrave, Leicestershire. 8vo. pp. 133. 4s. Hatchard. 1807.

WE have not placed this pamphlet in the class of Sermons, because the discourse which is first announced in the title occupies a very inconsiderable portion of it, and serves only as a suitable corridor to the apartments into which the edifice is divided. After some sensible and liberal remarks on the doctrines of the Established Church, and on the general conduct and mode of preaching of the Clergy, Mr. Ingram proceeds in the Appendices to treat distinctly, I. Of Subscription to the Articles of the Established Church. II. Of the Causes of the Popularity of Evangelical Preaching; and of the Nature of the Evangelical Creed; inquiring whether it be Calvinistic or not. III. Of Religious Education, more particularly the Education of the Clergy. IV. Whether the Influence of the Clergy is as great as it is desirable it should be; and V. Of Mr. Whitbread's Bill.

On the first subject, the writer does not hesitate to declare that, by the general consent of the most intelligent part of the community, a considerable latitude of construction is allowed in the act of subscribing to the Articles; and that, 'on a principle of acquiescence, we may subscribe to a proposition, whose truth we would not affirm

by an oath.' To this *nice* distinction, which is inadequate to the relief of very conscientious persons, Mr. I. subjoins a doubt of the expediency of any such test as subscription imposes; and he avows his opinion that if acquiescence to a form be required, that form should include only a few particulars, expressed in general terms.

Though it is allowed that, in the common version of the Bible, an appearance of Calvinism is discoverable which may render the vulgar partial to this system, Mr. Ingram is induced, and perhaps with truth, to attribute the prevalence of it to the *extemporaneous* preaching, expounding, and praying, adopted by those who are called evangelical ministers; and, sensible of its powerful effect on the multitude of hearers, he expresses a wish that the practice of this class of preachers were more generally imitated. Reading certainly is not eloquence; and he who has the talent (or *gift*, as it is called) of public speaking has evidently the advantage of a man who merely poses over a MS. Let the Clergy look to the Senate and to the Bar.—The familiar conversation which the Evangelical Preachers solicit with their hearers on religious topics, and the awakening nature of their discourses, are considered as another cause of their success. Among the negative causes, the author mentions the apathy and supineness of the Clergy, with the cold and uninteresting nature of their discourses; and among the remedies, he prescribes a revision of the Liturgy, and a new translation and abridgment of the Bible. He adverts to every trifling circumstance which he conceives to favour Methodism, and regards the schism which it has produced in the Church as an alarming symptom. It is remarked that, if the Evangelical Creed be not completely Calvinistic, it is sufficiently so to captivate the croud, who prefer the *chance* of being *elected*, to the certain *drudgery* that virtue and good works require.

In the essay on the Education of the Clergy, the author laments that Religion is not a more prominent feature in our Universities; and he advises parents, who design their children for the clerical profession, to place them, previously to their going to College, under the care of a diligent and conscientious parochial minister: by whom serious habits and principles may be established at an early period. As the Clergy are a distinct order in the State, why were not particular colleges solely appropriated to their use, in which the strictest discipline might be maintained, and with which Lay-students would not interfere?

Though we cannot agree with Mr. I. that 'the influence of the Clergy is reduced almost to insignificance,' we think that his suggestions for increasing their respect among the common people are deserving of regard; especially that hint which refers to the confidential intercourse that ought to subsist between a minister and his parishioners. Perhaps the funds for the support of the poor would be more carefully managed than they now are, if they were entrusted to the care of the Clergy: but this measure would probably not be relished. We cannot, however, dispute the concluding position, that the more works of beneficence the Clergy are enabled to perform among their parishioners, the greater will be their general influence.

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The remarks on Mr. Whitbread's Bill shew that Mr. Ingram does not entirely coincide with the plans proposed in it for the amelioration of the condition of the Poor; yet he so far approves of its general tendency, as to hope that its predominant objects will shortly become parts of the national code of laws relative to this subject.

Art. 12. *Remarks on the Alliance between Church and State; and on the Test Laws.* By the Rev. Richard King, M.A., formerly Fellow of New College, Oxford. 8vo. 2s. Booth. 1807.

This pamphlet professes to contain the substance of Dr. Warburton's celebrated work, "*The Alliance between Church and State,*" but is there not a glaring impropriety in the very title, and does not the argument involve a sophism? Are these two bodies in that condition of independence, which can justify us in speaking of their *alliance?* Is not the *Church*, in the general acceptation of the term, an integral part of the civil state; and are not its Bishops as much the servants of the Crown as the Judges, or the Generals of the Army? Where, then, are those distinct powers for which writers on this subject contend; and by the mutual compact between which it is so managed that Religion does not controul the State, nor the State controul Religion? By Religion we must here understand, not its essence, which is purely spiritual, but its external system, and more especially the Priesthood; now can it be said that these form so distinct a body that the State cannot controul them? Every wise Government must be desirous, for obvious reasons, of diffusing religious principles, and will be disposed to afford its protection to the system of public worship: but the readiness of Government to extend its aid to the Ministers of Religion, and their equal readiness to accept of this aid, will not form an *alliance*. Wherever an endowed Establishment occurs, the religious corporation immediately emanates from the civil government, and constitutes as much a component part of it as any other of its institutions; and the term *Alliance* is in this case very incorrectly applied. We are not here disputing the policy of Religious Establishments, but are endeavouring to shew that the connection which subsists between them and Civil Government is not of the nature of a league or convention formed between independent powers. If, however, the terms employed be unappropriate, the argument built on them must, to a certain extent, be erroneous. Mr. King speaks of the Church as having given up her independence to the State, for which condescension we are told she is admitted to a seat in the legislature: but do we admit allies to a seat in the legislature? Is not this very circumstance a proof of the fallacy of the position for which this writer contends, especially when he adds that the Bishops are not the representatives of the Clergy? Able Politicians will always be desirous of arranging the machine of Government so as to make the Ministers of Religion act in concert with the civil Magistrate; and no good subject can wish them to be at variance: but it is possible that more provisions may be made for securing this object than necessity requires; and perhaps the

the Test Laws *, when duly weighed, will be found to be of this description, though Mr. King would defend them as indispensible parts of the general system. In his argument, frequent notice is taken of Pagan institutions: but he does not refer us to the account which our Saviour gives of the nature of his religion, and to the conduct which he pursued with reference to the civil power; for thus, we suspect, the author would have greatly embarrased his reasoning. Though, however, Mr. King is strenuous in behalf of Establishments, he professes himself to be perfectly liberal and tolerant.

Art. 13. *Two Dissertations*, addressed to a Friend, and recommended to the Perusal of the Advocates for extending the Power of the Roman Catholics in this Country. By a Clergyman. Crown 8vo. pp. 139. 3s. Boards. Bickerstaff. 1807.

Let the Champions of our Church be roused, and make use of all the weapons which the Gospel allows in resisting every part of the system of Popery that is irrational and antichristian. We have no objection to see learning, argument, zeal, and even wit, employed by Protestants against Papists, and by Papists against Protestants: but to both parties we recommend liberality, and can allow to neither the aid of persecution in any shape or degree. Shall we avail ourselves of torture, proscriptions, and civil disqualifications, to prop up our religion, because the Church of Rome formerly had recourse to these disgraceful expedients? To intimate that our faith requires any such support is to defame it with the cruelest libel: but who that is acquainted with the history of Protestantism will venture on such an assertion? Did not our Church erect herself on the principles of free inquiry; does she not invite all to search the Sacred Scriptures; and is not her language, "Be ye followers of me only as I am a follower of Christ?" Where, then, if we are consistent with ourselves, can be the ground of our fears from Popery?

The absurd legends, the fictitious miracles, and the abominable artifices of the Church of Rome are objects of ridicule; and the author of the present volume, in his first Dissertation, justly exposes the wicked practices by which this Church succeeded for a long period in upholding her usurped power: but this age of enervating superstition and credulity is past; and the more repugnant her doctrines are to reason and the New Testament, the less prospect she has of success, and the less apprehension must we entertain of her making proselytes. Can it, then, be fairly asserted that, by granting to Papists the same civil privileges which are enjoyed by other subjects, we afford them advantages which must be fatal to Protestantism? The picture which this writer draws of the doctrines and practices of the Church of Rome is well employed as an argument

* It is ludicrous to call William Penn's regulation, requiring an acknowlegement of the existence of a Creator, a *Test Law*; for a regulation to which no Christian could object could exclude no Sectary from the Government, and therefore could never be felt as a grievance.

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to prevent converts; and inversely to the strength of the reasoning must be the necessity of any secular aid.

The author, however, speaks of the increase of Popery in his neighbourhood: but he does not tell us where this neighbourhood is; and he pays no very high compliment to his countrymen, when he says that he 'entertains the most serious apprehensions of its progress through the whole empire.' It is contended that 'the spirit of the catholic religion is deeply impregnated with the spirit of rancorous cruelty and sanguinary persecution:' but, allowing the fact, she is not now more formidable to her adversaries for not having imbibed the principle of toleration. Let us endeavour to teach her this Christian temper.

The Church of England is certainly superior to the Church of Rome: but when this clergyman asserts that 'our liturgy, ordination, and offices were not derived from the authority of parliament,' he directly contradicts the late Bishop of St. Asaph, who declared in his last Charge that "the Book of Common Prayer was one long Act of Parliament"; and to maintain that 'the compilers of our liturgy acted by virtue of authority derived from Christ' is a direct admission of the authority of the Church of Rome, and even of the authority of Dissenting Ordination; for if those who were ordained by Romish priests preserved the power of ordaining others to the priesthood, after they had separated themselves from the Catholic communion, the Clergy ejected by the Act of Uniformity had the same right of ordaining to the priestly office in the new church, and of its clergy boasting a regular succession from the Apostles. We deem it wiser, however, to abandon all such claims, and to rest contented with proving the accordance of the genuine principles of Protestantism with those that are laid down in the Gospel; and when on this rock we build our Church, the equal participation of civil power by all the members of the community will not endanger it.

Art. 14. *The Anti-Satisfactionist;* or the Salvation of Sinners by the Free Grace of God: being an Attempt to explode the Protestant, as well as Popish, notion of Salvation by Human Merit, and to promote the primitive Christian Doctrine of the Sufficiency of Divine Mercy for all who are penitent. In three Parts. By Richard Wright. 8vo. pp. 412. 6s. Boards. Vidler, &c.

All those who precisely weigh the meaning of words must necessarily object to the *broad* doctrine of Satisfaction, as it has been stated by many orthodox divines. If their representation be taken in its utmost and unqualified extent, it will destroy at once both the mercy of God and the obligation of men to the practice of virtue; for it may be said that if the Deity received a full equivalent for the sin of the whole world, the idea of Grace is excluded on his part, and he can have no claim to future obedience. Mr. Wright therefore has laboured with all his power to explode the tenet, as it is usually explained, and to substitute in its room that which he considers as the Scripture doctrine of Atonement; consisting neither in the transfer of guilt to innocence, nor in that of innocence to guilt. To evince

evince the necessity of a serious and mature reconsideration of this very important subject, the author shews, by a long list of quotations, the unscriptural and unguarded expressions which have been employed in exhibiting the doctrine; expressions which, we should suppose, even the most orthodox of the present day will scarcely be inclined to tolerate. Luther makes God say of Christ, "I see no sin else but in him;"—Calvin says that "the burden of damnation from which we are delivered was laid on Christ;"—Flavel, that "Divine Justice abated Christ not one degree of the wrath he had to bear; but resolved *to fetch its pennyworths* out of his blood;"—Isaac Ambrose, that "God the Father is here brought in as drawing and whetting his sword, and calling upon it to do execution against Jesus Christ;"—Bunyan, that "God's law did so seize upon the Lord Jesus, and so cruelly handle him, and so exact from him, that it would never let him alone, until it had accused him, and condemned him, executed him, and screwed his very heart's blood out of his precious heart and side;"—and Stockwell, that "in a strict and proper sense, the infinite God doth not *forgive* sin, for it is readily granted by all who are *sound in the faith*, that Jesus Christ has given *full* satisfaction to Divine Justice for *all* sin, and hath *fully* paid the debts of his Church."

After the perusal of these extracts, (and many more of the same kind are adduced by Mr. Wright,) it must be conceded that the old orthodox writers often spoke *unadvisedly*, on the subject of Redemption by Christ; and that, if this author only prevails on his opponents to employ language less gross and more consonant with that of Scripture, he will not have written in vain. He is not, however, satisfied with leaving it to the good sense of his readers to discover the inadmissibility of the above accounts of the doctrine of Atonement, but subjoins a very long and laborious refutation, which we have not space for detailing.

The work concludes with the author's views of the nature and design of the death of Christ, and of the connection of his death with the dispensation of the Gospel and the salvation of men. In these chapters, Mr. Wright, as an Unitarian, contends for the proper humanity of Christ: but, at the same time, he pronounces him to have been 'the most perfect image of God, in his teaching, spirit, and conduct, of any person that ever appeared among the sons of men, and hence is called the Son, the only begotten or best-beloved Son of God.' This divinely commissioned and attested person, he proclaims to be 'the king of martyrs'; representing the design of his death to have been 'to seal the truth of God, to confirm the divine promises, to make plain the doctrine of immortality, to complete the ministration of righteousness, and to prepare him by his perfect obedience for being rewarded with all power in heaven and in earth.' When the nature of the gospel is considered, the death of Christ, it is urged, stands intimately connected with that dispensation; as by it 'all his doctrines were strikingly, exemplified as hereby he *received power to extend the mission of his Apostles to all nations*, and as 'a reward of his sufferings had the whole ministration of the dispensation lodged in his hands.' For these reasons, the salva-

tion of men is ascribed to the death of Christ, not abstractedly, but in connection with the various other important circumstances of the gospel dispensation.

These views will not be generally acceptable: but they are certainly less clogged with difficulties than the popular doctrine. Though it is not very probable that Mr. Wright's arguments should subvert a favourite article of faith, it is our duty to report that he has treated the subject in a masterly manner, and has displayed a manly fortitude in asserting what he thinks to be Gospel Truth.

Art. 15. *An Examination of the Paſſages contained in the Goſpels*, and other Books of the New Testament, respecting the Person of Jesus: with Observations arising from them. By J. Smith, Gentleman. 8vo. pp. 144. 3s. 6d. Sewed. Johnson. 1807.

So far are we from thinking that any apology is required from sensible lay gentlemen when they publish their opinions on religious subjects, that we are inclined to encourage their speculations and inquiries; especially when they are conducted in a liberal and dispassionate manner. Theologians by profession are often suspected of writing under the power of strong prejudices, and of being biassed by certain systematic influences, from which common christians must in a great measure be exempted. At any rate, it is desirable to receive the sentiments of those who are actuated by the pure spirit of free inquiry, and who are not pledged, by a sense of honor or conscience, to the support of any system of faith. Mr. * *Smith* appears to be a writer of this kind. He examines with diligence, states evidence with fairness, reasons without vehemence, and offers his opinions without dogmatism. By no means wishing to protrude his own convictions, he would if possible keep them in the back ground: but this, from the very nature of the inquiry, was impossible. His work, he tells us, owed its existence to Dr. Huntingford's "Thoughts on the Trinity:" but we soon perceive that the Bishop and the Layman are at variance; and that, though the latter approves of a National Establishment, he does not relish our National Creed. We must do him the justice to say that his examination of the passages in the N. T., relative to the person of Jesus, is neatly, and as far as we can judge, impartially conducted: but we would leave his readers to determine whether the conclusions, which he draws from his premises, are obvious and irresistible.

The great *datum* in these pages is that, in the preaching of Christ as recorded in the gospels, the doctrines of Christ must be sought; and that the Apostles, being only witnesses and teachers of the faith, had no authority to add any thing to the doctrine of their Master. On this ground, the writer first distinctly and regularly examines those passages in each of the Gospels in which Christ speaks of himself, and recapitulates or sums up the evidence He next proceeds

* Anonymus writers do not now always employ the signatures of Philo, Crito, &c. but conceal their real names under such as bear the semblance of reality. Such, we have heard, is the case with *John Smith, Gentleman.*

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to those parts in the Acts and Epistles which relate to the person of Jesus. The passages which are supposed to favour the Arian and Trinitarian hypotheses are adduced and examined, but the result is not in their favour. The author freely owns his inability to derive either of these systems from the testimony before him; and in the 'Incidental Thoughts,' with which the pamphlet closes, he expresses, under various heads, his dissatisfaction with those opinions which are termed orthodox. Under the article Atonement, he asks; 'If it be necessary that the justice of God must be satisfied before any sin can be pardoned; and if Christ be God as well as the Father; whether the justice of Christ ought not to have been satisfied in the first place?' Respecting the Holy Ghost, he observes that 'there is no example in Scripture of prayer to the Holy Ghost or Holy Spirit; and in St. Paul's Epistles, which commonly begin with devout wishes of blessings from God and from the Lord Jesus Christ, the Holy Spirit is never named at all.' In the conclusion, he remarks that 'four hundred and forty-one passages are to be found in scripture, wherein God the Father is styled the one or only God;' and his faith is stated in these words: 'I believe that there is but *one only God*; that his spirit is not a substance distinct from *Him*; and that Jesus Christ to whom *divinity was very intimately united*, is his son, in virtue of that union.'

We have thus exhibited, in as succinct a manner as was practicable, the object and complexion of this publication. The writer appears to be a man of talents and sagacity; and on the side of the question which he has taken, he has produced a work that is better calculated to impress the general reader than most other controversial treatises.

A time will no doubt come when the religion of Jesus will prevail in all its purity: but we cannot think with this author and some other writers, that this object will be accomplished before the close of the existing century, 'and that the present wars and confusion of nations may be considered as the last which have been predicted.' Such an observation is more fanciful than judicious, and does not seem to belong to an inquiry which professes to rest its conclusions on the strongest evidence.

MILITARY AFFAIRS.

Art. 16. *A Narrative of the Operations of a small British Force under the Command of Brigadier-General Sir Samuel Auchmuty*, employed in the Reduction of Monte Video on the River Plate, A. D. 1807. By a Field-Officer on the Staff. Illustrated with a Plan of the Operations. 4to. pp. 60. 5s. Boards. Stockdale, jun.

The writer of this narrative says that he has been induced to publish it 'for the gratification of those gallant and excellent officers, who served during the splendid, though short campaign, against Monte Video; and in order to supply the want of detail in Sir Samuel Auchmuty's official dispatch, by commemorating the conduct and recording the *merit* and *exertions* of individuals as a *tribute to worth* and an *example to posterity*.'

In page 13. he observes that 'the experienced officers who is acquainted with the laborious duties of a *siege*; who understands the

the difficulties and dangers of constructing temporary batteries, assailed by an incessant fire from a strong and extensive citadel, and by a brisk *flanking fire* from numerous gun-boats;—who is assured that we were *very ill supplied* with the requisite materials for conducting a siege;—that we were under the necessity of transporting our *twenty-four pounders* and their appendages by manual strength, a distance of two miles;—and finally, *that the enemy's force both in our front and rear was superior to that of the British*—will justly appreciate the conduct and courage of the British Navy and Army, in atchieving so arduous and honourable an undertaking.'

If we rely on the author's sketch of the peninsula of Monte Video, an exterior side of *this strong and extensive citadel* does not exceed 24 toises, which are little more than a fourth part of the exterior side that *Vauban* assigns for even the smallest citadel. In the sketch, it looks more like a small star-fort than a bastioned square: but, as the Brigadier says in his dispatch that he had a battery of six twenty-four pounders constructed within a thousand yards of the South East bastion of this citadel, in order to make a breach in it, we must suppose that it has flanks. He might as well have attempted, however, to batter it in breach at the distance of a mile; and if the section of that work be of the ordinary height, its flanks cannot remove the *dead* or unseen parts which must of consequence reign all round it, and render it almost defenceless.

We are also told that those who had seen the rock of Gibraltar asserted, that it 'is not more strongly fortified than the peninsula of Monte Video.' This seems to be an observation extravagantly hyperbolical: for we may venture to state, without the least risk of contradiction, that a six gun battery might fire for six months at the works of Gibraltar, from the distance of six hundred yards, and not make much impression on them; and had there been at the South gate of Monte Video a rampart of earth, and a good revetement or demi-revetement of masonry in front of it, with a ditch of sufficient width and depth, our people might have fired at it for the same length of time from their battery without making a practicable breach, or even much injuring it. The truth, indeed, we believe to be that the town of Monte Video is surrounded by an old rotten stone wall, running irregularly in various directions, without one proper flanking defence throughout its whole extent, and calculated only for securing the place against privateers, or any sudden or desultory attack of the natives; and that the ditch before it, where it has one, is only about four feet deep and from ten to twelve feet wide.—Whoever before thought of battering in breach at the distance of 600 yards? Vauban considered 120 toises or 240 yards as the utmost practicable distance for this purpose. It remains, then, to be inquired, why the battery was erected at such a distance. The answer is obvious, from a want of approaches; and a want of approaches was occasioned by the want of entrenching tools. The author of this memoir states (page 14.) that they were unprovided with such tools; and Sir Samuel Auchmuty expressly says that our loss during the siege was trifling, *particularly as the troops were not sheltered by approaches.* We are inclined to think that,

had they been supplied with a sufficiency of entrenching tools and ordnance stores, they would have reached within a few toises of the place in less than half the time which elapsed while they were before it; and that it would have surrendered in consequence of its very defenceless situation, before they had even completed a battery for making a breach. Through the want of these means of attack, many brave men were sacrificed, whose lives might otherwise have been saved; and it is manifest that a degree of neglect or inattention in providing necessaries for the expedition prevailed somewhere, of which the public has a right to demand the investigation.

This narrative is rather meagre, occupying only sixteen pages, the rest of the book being filled with public documents, and it is written in a loose florid style.

HORTICULTURE.

Art. 17. *A Short Treatise on several Improvements recently made in Hot-Houses:* by which from four-fifths to nine-tenths of the Fuel commonly used will be saved; Time, Labour, and Risk greatly lessened; and several other Advantages produced. And which are applicable to Hot-Houses already erected, or to the Construction of new Hot-Houses. Illustrated by nine large Copper-plates. By J. Loudon, Member of the Society of Arts, &c. and Designer of Rural Improvements. 8vo. pp. 271. 12s. Boards. Constable, Edinburgh; Longman and Co., London.

Hot-Houses are doubtless susceptible of considerable improvements, and the ideas suggested in this treatise will be found useful to horticulturists in this department: but without the plates we cannot afford that full view of all the author's suggestions which we could wish. It is certainly a recommendation of this treatise to general notice, that the processes which it details are applicable to hot-houses already erected; and it was altogether unnecessary to add that they may be adopted *in the construction of new hot-houses.* Mr. Loudon apologizes for the great haste in which this volume was composed; the sketches having been made and a great part of the *account* having been written at inns, where he occasionally stopped, during a journey to the west of Scotland. This confession, however, though it prepares us for imperfections, is not creditable to the author of a scientific practical treatise; the matter of which ought to have been reviewed and re-reviewed before it had been submitted to the public attention. The best recommendation of a system results from long experience; and inventors and improvers should not be hasty in announcing their discoveries to the world. We are led to expect a more finished treatise in Quarto, on *Hot-houses, Hot-wells,* &c. when Mr. L. has more leisure to try '*other equally important schemes,* and to superintend the press.'

Till more light be thrown on the subject, gentlemen are required to act on the present state of knowlege; and in this treatise alterations are proposed, 1. in the *furnace* or *fuel-chamber*; 2. in the *smoke-flue*; 3. in the *air-flue*; 4. in the *inner-roofing*; 5. in the *air-pump* or *bellows*, and 6. in the *ventilator.* Mr. Loudon's hints on these subjects are sensible; and the suggestions respecting what he terms

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the inner-roofing, which consists of a coarse flannel curtain, fixed on rollers at the top of the back wall, and lets down under the glass, during the night, to prevent the air of the house from coming in contact with the glass, — and also for forcing in air of a moderate temperature from the *back-sheds* by means of bellows,—and for imitating the natural breeze by the use of a ventilator, — appear to us to promise well. For the directions relative to their construction and use, as well as to those of the furnace and flues, we must refer to the work.

The experiments for ascertaining the utility of Mr. L.'s improvements were made in a very small hot-house belonging to Messrs. Dicksons and Shade, nurserymen in the vicinity of Edinburgh; and 'should any *dubiety* (a new word) arise in the mind of the reader,' on the accuracy of the statements here given, he is referred for particulars to Messrs. James or George Dickson, or 'to the lad who manages the house.' It is said that, by following the author's method, fuel and labour are saved, an equable heat is diffused, and the plants obtain superior health and luxuriance.

In the additional improvements on the modes of warming Hot-houses, the author proposes methods of heating them without having separate stoves, by taking advantage of a fire in an adjoining house or cottage, and by means of steam. Without the plates, we cannot give a full idea of his new plan for growing pine apples, of his improved pit for growing young pines, cucumbers, melons, &c. or for forcing fruits and flowers, and of his improved Peach-house.

For the benefit of country artizans, who are not accustomed to work from drawings and plans, models of wood are constructed, and advertised by the author.

POETRY.

Art. 18. *The Elegies of C. Pedo Albinovanus*, a Latin Poet of the Augustan Age, with an English Version. 12mo. pp. 127. 4s. (fine paper 5s. 6d.) Longman and Co. 1807.

These *exigui elegi* have been so much overlooked even by the learned, that they may seem to require some short notice as an original publication. Their subjects are properly elegiac.—The first and longest of them is an address to Livia on the death of her son Drusus in Germany, which happened at the affecting moment when he had achieved an important victory, and was about to receive the consulate and triumphal honors from a grateful country. These circumstances are wrought up with much pathos, and the diction is in general as easy as the sentiments are natural. — The second poem is a lamentation on the death of Mæcenas, whom Pedo himself does not appear to have much regretted, since he informs his reader at the outset that he had no acquaintance with him, but composed his verses only to please one of his friends:

> "*Nec mihi, Mæcenas, tecum fuit usus amici:*
> *Lollius hoc ergo conciliavit opus.*"

We doubt whether Lollius derived much satisfaction from a panegyric, of which the greater portion is occupied in detailing the luxury, extravagance, effeminacy, and amorous indulgencies of his deceased

friend. The poet, indeed, offers a defence of the statesman, by observing that Jupiter, Hercules, Bacchus, and in fact all the gods, gave full scope to the same propensities. Besides, he had a right to enjoy himself, for it was a time of peace, and the war had been successful:

> "*Pax erat, hæc illos laxârunt otia cultus;*
> *Omnia victores, Marte sedente, decent*"
> "*Sic est;* victor *amet*; victor *spatietur in umbrâ;*
> Victor *odoratâ dormiat inque rosâ.*"

The third elegy, intitled "*Suprema Mæcenatis verba,*" is really affecting: — but the fragment on the sailing of Germanicus on the Northern ocean was not worth printing.

We apprehend that the annexed English version will not materially contribute to revive the popularity of these long neglected productions.

Art. 19. *The Chimney Sweeper's Boy.* A poem. 8vo. pp. 24. 2s. Longman and Co.

The title page announces that 'the profits arising from the sale of this publication will be applied to the Society, lately instituted in Sheffield, for the purpose of improving the condition of children and others in the service of chimney sweepers, and for endeavouring to supersede the necessity of employing climbing boys.' A more benevolent or a more useful design, in proportion to its extent, was never instituted: but perhaps the grievance in question is scarcely a fit subject for poetry; and in cases of so much real and severe suffering, the feelings are more likely to be affected by a few plain facts, than by the most powerful efforts of fancy. — The poetical part of this little pamphlet is preceded by some observations in prose, which prove the author to be a sensible, humane, and religious man.

Art. 20. *The Village Christening,* A Poem; or Modern Christianity displayed. By John Wilson. 8vo. 1s. 6d. Richardsons.

In the same person, the poet and the couplet-maker are not always united. Mr. Wilson is displeased with the ceremonies of the Church, but he does not display a poetic indignation; and his prose, though not good, is preferable to his verse, which is hobbling and vulgar. After having described the form of Baptism, he adds,

> 'That this is human regeneration
> Is still believed by half the nation,
> The Parson *sanctifies* the *water*,
> Clean or unclean's another matter,
> The *Holy Ghost* if by him given,
> Thanks to the *Priest* far more than heav'n,
> We hope there's none that will believe,
> The Parson bears it in his sleave.'

Such lines are beneath criticism.

MEDICAL, &c.

Art. 21. *Manual of Health:* or the Invalid conducted safely through the Seasons; to be continued occasionally. 12mo. pp. 419. 5s. Boards. Johnson. 1806.

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The author of this work wishes to prove that health ought to be regarded as the most desirable of all objects, and that it may, to a certain extent, be obtained by employing the proper means, and bestowing on it the proper degree of attention. In pursuance of this opinion, he gives a number of observations and directions, of rather a miscellaneous nature, and delivered in a style which would be amusing, were it not that the attempts at wit are too obvious and too frequent. We think, indeed, that his advice would have been more efficacious, had it been offered in plain unaffected language, than when tricked out in its present gay attire.

A considerable part of the volume is appropriated to the subject of sensibility; in which the author very properly attempts to mark the distinction between a perfect state of the nervous system, and that condition of over refinement, which it appears to be too much the fashion of the present day to admire and cultivate. The comparative effect produced on the two constitutions, by external impressions, is thus not unaptly characterized:

'In the nervous, at the sight of danger, we have—

'*First*, The impression on the eye.

'*Secondly*, The change in the nerves, passing between the eye and the sensorium.

'*Thirdly*, The effect produced in the sensorium; a sense of discomposure.

'*Fourthly*, Muscular movements; agitation, trembling, palpitation, or decrease or cessation of the pulsations of the heart.

'*Fifthly*, Residuary head-ache, or general discomposure for some continuance.'

'In the opposite constitution, we have again;

'*First*, The impression on the eye.

'*Secondly*, The change in the intermediate nerves, of which it will appear probable that it is different.

'*Thirdly*, The effect on the sensorium, known to be different from the consequences;—for example, in the above stated case of rendering assistance.

'*Fourthly*, Rapid action of the voluntary muscles.

'*Fifthly*, A certain pleasurable state, as a sense of satisfaction; a glow subsiding into ordinary tranquillity.'

The reader may take the following as a fair specimen of the author's talent for humor:

'I know not whether it would answer any useful purpose to have the dishes, served up at grand entertainments, labelled DIARRHOEA—CHOLERA MORBUS. and so on. Then instead of "—*do let me send you some more of this mock turtle*"—"—*another paté*"—"*Sir, some of the trifle*"—"*a few slices of cucumber*"—"*I* SHALL INSIST *upon your trying this nice melon*"—the language of hospitality would rather run in this strain—"*shall I send you a fit of the cholic*"—"*do let me help you to a little bilious vomiting and purging*"—"*Ma'am, you cannot refuse a touch of inflammation in the bowels—It may come to a tight race between your intestines and your physician But I hope it will stop before it gets quite to the undertaker and the sexton.*"

We shall conclude with quoting the writer's judicious rules for bathing:

'CHILDREN and grown persons, affected by no particular complaint, ought to use the cold bath. They should go in dry-warm; not soon after meals. There is no better time in general than just on getting out of bed, because then the skin is usually dry and warm.

'Take but a single dip.

'Desist if it be followed by coldness, languor, head-ache.

'When indisposed, do not rush unadvised into cold water. No article of the materia medica requires greater skill to administer.

'Unless you disregard the expense and find pleasure in a new scene, prepare your tepid, saline, and other baths at home. As baths, they will answer the purpose as well as any other.

'The tepid bath is from 94° to 98°.

'Do not stay in till it produce languor at the time or afterwards.

'Tepid bathing creates feverishness in weak sensitive constitutions, after a full meal.

'Used near bed time, it will create perspiration.

'No additional covering is required after the tepid bath. Avoid overheating and chilling yourself.'

Art. 22. *A Letter to the Right Hon. Spencer Percival*, Chancellor of the Exchequer, &c. &c. on the Expediency and Propriety of regulating by Parliamentary Authority the Practice of Variolous Inoculation, with a View to the Extermination of the Small Pox. 8vo. 1s. Hatchard.

We have here a strenuous advocate for the interference of the legislature on the subject of variolous inoculation. The particular object of the pamphlet is to prove that such a procedure would be consonant to the spirit of the English laws and constitution; and this point the writer attempts to establish by shewing that, in the case of the leprosy, and afterward in that of the plague, the government thought fit to interpose its authority, and to order such measures as were deemed necessary for preventing the propagation of the disease. Probably, few persons would question the legal right of interference, where the necessity of the case was sufficiently apparent: but, although we have been the strong advocates of vaccination, we are doubtful how far it would be advisable to call in the aid of the legislature, to enforce a practice which is still repugnant to the feelings and passions of a multitude of individuals among the lower orders of the people. Vaccination has proceeded with a rapidity which is unequalled in the history of medicine, and we apprehend that its best and firmest support is its own reasonableness.

POLITICS.

Art. 23. *The Duty of the People in electing Members to Parliament, considered*; being a Warning Address to the Inhabitants of Shrewsbury and the Country at large. By the Author of "A Review of the Conduct of the Honorable H. G. Bennet and his Friends." 8vo. pp. 44. Printed at Shrewsbury.

This writer characterizes the Popery cry as 'a stupid, beastly, and savage yell.' He also describes Mr. Pitt 'as the most unfeeling and

and sanguinary, the most impoverishing and arbitrary minister, that Providence in his wrath ever permitted to rule over this country.'—Will it be believed by our readers that it is the object of a person, who thus expresses himself, to panegyrize the zealous, active, clamorous enemy to the late Catholic Bill, a supporter and abettor of the 'stupid, beastly, savage yell' which the pamphlet so justly reprobates? Yes; this writer, who scorns the fanatics who set up the cry of No Popery, devotes his pages to the praises of the late successful Candidate for Shrewsbury, who owes much to the frenzy which that cry excited; and, as we had heard, his victory itself: but that is here denied. If the terms applied to Mr. Pitt be more harsh than facts warrant, is it not singular enough that the application should proceed from a partizan of Mr. Jones, who in the last Parliament supported the pupils and idolators of this very Mr. Pitt?

The highest praises are here also bestowed on the late Mr. Fox; and this by the friend of the man who is the supporter of the minister of the day; of that minister whose enmity to our great statesman was the distinguishing characteristic of his political life; who never lost an opportunity of making a personal attack on that illustrious character; and who, when that exalted patriot was no more, in a memorable speech made by him in a great assembly, insulted his mighty shade in a way that shocked the feelings of all who witnessed the strange exhibition. We can assure this admirer of Mr. Fox, that were that great man still alive to lend his aid to this agitated empire, he would have regarded with exquisite pain the efforts of the author and his associates at Shrewsbury. What has been the effect of those manœuvres? To displace a ministry friendly to civil and religious liberty, and to general amelioration, who in a crisis of difficulty had united the Nation and Parliament in their support,—and who were not guilty, by their meddling, of precipitating and aggravating the calamities of the continent,—in order to make room for others, of whom, if we judge by the fate of the Place-reversion Bill, by their delay in assembling Parliament, and by their treatment of an antient and respected ally, we cannot augur well. The friends of Mr. Paull at Westminster, and of the *No Popery* candidate at Shrewsbury, deserve thanks doubtless from the present ministers, since the effect of their clamour has been to render the people indifferent with regard to their friends and foes, and to raise to power persons of inferior consideration with the public. On atchievements of this sort, the present writer and his associates may congratulate themselves; they have returned to Parliament an opponent of the friends and admirers of Mr. Fox, and a supporter of Mr. Percival, and of that policy which sanctions the 'savage yell' so much disliked by this zealous advocate of its abettors.

Mr. Bennet, we are told, temporised with the fanatic populace: but the writer does not substantiate this charge. It is also stated that Mr. Jones had the support of the Dissenters. How did the worthy candidate manage this? By what means did he induce this body to forsake their principles of religious liberty, and to abandon their own interests; since the Catholic Bill, so zealously opposed by Mr. Jones, extended *their* rights as well as those of the Catholics?

Was no coquetry displayed here, no management, no dissimulation? Or did the Dissenters regard it as a merit in the Candidate, to have opposed the enlargement of their rights and privileges?

We are informed 'that the people of Shrewsbury had too much good sense to abet the cry of No Popery, or to suppose that it could affect the established religion of the country.' We are very glad to be favoured with this intelligence: but we had learnt that the very reverse was the case; and that no where was the darkness of bigotry more general, and the aversion to the extension of civil rights, notwithstanding religious differences, more inveterate, than among the Salopians: — we shall rejoice to find this writer's account confirmed.

The author assures us that the freedom of election has been asserted. How this matter stands, we know not; if it has, we can only express our regret that it has not been asserted in a better cause. If we may admit the intentions of this writer and his associates to be pure, we must strongly call in question their judgment.

Art. 24. *The Fallen Angels!* A brief Review of the Measures of the late Administration, particularly as connected with the Catholic Question: to which is added, Advice to the Yeomanry and Volunteers of the Imperial Kingdom, to whom this Work is addressed. 8vo. pp. 133. 4s Boards. Hatchard. 1807.

On some of the measures of the late Administration, but principally on the Catholic Bill, this author delivers his thoughts to the public, and avows his decided disapprobation; with the exception only of the abolition of the Slave Trade, to which act he offers his 'humble tribute of applause.' He states that he is a soldier by profession, and that consequently his literary pretensions are few and lowly: but he asserts a love for his country, which, we believe, really does animate, and we hope ever will animate, all its gallant defenders; and for the expression of which on paper we give him equal licence and credit. We claim a similar privilege, and a similar credence for the same sentiment and devotion: but we differ from the author in opinion on all the measures in question, "*except as before excepted.*" As, however, our readers are sufficiently acquainted with our sentiments on these points, since we have lately had frequent occasion of stating them, we shall spare them and ourselves the trouble of a repetition of them in argument with the present writer, who takes such a view of them as may be expected from his habits and opportunities, but does not deeply investigate causes, "nor with a Master's eye foresee results." —He furnishes, as he thinks, strong facts and testimonies in favor of his opinions respecting the Catholics of Ireland, and occupies many of the pages of his tract by quoting proceedings relative to some of the conspirators in the year 1798: but it is on the question of a remedy for the evil which this representation displays, that so great a difference prevails between the late ministry and the present, between this author and us.

A very handsomely engraved portrait and strong likeness of the King is prefixed to this publication; which closes with some brief

practical suggestions to Volunteers, that are by no means unworthy of their notice.

ART. 25. *A Letter to the Rt Hon. Charles Abbot,* Speaker of the House of Commons in the late Parliament. By a Member of that Parliament. 8vo. pp 30. 1s. Wilson. 1807.

This member of the late Parliament tells the Speaker that, while he belonged to that assembly, 'he frequently suppressed in humble silence his desire of engaging the attention of the chair' It does not appear to us that the house or the public suffered any great loss by the forbearance of this Gentleman; and had he entertained the same diffidence of his pen, no parties except the stationer and the printer would, we believe, have been sufferers.

In the eyes of this writer, a change of national councils is one of the most trivial events that can possibly happen: but if it be so light a matter, why take such pains to rake together so much filth in order to heap it on the heads of one set of men, and why all the address to represent favourably another;—why such laboured advice to the new ministers, to enable them to retain their places;—why catechise them how 'to mortify the spleen and pride, as well as to defeat the low and illiberal Attacks of a vexatious and virulent Opposition, which already has declared, that no Mode or Art, no Stratagem or device of low, contemptible, and petty Hostility, shall be omitted or left untried, that may harass and distract that Power, which, raised on the Ruins of their former Greatness, they contemplate with all the malignity and asperity of Malice, when inflamed by the most bitter and corroding Envy, and heightened and exasperated by the most acrimonious Spirit of Revenge.'

Why does not this ingenious Gentleman shame the present *Outs*, by holding up to their imitation the dignified, manly, and candid opposition of those who are now the *Ins*, when they were themselves *Outs*? Example goes much farther than precept.

MISCELLANEOUS.

ART. 26. *Toleration of Marriage in the Universities recommended to the Attention of the Heads of Houses;* with Remarks on the Provisions with which it should be guarded. By Charles Farish, B.D. Fellow of Queen's College, Cambridge. 8vo. 2s. Hatchard.

St. Paul enumerates "forbidding to marry" among "the doctrines of devils;" and it is perhaps surprising that this vestige of monkish institutions should have so long disgraced our Universities, when our Bishops and the Clergy at large are wisely released from the vow of celibacy. Fellowships are now vacated by marriage: but Mr. Farish wishes to have this system altered, and a more liberal plan adopted. The principal objection to this measure would be, that Fellowships are provisions for Students, but not permanent provisions for life; and that, by granting to Fellows the privilege of Marriage, the *succession* to these temporary benefits would be too much retarded. Mr. F., however, is of opinion that this objection has little weight; and he contends that the University should not withdraw her protection from the young student before he is placed in a comfortable

situation. 'Do not (says he to the Heads) mar a splendid gift by attaching a mean and ungentlemanly condition to it; but release us from this odious persecution.' The argument to shew the impolicy of the present restriction is ably managed; and it may be hoped, as it is said that the measure would meet with the concurrence of the Members of the Senate, that an Act of Parliament will be obtained in favour of the Fellows: but we think that a less provision than 300*l.* a year ought to vacate, since otherwise the vacancies will be too few for the succession.

Art. 27. *Notes and Observations on the early Part of the History of the British Isles.* By Robert Couper, M.D. F.R.S. Edin. 8vo. pp 66. 2s. 6d. Johnson. 1807.

We must refer our readers for a knowlege of the author's notions respecting the early settlements in this island to the tract before us, but we must inform them that he dates the wars and the poems of Ossian at the early period of the commencement of the Christian æra. The Druidical machinery, interweaved with the relations which they contain, he supposes to have been interdicted, and consigned to oblivion, through the influence of the Christian priesthood of subsequent times; and its place to have been filled up by the legends of the church. The province which he ascribes to Macpherson is that of pruning away these fictitious interpolations, and swelling out the few and small fragments to which that operation reduced the antient monuments.

The representation which the author sketches of the state of South Britain, at the period of the several Roman invasions, corresponds with facts related by the actors themselves, and by contemporaries. Tacitus records that an Hibernian chief informed Agricola, that one legion would be sufficient to subdue Ireland. Do these facts, however, agree with the superiority which this writer claims in favour of Ireland in the earliest periods?

It is said by Dr. Couper 'that the Britons in their adversities, in the earliest times, never seem to have had confidence in themselves; the Celtic spirit seems to have declined in the humid regions of the South of Britain; and hence the different conquests of that part of the island.' The facts of civil and natural history, as well as physiology, seem equally to have been disregarded in this passage. Were not the brave Silures, and their heroic chief Caractacus, inhabitants of the most humid parts of South Britain? How does Dr. C. account for the desperate struggles and eternal enmity of the Welsh, situated at the Western extremity of South Britain? It seems that they knew how to prevent the spring of the mind, and the elasticity of the bowstring, from being relaxed by the moisture of the climate. It is besides new to us that South Britain is more humid than the low lands of the North.

Dr. Couper extols the prowess and genius of the Celts, and represents his countrymen as their descendants: but what will his countryman, Mr. Pinkerton, the virulent defamer of the Celts, say to this?

Art.

Art. 28. *Strictures on Free Discussion*, with Observations on the common Notions of Infernal Influence on the Human Mind. By Philologus. 8vo. 1s. 6d. Longman and Co.

Some individuals are as careful of their opinions as of their persons, and would as little expose the former as the latter, to a fierce assault. Free-Discussion is a sort of rudeness which puts them out of humour, and they had much rather part with their charity than with the notions which they picked up in the nursery. On such persons, professions of liberality and good intention are expended in vain. Even the empire of the Devil they would not consent to reduce within narrower limits, than can be made to comport with the stories of their childhood. *Philologus* has therefore a hard task to perform: but the attempt does not appear to be unpleasant to him, and his reasoning is luminous notwithstanding that it may be thrown away on those *who will not see*. He finds nothing in the Scriptures which justifies the idea of the Devil's ubiquity and influence on the mind; and with St. James he represents our lusts and passions to be our sole tempters.

Art. 29. *The Miseries of Human Life*, or the *last* Groans of Timothy Testy and Samuel Sensitive; with a few supplementary Sighs from Mrs. Testy. With which are now for the first Time interspersed *Varieties*, incidental to the principal Matter, in Prose and Verse. In nine additional Dialogues, as overheard by James Beresford, A.M. Fellow of Merton College, Oxford. Vol. 2. Crown 8vo. 8s. Boards. Miller. 1807.

A second volume of Miseries! Can flesh and blood bear it? Yes! gentle reader, indeed you must, and be wonderfully delighted to find that, by a little cookery and contrivance, a man may be brought to laugh at himself for presuming to be ruffled by the little cross accidents of life. Mr. B. is to be considered as a moral apothecary, who has managed from various mimikin miseries to work up a sort of cardiac mixture, which may operate as their antidote, and thus make us philosophers in spite of ourselves. As he has opened a manufactory for turning our Groans and Sighs into "Broad Grins," we must wish him much custom: but at the same time we must remind him that a good conceit may be worn threadbare; and that by over dosing us with *something to make us laugh*, the unpleasant effect of gaping and yawning may be produced. Miseries, such as are here brought together *turmatim*, may be multiplied *ad infinitum*: but some degree of judgment is necessary to select such as are tinctured with the ludicrous.

At the end, the author grows serious, and hopes that this excentric volume can reflect no discredit on his sacred character, if it should contribute 'to cool the blood of the petulant—to rebuke discontent erected on fictitious grounds—to strengthen the guards of patience under evils of the meaner kinds and degrees—to substitute laughter as the remedy of those evils, for violence or lamentation, which are in reality but their symptoms—to chastise the fopperies of preposterous delicacy and refinement—and finally to establish in the heart that general temper of mildness, suavity and good humour, which is not only a component part of general philanthropy,

lanthropy, but which must be regarded as one of the main pillars of the Christian character.' Thus this reverend exhibitor of human miseries is only a facetious lecturer on Solomon's "*Vanity of Vanities*", and would persuade us to laugh not only "where we must," but also *where we can*, if it may be done with good nature.

Art. 30. *The Pleasures of Human Life*: investigated chearfully: elucidated satirically; promulgated explicitly; and discussed philosophically. In a dozen Dissertations, on male, female, and neuter Pleasures. Interspersed with various Anecdotes, and expounded by numerous Annotations. By Hilaris Benevolus and Co., Fellow of the "London Literary Society of Lusorists." Embellished with five illustrative Etchings and two Head-pieces. Crown 8vo. 8s. Boards. Longman and Co.

O Imitatores, &c.! Though not gifted with genius sufficient to invent, you have generally enough to spoil and mar a good idea. Mr. Somebody, who thought that he was possessed of a talent for humour equal to that of Mr Beresford, has undertaken to write a sort of supplement to his Miseries of Human Life; and we expected from the title to be convulsed with laughter, but the farther we read the graver we became. Is the fault with us or with the author?

Art. 31. *The Comforts of Human Life*; or Smiles and Laughter By Charles Chearful and Martin Merryfellow. In seven Dialogues. Crown 8vo. 6s. Boards. Oddy and Co

Another publication professedly originating in the "Miseries of Human Life," and designed to shew 'that most of those incidents from which the reverend author extracts miseries, must, when seen in their due light, and when met with proper spirit, become absolutely matter of comfort.' Charles Chearful and Martin Merryfellow laugh at Samuel Sensitive and Timothy Testy as a brace of screech-owls and *blue devil* hunters; contrasting their own system, which helps to dress life *en couleur de rose*, with that of the Testies and Sensitives, which places every thing *en noir*. The Dialogues are tolerably well managed.

Art. 32. *An Antidote to the Miseries of Human Life*, in the History of the Widow Placid and her Daughter Rachael. 12mo. 3s. 6d. Boards. Williams and Smith.

While all the preceding writers have prosecuted the subject of "Miseries" with attempts at wit and pleasantry, this author endeavours to give a serious turn to the whole discussion, and to prove in an appropriate tale that *practical religion* is the only antidote to 'the ideal, minor, and real miseries of life.' The subject is well illustrated in a conversation between the Widow Placid (a Quaker) and other passengers in a Stage-coach; and the fashionable affectation of calling such incidents as *breaking a shoe-string*, or *losing a button*, a *misery*, is properly exposed. The moral from the whole is that '*true religion will make us all happy in a miserable world*,' a doctrine as important as it is true, and which cannot be too much enforced. Mr. Beresford, as a clergyman, will probably not be sorry to find his frivolities thus seriously terminated, and his *Sensitive* and *Testy* made to yield to the amiably patient and christianly pious Mrs. Placid.

Art.

Art. 38. *The Saunterer*, a periodical Paper. By Hewson Clarke, of Emanuel College, Cambridge. 2d Edition, with Additions and a Sketch of the Author's Life. 2 Vols. 12mo. 8s. Boards. Ostell. 1806.

We are informed, in the biography prefixed to these Essays, that some of them were composed before the writer had completed his fourteenth year, and that the whole collection has reached a second edition before he has attained the age of twenty; a circumstance which, though it cannot be admitted as an apology for an imperfect publication, ought certainly to be taken into our consideration in forming a fair estimate of the powers of an author. The essays first appeared in the Tyne Mercury, a weekly paper established at Newcastle, where we are told that they excited unusual interest and attention, ridicule and astonishment, admiration and envy. Mr. Clarke dwells on these flattering distinctions with the complacency natural to youthful vanity; and he states, with no unworthy pride, since he was in a great measure his own instructor, that at the age of thirteen he had read nearly 1300 books on various subjects.

The writer's youth, indeed, perpetually betrays itself. When a few more years have passed over his head, he will probably entertain stronger doubts of his own infallibility than he appears to have admitted at present; and he may perhaps become less satisfied of the justice or the generosity of personal satire, which he now defends: at any rate, he will perceive the inconsistency of his incessant attacks on female love of scandal, while he himself indulges the same propensity under another name. We think, too, that he will see reason for revising the humiliating sentence which he has permitted himself to pass on Addison, in his 25th number; and some of the severe and capricious censures which are rather insinuated than pronounced against various living literary characters, in the 33d. He will also do well to consider whether too close an imitation of the style of Johnson (in which we must allow him to be at times remarkably successful) may not betray him into an ungraceful monotony of period, and into an arrogance of decision that must appear highly unbecoming in so young a man.

We throw out these hints with the hope of their being serviceable, because Mr. Clarke often displays humour and good taste, with a very ingenious and original style of thought, and a constant regard to the interests of virtue and morality. The 8th number, in which he questions the received notion that childhood affords much greater happiness than the more advanced ages of life, appears to us the best specimen of his talents for moral disquisition; and the idea of drawing a parallel, or rather a contrast, between Chatterton and the young Roscius, interested and pleased us, though the execution is not in all parts judicious. — We think, on the whole, that he is capable of arriving hereafter at a very respectable rank in the literary world.

We are confident, however, that the good sense, of which Mr. Clarke affords frequent examples, will pardon our suggesting that his time of life would be more appropriately employed in learning and listening, than in endeavouring to teach and correct. His pre-

sent opportunities are precious and irrevocable; and time may be wasted in the idle pursuit of premature distinction, which, properly improved, would enable him to lay the foundation of that lasting literary fame of which he is so laudably ambitious. We exhort him, therefore, to an unremitted perseverance in his academical studies, and trust that he will offer the most satisfactory earnest of future eminence in the world, by taking a very honourable degree at the university.

Art. 34. *The Hereford Guide*: containing a concise History of the City of Hereford: a Description of its Public Buildings, Episcopal See, Cathedral, Parochial Churches, and other interesting Particulars relating to the Place. Also an Account of the principal Seats and remarkable Places in the Neighbourhood. Together with an Appendix containing the Names of the Members of the Corporation and Cathedral, Civil and Ecclesiastical Officers; and a particular Account of the Schools, Posts, Stage Coaches, Waggons, and Roads. Crown 8vo. pp. 163. 4s. Boards. Longman and Co.

Local Guides, containing brief accounts of particular places, with the surrounding districts, have greatly multiplied within these few years; and, if executed with adequate knowlege and attention, they are publications which ought rather to be countenanced than discouraged. To travellers, these manuals are very useful, and from inhabitants they obtain occasional consultation. The little work before us furnishes a great variety of that information which we might expect to find in a *Hereford Guide*, and it appears to have been compiled with care. The title affords a sufficient indication of the nature and variety of its contents.

We were induced to suppose from the manner in which the author, in his preface, particularly recommends it to the notice of the reader, that his account of the See and Cathedral of Hereford was composed with singular attention; and on examination we find it to be interesting and well written. His dimensions of the Cathedral, however, differ from some statements which we have lately seen. In the Appendix to the *Essays on Gothic Architecture*, the length of this structure from east to west (including the walls) is given at 370 feet, whereas the author of the Guide states it at only 325 feet. The figures in the other items do not agree: but we are at too great a distance from Hereford to be able to point out on which side the error lies. As the author has quoted the "Essays," we are surprized that he should not have adverted to this dissonance.

The population of the city of Hereford is said to exceed 7000.

Without our recommendation, the utility of this publication will ensure to it the patronage of all those for whose benefit it is intended; who will perceive that, in respect to style, matter, and arrangement it is superior to most books of this class.

Art. 35. *Excursions in North America*, described in Letters from a Gentleman and his Young Companion, to their Friends in England. By Priscilla Wakefield, Author of Juvenile Travellers, Family Tour, &c. 12mo. pp. 420. 5s. Boards. Darton and Co. 1806.

The wild natural scenery, facts in natural history, and the character

racter and manners of the native tribes, are the objects which principally interest in a North American tour: but the rapid advances of population, the vast progress which commerce and industry are making, and the several symptoms of future greatness in the Western hemisphere, rather awake reflection in an European, than strike him with astonishment. The reader will find here collected together, and disposed within a moderate space, the substance of the information which travellers in the Northern division of the Western world have been able to amass, in their excursions from the mouth of the Mississippi to the Frozen Ocean, and from the shores of the Atlantic to those of the Pacific. He may here make himself acquainted with the economy of the Southern provinces, with the habits and pursuits of the Northern regions, with the state of society west of the Allegany mountains, with the circumstances which distinguish the British dominions in that quarter of the globe, and with the face of the country over the intermediate tracts, intersected by vast lakes and rivers, which occur between them and the Pacific Ocean. The curious student, who has turned over the pages of Weld, La Rochefoucauld, Bertram, Chastellux, Michaux, &c., will have little to boast on the score of real information, over the careful and attentive reader of this humble but well executed little volume.—The account which Miss Wakefield gives of the war between the United States and the Indians is a highly curious relation; and it is the more interesting from its being conveyed in the energetic language of the Indian tribes, as the communication of a Chief, which we are assured that it actually was.

Though the mode here adopted, of imparting this information in the form of a Tour, gives a superior interest to the details, we do not feel that the advantage is considerable enough to overcome our aversion to the injurious practice of mixing fiction and reality.

At Saratoga, the Mentor of this volume is told by a grey headed American, "Here is the very spot where the British General delivered up his sword to our commander General Gates." "Sir," replied the English preceptor, "the next time you boast of the exploits of your countrymen, be sure you know to whom you address yourself: we are Englishmen;" on which he abruptly withdrew. This would not have been the conduct of the sage of Fenelon in similar circumstances. The incident may shew national zeal, but it is little creditable to the enlightened philosophical traveller; whose sole object ought to be to gain information; and who ought to manifest no bias or prejudices, while he sedulously makes himself acquainted with those of the people among whom he sojourns.

We are much more pleased with another sentiment of the same person, which was occasioned by the smiles in which his pupil indulged, on witnessing the reverend obeisance paid by the Canadians to the wooden crucifixes placed by the side of the roads in their country. "You ought," said he, "to respect the intention of the most absurd act of devotion." What a text for a discourse on toleration is the fine philosophical sentiment here so happily expressed!

ART. 56. *A Philosophical Essay on the Game of Billiards*: wherein the Theory is minutely examined upon Physical Principles, and familiarly exhibited by easy Transitions from Causes to Effects: with

Plates

Plates illustrating the several Propositions advanced, and the Practice shewn in all its Variety. With copious Observations and Directions. By an Amateur. 8vo. 2s. 6d. Robinson. 1806.

The mere law of the equality of the angle of Incidence and Reflection is not sufficient as a foundation for a Theory of Billiards: principally, because the Balls impelling and impelled are not points, but possess magnitude, and consequently, when impelled, move with a compound motion,—a motion progressive and a motion rotatory; which circumstance will, according to the relation of the two motions, introduce a modification into the above mentioned law. Of this fact the author of the present pamphlet is aware; and indeed he seems to have notions sufficiently just of the principles on which the theory ought to be founded: but he does not, in his composition, do justice to his own conceptions. He always expresses himself so awkwardly, and often so obscurely, that we had purposed to have severely animadverted on his mode of writing: but we were deprived of the power to strike, by the laughter into which some of his ludicrous passages threw us.

A Billiard Player, we think, may derive information from this treatise, but then he must be very patient, and take great pains to understand it. We wish that the author would incline his ear to our monitions, and *re write* the tract: retrenching his digressions, and delivering himself in a style more philosophical. When he shall have done this,—which he cannot do quickly, since he has great difficulties to surmount,—we will resume our critical *cue*, to play another match with him; and he may rely on it that we will not endeavour to make a foul stroke, nor to *pocket* his reputation, except by accustomed instruments and according to established rules.

Art. 37. *An Essay on the Study of Statistics*; containing a Syllabus of Lectures; and intended to assist the Enquiries of inexperienced Travellers. By D. Boileau. 12mo. pp. 68. 2s. 6d. Colburn. 1807.

This author defines statistics to be a knowlege of the existing political state of a country, including not only its form of government and political strength, but also every circumstance which influences its prosperity and the happiness of its inhabitants. He states that these circumstances owe their origin either to the land, or to those who inhabit it; and the principal of them which respect the land, he affirms to be the situation of the country, its extent, boundaries, divisions, climate, soil, natural and incidental advantages.

The science of Statistics, Mr. Boileau observes, regards the inhabitants of a country individually and collectively. Under the first head, he inquires into their means of subsistence, the degree of prosperity which they enjoy, the share which they possess of individual and social happiness, the customs which distinguish them, their language, the state of the fine arts, of morals, and religion, and their population. Viewing a nation collectively, Statistics will examine its civil constitution, the prerogatives of the monarch, its legislature, its executive power, its institution and laws, its finances, its relative strength, its alliances, its national character, and the revolutions which it has experienced. This analysis is followed by a history of the science, and observations on it. Mr. B. proposes to deliver a course of lectures on the subject, in which we heartily wish him success.

SINGLE

SINGLE SERMONS.

Art. 38. *Occasioned by the Circumstances of the late glorious and decisive Victory, obtained by the British Fleet, under the Command of Lord Viscount Nelson, over the combined and more numerous Forces of France and Spain, off Trafalgar, 21st of October*, 1805. Delivered on board His Majesty's Ship Britannia, at Sea, Nov. 3, 1805. By Lawrence Halloran, D D., Chaplain of the said Ship, and Secretary to Rear-Admiral the Earl of Northesk. 4to. 2s. 6d. Gardiner.

After having vindicated the love of our Country and the love of Glory as natural and honourable passions, Dr. Halloran proceeds to apply the account of Eliazar, I Mac. vi. 44. (the text) "*he put himself in jeopardy, to the end, that he might deliver his people, and get him a perpetual name*," to our most illustrious naval hero; whose courage, skill, and virtue, are described in the most glowing colours; and whose death represented as a *translation* from this world to the next. The time and place at which the discourse was delivered will in some measure account for the preacher's uncommon animation, and on his audience it must have produced the most impressive effect.

Art. 39. *Pleasure; its Tendency to deprave the Understanding, the Heart, and the Religious Principle:* a Fast Sermon, preached at St. James's Church, Bath, Feb. 25, 1807. By the Rev. Richard Warner, Curate of St. James's. 8vo, 2s. Cuthell and Martin.

Unlike the fashionable preacher who "would not mention Hell to ears polite," Mr. Warner does not attempt to sooth, but rather to alarm his hearers; and his firm and manly tone bespeaks a Christian minister conscientiously bent on doing his duty. Should his serious protest against that delirious thirst of diversions and amusement, which is so prevalent among us, be ineffectual,—which it probably will be, for people in a delirium will not hear reason,—it must be a satisfaction to him to reflect that he has not spared the rod of reproof, nor treated Fashionable Vice with courtly politeness.

Mr. Warner's notes form a valuable addition to his sermon.

Art. 40. Preached in the Chapel of the Magdalen Hospital, before the President, Vice-Presidents, and Governors of that Charity, on their Anniversary Meeting, April 23, 1807. By Thomas Lewis O'Beirne, D. D., Lord Bishop of Meath. 8vo 1s. 6d. Hatchard.

It is no proof of moroseness or spleen, to declaim against the present mode of female education as being too levelling, and against the parental examples of fashionable life as being too loose and seducing The Bishop of Meath, in this judicious discourse, comments on these evils as the real causes of the extent of female levity and prostitution; and he seriously calls on parents to implant and foster, by proper instruction and example, in the minds of their daughters, the pure morality of the Gospel, in order that they may be exempted from the shame and misery of those females who are the objects of this benevolent Institution.

CORRES-

CORRESPONDENCE.

We have received a letter from Mr. Banks, relative to our remarks on his "Dormant and Extinct Baronage", (in our Number for September,) which he seems to expect us to print. Its length, however, its style, and in our opinion its insufficiency, added to the space which our reply to it would occupy, preclude us from complying with Mr. B.'s request. It was our intention, therefore, to have given its substance, with annotations as brief as we could make them, and we had accordingly committed them to paper: but we find that even this mode would carry us too much into detail, especially as we are at this moment pressed for room. Indeed we can scarcely regard a minute notice of Mr. B.'s communication as necessary, since, after having deliberately re-considered our charges of inaccuracy, in connection with his letter, we are not induced to depart from our former opinions. We were justly disappointed on finding that, instead of correcting Dugdale, as he professed to do, he had copied that author's errors, and left the great national records unconsulted; contenting himself with minor and incompetent authorities. From our expression of this general censure, we cannot detract. The degrees of credit in which any writer on Genealogy deserves to be held are certainly comparative; and Dugdale, with many oversights and mistakes, is still pre-eminent.

Two circumstances, however, it may be right to mention.—Mr. Banks declares that the words, "Hereditary Lord *Chancellor* of England," which he used in speaking of Alberic de Vere, jun. and to which we in course objected, were so printed through an error of the compositor, instead of "Hereditary Lord *Chamberlain*."—He also denies the justice of our statement that Henry de Tregoz was omitted, and refers us to p. 423; where in fact he is introduced, but so slightly as to afford an apology for our having overlooked him. Mr. B. should have taken some pains to supply the defect respecting him, and to have informed us whether he ever had a father, or was a father, and what became of his inheritance.

Mr. Banks's papers shall be returned as desired.

The Letter from our respected Correspondent Mr. Lofft has been received, but it will not be eligible for us to enter into controversy on the subject of it.

We thank the Rev. G. J. H. for his suggestion, to which we shall give consideration: but the circumstances of the case and the of times make us rather reluctant to adopt his proposal.

A Country Reader is referred to the concluding page of our last number.

A Constant Reader, on the subject of rendering the dresses of Ladies incombustible, finds fault with our mode of expression on that topic: but really the fault lies with himself, in completely misconstruing very plain language.

THE

MONTHLY REVIEW,

For DECEMBER, 1807.

ART. I. *Sir John Froissart's Chronicles of England, France, Spain, and the adjoining Countries*, from the latter Part of the Reign of Edward II. to the Coronation of Henry IV. Newly translated from the French Editions, with Variations and Additions from many celebrated MSS. by Thomas Johnes. The Second Edition. To which is prefixed, A Life of the Author, an Essay on his Works, a Criticism on his History, and a Dissertation on his Poetry. 12 Vols. 8vo. 7l. 4s. Boards. Longman and Co. 1806.

SOON after the appearance of the first volume of this work, in quarto, we paid our tribute to its merits*; and it has since been followed not only by the remaining volumes, but by the present edition in a cheaper and more convenient form. The first impression was comprized in four volumes quarto, each corresponding with the divisions of the Chronicles made by the author himself; and each embracing three of the octavos. Here, also, the defect of which we before complained is supplied. St. Palaye's valuable account of the author, and criticisms on his historical relations, are prefixed to the first volume; and with pleasure we find Mr. Johnes announcing that this addition, together with others from the Breslau Manuscript, will be formed into a supplement to the quarto edition:—as well as that the latter papers will also be printed uniformly with that which is now before us.

Of St. Palaye's labours we have already spoken †: but we shall now take the liberty of making a few extracts from them which we wished to have before submitted to our readers, but from which the defect just mentioned then precluded us.

'*Essay on the Works of Froissart.*

'The history of Froissart is divided into four books or volumes, as well in the manuscripts, as in all the printed editions.

* See Rev. Vol. xlvi. N. S. p. 337.
† See M.R. Vol. xli. N. S. p. 176.

'The first begins with the coronation of Edward III. king of England, in 1326, and with the accession of Philip de Valois to the crown of France in 1328; and closes with the year 1379 inclusively.

'Froissart begins his second volume with the three last years of the preceding volume, and with more detail, having gained fuller information than when he first wrote it. He continues it until the peace of Ghent with the duke of Burgundy, the treaty for which is in the last chapter but one of this volume, dated the 18th December, 1385.

'The third volume goes back as far as the year 1382 inclusively, reciting several events, which had been mentioned in the second from the 93d chapter to the end. The events of these four last years, which had been already related, are so much expanded in the third volume, that they occupy the 29 first chapters. The rest is employed in the history of the following years to 1389, ending with the truce concluded for three years between France and England, and with the preparations which were making for the entry of queen Isabella of Bavaria into Paris, of which the author promises to speak more at large.

'The fourth volume begins with a recital of all the feasts and pageantries appointed for this entry, and ends with the dethroning and death of Richard II. king of England, in 1400, and with the election in the same year of Robert, emperor of Germany. These events terminate the two last chapters of the whole work.

'This manner of dividing the history of Froissart is the same in all the manuscripts and printed copies; but these divisions do not begin or end at the same place in all the copies.'

Having taken notice of the first volume of the quarto edition, our present labours commence with the second, or the fourth of the octavo. Recollecting the figure made by Evan of Wales in the wars of these times, particularly in those of Guienne, the consideration in which he was held by the King of France, and also his tragical end, (to which it appears that the British council were no strangers,) we were anxious to learn whether Mr. Johnes was able to supply us with any accounts of his heroic but illfated countryman. As he is described in a manner highly favourable by Froissart, we were right in conjecturing that he would attract the particular and patriotic attention of the translator; and if his researches have led only to scanty information, his reasons convince us that little more is to be obtained, and satisfactorily account for the oblivion into which the hero has fallen. The incident of love alone is wanting to make his story a complete groundwork for a drama.

After the conquest of the town and castle of Duras,

'On dismissing Evan of Wales, the Duke of Anjou said to him; 'You will take under your command the Bretons, Poitevins, and Angevins,

Angevins, with whom you will march into Poitou, and lay siege to Mortain sur mer, which the lord de l'Estrade holds; and do not quit the place for any orders which you may receive in the king's name until you have had possession of it; for it is a garrison that has done us much mischief.'

'My lord,' replied Evan, 'as far as shall be in my power I will loyally obey you.'—

'Evan of Wales, being desirous of obeying the orders of the duke of Anjou, (for he knew well that whatever the duke did was by the directions of the king of France his brother, as he had paid all the expences of the different expeditions he had made) had advanced as far as Saintes. He had halted to refresh himself and his companions in that rich country between Saintes and Poitou, and in the beautiful meads which are on the banks of the rivers in those parts. Many knights and squires of Poitou were with him, such as the lords de Pons, de Touars, de Vivarois, the lord James de Surgeres, and several more. On the other hand, from Brittany and Normandy, were sir Maurice de Trisiquedi, sir Alain de la Houssaye, sir Alain de St. Pol, sir Perceval d'Ayneval, sir William de Montcontour, the lord de Mommor, and Morelet his brother.

'These troops, when ordered, marched away, and laid siege to Mortain. The castle is situated on the Garonne, near to and below its embouchure with the sea: it is the handsomest and strongest fort in all the borders of the countries of Poitou, la Rochelle, and Saintoage.

'When Evan of Wales, the barons and knights, were arrived there, they formed the siege very prudently, and provided themselves by little and little with every thing they wanted; for they were well aware that they could never conquer the castle by storm, but that it must be won by distressing the garrison with famine and a long blockade.

'Evan, therefore, ordered four block houses to be erected, so that no provision could enter the place by sea or by land.

'At times, the young knights and squires who wished to display their courage, advanced to the barriers of the castle, and skirmished with the garrison. Many gallant deeds were there performed.'

When the siege had lasted upwards of a year and a half, this able and brave commander fell in the following base and ignoble manner;

'During the time of this siege, there came out of England, and from the borders of Wales, a Welsh squire named John Lambe, who was scarcely a gentleman; and indeed he shewed it, for no gentleman would ever have practised such base wickedness. It was said, that on his departure from England, he had been instigated by some English knights to perform the treason he did; for Evan of Wales was greatly hated in England and Gascony, on account of the captal de Buch, whom he had made prisoner before Soubise in Poitou, and whose ransom could never be obtained either by the exchange of the count de St. Pol, or by any other, nor for any sum of money that

could be offered: this caused his death, through melancholy, in the Temple at Paris, to the very great regret of all his friends.

'About this time, John Lambe arrived in Brittany, and continued his journey until he came to Poitou: he was honourably received every where, by calling himself one of Evan's friends, and speaking very good French. He said he was come from Wales to visit Evan, and was too lightly believed. For these reasons, he was escorted by the men of Poitou to Mortain, where the siege was going forward.

'John Lambe advanced towards Evan, when, falling on his knees, he said in his country language, that he had left Wales to see and serve him. Evan, not harbouring the least suspicion, received him kindly, thanked him for coming, and accepted his offers of service: he then asked the news from Wales. He told him enough of true and false, and made him believe that the whole principality was desirous of having him for their lord. This information gained so much the love of Evan (for every one naturally would wish to return to his own country) that he immediately appointed him his chamberlain. John won daily on the affection of Evan: there was no one in whom he had so great a confidence. Evan's regard increased so fast that evil befel him, for which it was great pity, for he was a valiant knight, a good man, and the son of a prince of Wales whom king Edward had caused to be beheaded, but on what account I am ignorant.

'The king of England had seized his lands in Wales; and this Evan, in his infancy having come to France, explained his situation to king Philip, who willingly listened to him, retained him near his person, and as long as he lived he was one of the pages of his chamber with his nephews d'Alençons and several other young nobles. He was also retained by king John, under whom he bore arms, and was at the battle of Poitiers, but fortunately escaped, otherwise death would soon have followed his captivity.

'On the peace between France and England, he went to Lombardy, where he continued to bear arms; and, on the renewal of the war, he returned to France, and conducted himself so well that he was much praised and loved by the king of France, and by all the great lords.

'I will now tell his end, which I shall do unwillingly; but it is necessary to shew to posterity what became of him.

'Evan of Wales had a custom during the siege of Mortain, as soon as he was risen, if it were a fine morning, to seat himself before the castle, when he had his hair combed and plaited for a considerable length of time, during which he viewed the castle and the surrounding country, for he had not the smallest dread from any quarter: it was not usual for any one to attend him as a guard but this John Lambe. Very often it happened that he there completely dressed himself; and, if any one had business with him, they went there to seek him.

'On his last visit it was early morn and fine clear weather, and the heat of the night had prevented him from sleeping: he went thither all unbuttoned, with only his jacket and shirt, and his cloak thrown over him, when he seated himself as usual, attended by John Lambe. All the others were asleep, and no guard was kept, for he considered

considered the castle of Mortain as conquered. After Evan had seated himself on the trunk of a tree, he said to John Lambe, 'Go and seek my comb, for that will refresh me a little.' He answered, 'Willingly, my lord.' On his way to seek for the comb, or when returning with it, the devil must have entered the body of this John; for with the comb he brought a short Spanish dagger that had a broad point, to accomplish his evil intentions: he struck this dagger into Evan, whose body was almost naked, and pierced him through, so that he fell down dead.

'After he had performed this deed, he left the dagger in the body, set off, and went slowly to the barriers of the castle, wherein he was received by the guards, to whom he made himself known, and was conducted to the souldich de l'Estrade. 'My lord,' said he to the souldich, 'I have delivered you from one of the greatest enemies you ever had.' 'From whom?' replied the souldich. 'From Evan of Wales,' answered John. 'By what means?' demanded the souldich. 'By such means,' said John, and then related to him the circumstances you have just heard. When the souldich heard this, he shook his head, and, eyeing him with anger, replied; 'Thou hast murdered him; but know from me, that if we did not reap much advantage from thy wicked deed, I would have thy head cut off: what is done, however, cannot be undone; but such a death is unworthy of a gentleman, and we shall have more blame than praise for it.'

'Thus was Evan of Wales killed by a wicked and treasonable act, to the great grief of the army and all manner of people. King Charles of France particularly lamented his loss, but he could not help it.

'Evan of Wales was buried in the church of St. Leger, which he had converted into a fort, half a league distant from the castle of Mortain, and all the gentlemen of the army attended his obsequies, which were very grandly performed.'

A short note contains the result of Mr. Johnes's researches respecting his gallant countrymen:

'It would appear, from the following extract from the Fœdera, under the year 1381, of payments made on account of the war in Aquitaine, that John Lambe was sent on purpose to murder Evan: at least, he is recompensed for it:

> 'Item, paie le xviii. jour de Septembre, à Johan Lambe & á ses deux compagnions, en recompensacion & regarde, si bien de les bons & agréables services qu'il a fait à monsieur le prince, que Dieu assoile, & fera au roi q'ore est, come de la mourt de You de Galles, C francs.'

'After all the enquiries I have been able to make, I have not succeeded in identifying Evan of Wales with any known character in the old Welsh books. In the works of David Nanmor, who flourished from about 1430 to 1470, there is a passage, where the poet, in looking for more happy times than his own in futurity, among other predictions announces the coming of Ievan Dyvi, or Evan of Dovy. Now this Evan of Dovy must have been some person of celebrity, at

some period prior to the time of the writer before mentioned, whose fame is totally obscured, probably owing to the danger of espousing the cause of that personage, from his being hostile to the existing government. This seems to be the only reason for the ambiguity of the poet, and it seems also satisfactorily to account for the silence of all the Welsh writers respecting Evan of Wales.'

A saying of Edward III., preserved by Froissart, paints his enemy and rival Charles V. of France more strongly than all the observations of contemporary and subsequent historians: "There never was a king (said he) who armed himself so little; and there never was a king who gave me so much to do."—The generosity of this Prince seems not to have fallen short of that wisdom, which history and the effects of his measures prove to have belonged to him. The tributes here recorded, which he paid to the memory of his mortal enemies, are strong presumptions of this fact:

'In this year, on Trinity-Sunday, that flower of English knighthood the lord Edward of England, prince of Wales and of Aquitaine, departed this life in the palace of Westminster near London. His body was embalmed, placed in a leaden coffin, and kept until the ensuing Michaelmas, in order that he might be buried with greater pomp and magnificence when the parliament assembled in London.

'King Charles of France, on account of his lineage, had funeral service for the prince performed with great magnificence, in the holy chapel of the palace in Paris, which was attended, according to the king's orders, by many prelates and nobles of the realm of France.'—

'As soon as the king of France learnt the death of king Edward, he said, that he had reigned most nobly and valiantly, and that his name ought to be remembered with honour among heroes. Many nobles and prelates of his realm were assembled, to perform his obsequies with due respect in the holy chapel of the palace at Paris.'

The narrative of the troubles in Flanders, occasioned by the disputes of the Earl with the city of Ghent, is better composed than any other part of these volumes, and would not discredit the principal historians of more favoured periods. They are here traced from their first causes, (which were apparently very trivial,) in a most luminous manner, to their termination. Nothing can exceed the interest which the author gives to these relations; nor is the instruction which they furnish inferior to the interest; the reflections interpersed through them shew the excellent sense and solid judgment of the author; and though here, as elsewhere, he descends too much into minutiæ, this is less his fault than that of the times. These contests, which embittered the whole of the latter part of the Earl's days, and which occasioned the loss of two hundred thousand lives, originated from an inordinate

desire

desire of revenue. Froissart's observations are those of a writer who had a good insight into the province of a statesman: but the minuteness of the narrative precludes our making extracts from it; and we refer our readers to it as the most interesting portion of the whole work.

Our venerable chronicler, however, was a placeman, lived with the great, and seems to have few sympathies with the humbler classes of society. In relating the disturbances of the reign of Richard II., he discovers a similar bias with that under which all the historians wrote; yet, had he been an eye-witness of the sad scenes, we should have highly valued his report, but he tells us that he writes from hearsay. Nevertheless, his accounts are not without traits which demand attention.

Of England, he says, "Never was a country in such jeopardy as this was at that period, *and all through the too great comfort of the commonalty.*" In a passage which we shall have occasion to notice also in our account of De Joinville's* History, we find a patriotic Friar observing to Louis IX. that he had always found "that among Princes, whether christians or infidels, no kingdoms had been ever excited to war against their lords, but through want of proper justice being done to the subject." The doctrine of the honest monk has been generally adopted by the friends of popular rights; and we believe it to be true generally, though perhaps not universally: but the instance to which the antient historian here refers is certainly no exception. In this matter, Froissart contradicts himself, for he observes that

'It is customary in England, as well as in several other countries, for the nobility to have great privileges over the commonalty, whom they keep in bondage; that is to say, they are bound by law and custom to plow the lands of gentlemen, to harvest the grain, to carry it home to the barn, to thrash and winnow it: they are also bound to harvest the hay and carry it home. All these services they are obliged to perform for their lords, and many more in England than in other countries. The prelates and gentlemen are thus served. In the counties of Kent, Essex, Sussex, and Bedford, these services are more oppressive than in all the rest of the kingdom.

'The evil disposed in these districts began to rise, saying, they were too severely oppressed; that at the beginning of the world there were no slaves, and that no one ought to be treated as such, unless he had committed treason against his lord, as Lucifer had done against God: but they had done no such thing, for they were neither angels nor spirits, but men formed after the same likeness with their lords, who treated them as beasts. This they would not longer bear, but had determined to be free, and if they laboured or did any other works for their lords, they would be paid for it.'

* This Article is intended for our next Number.

It was this spirit which by degrees occasioned villenage to disappear, and produced the brave and sturdy yeomanry of England. The Kentish Priest, John Ball, is made to say in his sermons; "we are called slaves; and if we do not perform our services, we are beaten, and we have not any sovereign to whom we can complain, or who wishes to hear us and do us justice;"—and we are told that the people were accustomed to exclaim, "John Ball preaches such and such things, and he speaks truth." How, then, can the good Froissart maintain that these lamentable insurrections arose "out of the too great comfort of the commonalty?"

Here, as in almost all the great movements of a people, a legitimate and laudable object was sought; and when it was obtained, a great number were satisfied, and returned peaceably to their homes: but, in this as in too many other instances, their attempts failed through the misconduct of designing leaders.

The excellent understanding of Froissart no where appears to more advantage, than in his account of the great schism in the church at this period. This schism, and the troubles consequent on it, he represents as

'A punishment sent by God to make the clergy feel and consider the great pomp and superfluities they possessed: but many paid no attention to it, being so swollen with pride and arrogance, that each would imitate his superiors, and thus was religion little regarded; and if the Holy Spirit, who enlightens the hearts of the devout, had not kept them steady, and in unison, it would have been severely shaken, if not lost. The great proprietors of land, who at the first were such noble benefactors to the church, now made a joke of it, even at the time I was writing and chronicling this history, in the year of grace 1390; at which the commonalty were much surprised, and wondered why such great lords as the kings of France and Germany, and the other princes of Christendom, did not provide a remedy for it. But, to satisfy the people and excuse the great barons, I may say, that as there cannot be a yolk of an egg without its white, nor a white without the yolk, so neither the clergy nor the lords can exist independently of each other; for the lords, not being ruled by the clergy, would degenerate into beasts.'

Froissart saw distinctly that the little civilization which existed was owing to this body; and to them we are indebted for its preservation as well as its extension. It is a strong expression of Froissart, but it is well borne out by the history of the times; "the lords not being ruled by the Clergy would degenerate into beasts."

In these times, we find men who anticipated the revolutions in church matters to which the subsequent century was witness:

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'While writing of these dissentions in the church, (says the historian) it comes to my remembrance how in my young days, during the reign of pope Innocent, at Avignon, there was confined in prison a learned clerk, called Friar John de la Roche-taillade. This friar, as I have been told by several privately, for it was never talked of in public, foretold, while in prison, many of the great events which would happen shortly in the world, more especially those that related to France. He prophecied the capture of king John of France, and the misfortunes that were to befall the church from the pride and arrogance of those who governed it. It was said, that during his imprisonment, he was brought to the pope's palace, when the cardinal of Ostia, commonly called cardinal of Arras, and the cardinal of Auxerre, disputed with him on these subjects.

'Friar John gave them for answer the following apologue: 'In former days, a bird was hatched without any feathers. When the other birds heard of this, they went to see him, for he was fair and pleasant to look on. Having considered, that without feathers, he could not fly, nor without flying live; which, however, they were determined to assist him in, for he was a prodigiously handsome bird; they resolved that every bird should give him some of his feathers. The best feathered gave the most, so that he was soon enabled to fly. The other birds took much pleasure in seeing him. When this bird saw himself thus in feather, and that all the birds paid him great honour, he grew proud, and not only held those cheap who had made him so, but pecked and drove them from him. The birds held an assembly to consider how they should act, in consequence of the treatment they received from this bird whom they had cloathed, and who now despised them. The peacock said, 'He is too finely dressed in my feathers: I will take them from him.' 'In God's name,' said the falcon, 'so will I mine.' The other birds said, they would do the same, and immediately began to unfeather him.

'The bird, on seeing this, humbled himself greatly, and acknowledged the honours and wealth he had received; and that his fine feathers were not his own, for he had come into the world naked and featherless; and those who had feathered him might, if they chose, retake them. He cried out for mercy, and promised henceforward, never to risk, by pride or presumption, the loss of his feathers. The gallant birds who had plucked him, seeing him thus humbled in his deportment, restored his feathers; but said, on giving them back,— 'We will gladly see thee fly among us, as long as thou shalt bear thyself meekly, for so it becometh thee; but if ever thou shalt act arrogantly, we will pluck thee bare, and leave thee in the naked state we found thee.' 'Thus, my fair sirs,' said friar John to the cardinals, 'will it happen to you. The emperors, kings, and princes of the earth, have given you wealth, and power and possessions, that you may serve God, but you expend it in pomp, luxury, and all extravagancies. Why do you not read the life of St. Silvester the first pope who succeeded St. Peter; and weigh well the conditions on which the emperor Constantine gave the tythes to the church. St. Silvester did not travel with two or three hundred attendants on horseback,

horseback, but lived simply and retired at Rome, solely with his churchmen, when the angel, through God's grace, appeared, to announce that the emperor Constantine, then an infidel and unbeliever, had sent for him. It had likewise been revealed to the emperor, by the angel of the lord, that Silvester would put him in the way of being cured of his leprosy; for he was so ill of that disorder his limbs were rotting. On his arrival, he pointed out to him his cure, by means of baptism. He was baptised and cured, which so strongly impressed his mind with the goodness of God, that he believed, and made his empire believe also. He gave to Silvester and to the church, all tythes, which he had before held himself, with many other rich gifts and territories, for the augmentation of our faith and church.

'It was his intention that these should be prudently and properly governed, and not with pomp and pride as is now done; for which the Lord is wroth, and his anger will be much increased against you in times to come. Should the nobles excuse themselves from giving support to the church, and grow cold in their devotions, and, perhaps, retake what they had given, it must speedily be destroyed.'

'Thus spoke friar John to the cardinals, who were much astonished thereat, and would willingly have put him to death, but they could not find out any just cause for it. They suffered him to live, but confined him a close prisoner; for he proposed such deep questions, and examined so closely the Scriptures, that he might perhaps, had he been at liberty, have led the world astray. However, many things were seen to happen, which he had foretold in prison, and which he proved from the apocalypse. His proofs saved him sometimes from being burnt; and some of the cardinals took compassion on him, and did not oppress him as much as they might have done.'

This Friar appears to have had a reach of mind which distances that of some Prelates and Statesmen of our days. He was of opinion that the security of ecclesiastical honors and emoluments wants no other and can have no better supports, than the meekness and becoming conduct of the clergy. He did not hold that they required either the fences of the positive persecution of penal laws, or the negative persecution of exclusion from civil rights, to guard and protect them. Let the conduct of the clergy be worthy of their sacred functions, and they need have no apprehensions for their emoluments and honours, is a doctrine which was preached at Avignon in the early part of the fourteenth century; sorry are we to state that the pulpit rarely pours out advice so wise and salutary in Protestant Britain, in the early part of the nineteenth.

Froissart's accounts of the Tournaments and Justs, which were so common in his time, are more minute and particular, and for that reason more satisfactory, than those which are given

by our compilers. He describes a combat between Sir John Holland and Sir Reginald de Roye, which occurred soon after the surrender of the town of Entença to the Duke of Lancaster, and during the Duke's stay there, which we should be inclined to transcribe as a specimen, if we could make room for it.

It may be collected from the relations before us, that the invasion of England in the reign of Richard II., projected by France, could not have been much an object of fear; since we learn that on the scheme being abandoned by the enemy,

'Great murmurings were general throughout England. Those who wished mischief, said,—'What is now become of our grand enterprises and our valiant captains? Would that our gallant king Edward and his son, the prince of Wales, were now alive! We used to invade France and rebuff our enemies, so that they were afraid to shew themselves, or venture to engage us, and, when they did so, they were defeated. What a glorious expedition did our king Edward, of happy memory, make, when he landed in Normandy, and marched through France. After many battles and other fine exploits, he defeated king Philip and the whole power of the French at Crecy, and took Calais before he returned home. Where are the knights and princes of England who can now do such things? Did not likewise the prince of Wales, son of this gallant king, make prisoner the king of France, and defeat his army at Poitiers, with the small force he had, compared with that of king John? In those days we were feared, and our renown was spread abroad, wherever chivalry was esteemed; but at this moment we must be silent, for they know not how to make war, except on our pockets: for this they are ready enough. Only a child reigns now in France, and yet he has given us more alarms than any of his predecessors, and shews good courage and inclination to invade us. It was not his fault, but that of his advisers, that he did not attempt it. We have seen the time when, if such a fleet had been known to have been collected at Sluys, the good king and his sons would have hastened to attack it; but now-a-days the nobles are delighted to have nothing to do, and remain in peace; but they will not suffer us to live in quiet, as long as we have any thing in our purses. We have seen the time when conquests were made by us in France, and no taxes demanded; but every one was made rich from the great wealth which abounded in France. What is become of the immense sums which have been raised, as well by taxes as by the current revenue? They must have been wasted or purloined. We must know how the country is governed, and who are the advisers of the king: it is not right that such things be longer unattended to; for this country is not so rich, nor able to bear the burdens France does, which abounds in all things. It seems, also, that we are weakened in understanding and activity as well as in courage; for we used to know what was intended by France, and what were its plans, some months before they could execute them, by which we were prepared to resist them. Now, we are not only ignorant of what is going forward in France, but they are well informed of all that passes, though under the seal of secrecy, in our councils, and

we

we know not whom to blame. But a day must come when all this will be public; for there are secret traitors in the council, and the sooner this is inquired into the better: we may delay it so long that it will be too late to provide a remedy.' Such conversations were very common, not only with knights and squires, but among the inhabitants of many of the towns, which placed the realm in much danger.'

The martial spirit of the British of this time is sufficiently proclaimed by their atchievements: but the interest which they took in public affairs is only to be learned from testimonies such as we find in the passage just inserted.

The accounts of the remonstrances of the Lords of Aquitaine against the measure of transferring their allegiance from the crown of England, and the sketches of the state of Ireland with which the historian was furnished when he last visited Britain, will be read with great interest as well as profit. The information with respect to Ireland at that period may be regarded as the best which is any where to be obtained.—The events which led to the catastrophe of the Duke of Glocester and that of the illadvised monarch himself, and the elevation of the Earl of Derby, which entailed so many calamities on England, are related in the usual luminous mode of this venerable modern antient, if we may so describe him.

We have now travelled (hastily, indeed,) over the vast space which this history embraces; which is desultorily but always most agreeably, and in parts ably, accurately, and minutely described by this faithful guide. To his work we would particularly invite the attention of our younger readers, who are ambitious of excelling in a knowlege of the history of their country. When they shall have made themselves acquainted with its general bearings, by means of the excellent modern compilations of which we boast, and are proceeding to more particular investigations, no writer is so worthy of their study as honest old Froissart. Indeed, without a thorough insight into the times of which he treats, and those which immediately followed, it is not possible to obtain satisfactory and clear views of modern history. Viewing these antient narratives not as curious reliques, but as highly useful and instructive performances, we shall again have recourse to the labours of M. de St. Palaye, who had so diligently studied them, and by whom they were so satisfactorily criticized. This writer, observing that Froissart had been accused in France of gross partiality to the English, says that, after having read the Chronicles with all the attention of which he was capable, he has not been able to discern a single trace of this bias; and having on the contrary produced numerous instances of fairness, he thus proceeds:

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'To these examples, I could add a great number of others wherein he gives much praise, as well to the people as to the lords who signalized themselves by their attachment to their country, and he neither spares those who had declared themselves against the French, nor those who had abandoned them in a cowardly manner. In addition to what he says of the fidelity of the Bretons, and of the counts de Blois, their legitimate sovereigns, he praises the zeal with which several lords in Scotland received the French fleet sent in 1385 to assist them against the English. The earl of Douglas, to whom he appears much attached, and in whose castle he spent several days in his travels into Scotland, seems to be of this number. At the same time he declaims against those whose bad faith, and ingratitude, rendered this armament fruitless. He speaks in the strongest terms of the presumption of the duke of Gueldres, who dared to declare war against the king of France (Charles VI.) in 1387, and of the insolence with which he expressed himself in his declaration of war. He applauds the just indignation which induced this monarch to march in person to chastise the pride of this petty prince.

'In short, of all the nations whom he mentions in his history, there are but few whom he has not sometimes marked with odious epithets. According to him, the Portuguese are passionate and quarrelsome; the Spaniards envious, haughty, and uncleanly; the Scots perfidious, and ungrateful; the Italians assassins, and poisoners; the English vain boasters, contemptuous, and cruel. There is not one trait against the French: on the contrary, this brave nation supports itself, according to Froissart, by the vigour and strength of its knighthood, which was never so totally overwhelmed by its misfortunes, as not in the end to find some marvellous resources in its courage. The historian also seems to have taken a pride in having been born a Frenchman, by telling us that he owed to this title the good reception which a French esquire gave him, when he lodged with him at Ortez.

'It is true, that the king of England, and his son the prince of Wales, seem to have been, as long as they lived, the heroes of his history; and that, in the recital of several battles, he is more occupied with them than with the king of France. But, where is the Frenchman of candour, who will not find himself forced to give these princes the utmost praise? Besides, does not our historian render justice to the valour and intrepidity of king Philip de Valois, and of king John? Nothing can surpass the praises he gives as well to the wisdom as to the ability of king Charles V.'

Having farther pointed out some defects and objections, to which we have alluded in this article, St. Palaye observes that

'All these defects and imperfections do not prevent his chronicle from being considered as one of the most precious monuments of our history; and the perusal of it from being as agreeable as instructive to those who, not confining themselves to the knowledge of general facts, seek in the details of particular events, and of the usages of that period, to develope the character of mankind, and of the ages which have passed.

'Froissart

'Froissart was born to transmit to posterity a living picture of an age, which preferred the hazard of war to the solid advantages of peace; which, amid the intervals of troubles almost continually agitating it, found relaxation only in the most tumultuous pleasures.

'Besides the conflicts of so many nations which he relates, and in which he describes divers usages respecting the Ban and Arriere Ban, the attack and defence of places, fortifications, detachments, skirmishes, orders of battle, artillery, marine, the armour of those on foot, and those on horseback; we find in this history every thing which can excite curiosity with regard to nobility and knighthood, their challenges, their deadly combats, tilts, tournaments, entries of princes, assemblies, feasts, balls, the dresses of both sexes; so that his chronicle is a complete body of the antiquities of the fourteenth century. I must own that these details only attract attention from their own singularity; they are related without study and without art: it is, in truth, a familiar conversation with a man of understanding, who has seen a great deal, and tells his story well. Nevertheless, this amiable story-teller knows how, at times, and in particular when he speaks of any grand event, to unite the majesty of history with the simplicity of a tale. Let any one read, among other things, the many battles which he has so excellently painted; let him read the recital of the famous battle of Poitiers, they will there see in the person of the prince of Wales, a hero, far greater by the generosity with which he made use of his victory, by his attentions to a conquered prince, and by the respect he always paid him, than by those efforts of courage which had made him triumph. I do not believe there is any thing which can equal the sublimity of this morsel of history, nothing which can more interest the heart and elevate the mind. Others, of a very different nature, have their value in their simplicity: such is the episode of the love of the king of England for the countess of Salisbury; the tender and affecting recital of which does not yield to the most ingenious and best written romances. The historian sometimes takes a gay tone; as in the chapter wherein he speaks of the impatience of the young king Charles VI. to receive his new bride; and in that wherein he relates the jokes which this prince made on his uncle, the duke of Berry, who, at a time of life not well suited for love, married a young wife.'

How much more satisfactory and really instructive are the reflections which proceed from the excellent sense and judgment of Froissart, than the affected observations with which a false refinement and a parade of philosophy have in modern times frequently encumbered the page of history! In some of the happy parts of this performance, we behold copious information, a strict regard to truth, and a mind free from bias, which fanaticism does not blind nor party spirit mislead, strongly combining to the production of an accomplished historian; and we perceive that slight is the aid which is derived from the study of the admirable rules of Greek and Latin critics.

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The finished modern historian is probably the most successful when he writes from the fulness of his subject, and when these rules are least influential on his thoughts.

ART. II. *Travels in South America*, during the Years 1801, 1802, 1803, and 1804; containing a Description of the Captain Generalship of Caraccas, and an Account of the Discovery, Conquest, Topography, Legislature, Commerce, Finance, and Natural Productions of the Country, with a View of the Manners and Customs of the Spaniards and the native Indians. By F. Depons, late Agent to the French Government at Caraccas. Translated from the French. 8vo. 2 Vols. 1l. 1s. Boards. Longman and Co. 1807.

THE tract of country, which M. Depons here describes, extends from the Equator through twelve degrees of north latitude, and through thirteen degrees of longitude, viz. from 62° to 75° west from the meridian of Paris; including the provinces of Venezuela, Varinas, Maracaibo, Cumana, Spanish Guiana, and the island of Margarita. He gives to it the name of *The Eastern part of Terra firma;* and without hesitation he maintains that no other part of America can be compared with it, either in point of fertility of soil or in the number and richness of its productions: among which are cacao, indigo, tobacco, sugar, coffee, vanilla, wild cochineal, a variety of woods, barks, and plants for dying; gums, resins, balsams and medicinal oils; sarsaparilla, sassafras, liquorice, squills, storax, cassia, aloes, quinquina, numerous herbs, roots, and barks, for medicinal purposes; a great many different kinds of trees, timber fit for building and the manufacture of ornamental furniture, horned cattle, horses, deer, sheep innumerable, &c. &c. He makes it appear that no description even tolerably correct has heretofore been given of this extensive tract of country, a circumstance which in course renders this publication the more interesting.

In the first Chapter, which is chiefly historical, the author informs us that Ferdinand and Isabella, in order to reconcile themselves to their own consciences in seizing countries discovered and to be discovered, and to give that practice the semblance at least of right, obtained a bull from Pope Alexander I. empowering them to make such usurpations for the sake of propagating the christian religion; and that from the date of the said bull, the Spanish conquests in America were regarded more as crusades than as military expeditions. The government of Spain, he says, warmly embraced a system which they have never abandoned, viz. to refrain

refrain from employing force against the Indians, till every moral and persuasive means had been tried in vain. 'It has always been the desire of the Spanish Monarchs to make the conversion of the Indians to Christianity precede their subjugation; and in consequence of this plan, which has never been violated, but without the knowlege and against the will of the King, Columbus on his second voyage carried with him two friars, in order to sow the first seeds of the faith in the island of St. Domingo;'—a circumstance in which the sending of missionaries to the new world originated.

We cannot allow, however, that these assertions are intitled to credit: for it is well known that the Spaniards made their conquests and establishments in America with greater cruelty than any other people in Europe. What right had they in the first place to impose their faith on the Indians, and afterward, when, as they supposed, they had made christians of them, to subjugate them; and what exclusive claim had any christian Prince to territory in America? Their whole conduct towards the natives of that country was a system of robbery and plunder, carried on under pious frauds and religious pretences. The kings of Spain, and their subjects, were not lured to that hemisphere by any disinterested wish of *promoting the glory of the divine Majesty*, or the salvation of the Indians, but by the thirst of gold and silver, and by an inordinate desire of enriching themselves at the expence even, if necessary, of every moral and religious duty. Neither were they the only people, who practised such hypocrisy, and concealed their real avaricious intentions under the cloak of sanctity and religion: for in the Virginian charters granted by James I. of England to the London and Plymouth companies, we find language that was manifestly borrowed from the crusaders, and could be justified only by the madness of fanaticism. The first of these charters tells us that certain persons therein named, and others, besought the king to grant them his "licence to deduce colonies" into such parts of America as, lying between thirty four and forty-five degrees of northern latitude, did either already appertain to the king, or at least were not in the possession of any other *christian* prince; and that the king greatly commended and graciously accepted their desires for the furtherance of a work which might tend to *the glory of the divine Majesty*, in propagating the christian religion. For this purpose, he gave them leave to rob and plunder every human being within eleven degrees of latitude across that continent, *except christian princes*; allowing them to work for their own profit all mines of gold, silver, and copper, on their paying to him a fifth part

part of the siver and gold, and a fifteenth part of the copper. In the third or last of these charters, a pretext, which is enough to make us shudder on reading it, was advanced for establishing these colonies, viz. the old state plea of *promoting the glory of God*; while the *real* motive on the part of the adventurers, who went out under the controul and management of those two companies, was the hope of establishing a lucrative trade, and on the part of the Crown the expectation of enriching itself by the discovery of mines of gold and silver.

That the government of France was also led to make its first establishments in Acadia by avaricious motives, and a desire of precious metals, may be inferred from the very names which they gave to places, and which remain to this day; such as *Cape doré*, *La riviere des mines*, &c. &c.

To proceed. M. Depons gives this short description of the Captain-Generalship of Caraccas:

'The country which I have undertaken to describe, is that which forms the captain-generalship of Caraccas. It comprehends the province of Venezuela in the centre, the government of Maracaïbo on the west, Guiana on the south, the government of Cumana on the east, and the island of Margaretta on the north-east.

'This province is bounded by the sea on the north, from the 75th degree of west longitude from the meridian of Paris, to the 62d, that is to say, all the extent from the Cape de la Vela, to the point of Megilones or Paria; on the east, likewise, by the sea, from the 12th to the 8th degree of north latitude. Dutch Guiana and Peru bound it on the south, and the kingdom of St. Fe on the west.'

In his chorographical particulars, the author introduces an account of timber for building, &c. but it is conveyed in too general terms for specific information. For example; he thus speaks of timber for ship-building:

'The mountains of Venezuela produce the same kinds of wood as the Antilles, besides a great many others which are peculiar to them. The vast forests which cover them would be capable of furnishing, for ages, the most extensive ship-yards, with an abundant supply of timber, if the roughness of the mountains did not render the labour of cutting and conveyance too difficult and too expensive for a country, whose navigation does not receive sufficient encouragement to enable it to support its own expence.

'It is twenty years since the king ordered arrangements to be made in the province of Cumana for the felling of wood to supply his European arsenals. This work did not last long; but it did not cease so much on account of any scarcity of wood, as on account of the immense expences which accompany every undertaking in which the king is concerned. When an occasion of this kind presents itself, every overseer always forms, and very frequently realizes, schemes

of making his fortune, in consequence of which the state is often ruined by the operations which enrich individuals.

'All the timber which is consumed in the port for the refitting, and even for the building of vessels, is transported by the rivers of Tocuyo and Yaraqui, to Porto Cabello, situated fifteen leagues to the windward.

'A little more to the windward of the mouth of the Tocuyo, in the latitudes of the small Tucacas islands, the proximity of wood facilitates the establishment of yards, but the want of demand causes that resource to be neglected. At Maracaïbo, they use for building, timber of superior quality to that of Terra Firma; accordingly the yards of that city are constantly busy; and would be still more so, if the bar permitted the egress of ships of a larger size.'

M. Depons does not insert the respective latitudes of some of the ports, mouths of rivers, &c. in his chorography of these provinces;—a material omission, which he ought to have particularly avoided, since he tells us that no tolerably correct account of them had ever been published. He observes that the ports in the province of Caraccas are so constantly exposed to rolling seas and monstrous billows, which though not occasioned by the winds are extremely dangerous, that the road of Porto-Cabello is the only place which affords a safe retreat to shipping.

In speaking of the population of the eastern part of Terra Firma, he allows that, after the most diligent researches, he has not been able to procure a correct statement: but he gives a concise approximation to it, with the reasons for the amount not being much greater than it actually is:

'Thus, after all the information I have endeavoured to procure, I am authorised to allow

	Souls.
To the Province of Venezuela, including Varinas, a population of	500,000
To the Government of Maracaïbo	100,000
To that of Cumana	80,000
To Spanish Guiana	34,000
To the isle of Margaretta	14,000
Total	728,000

'In this population the whites are computed at two-tenths, the slaves at three, the descendants of freedmen at four, and the Indians compose the remainder.

'This population, upon a soil whose fertility and extent might not only subsist but enrich a hundred times the number, is certainly extremely moderate. That the portion of Europeans which it contains may not appear inconsiderable on a comparative view, reflect only on the small population of the mother country from which it is supplied;

plied; on the vast possessions of the Spaniards abroad, which are settled by emigration from the mother country; on the national passion for money, which attracts to Mexico and Peru all the Spaniards whom avarice tempts from Europe; on the imaginary misfortune attached to the provinces of Caraccas, because, to men whose darling object is bullion, it only affords the slow periodical and diversified productions of a land which demands toil and perseverance; and, finally, on the restrictions which the Spanish government are obliged to impose upon the passage of Europeans to the West Indies, in order to prevent the depopulation of the ancient territories.'

Notwithstanding this population, which we are told is not more than a hundredth part of that which the extent of that tract of country and the fertility of its soil might not only subsist but even enrich, it appears from page 317 that the total number of the forces, including troops of the line, artillery, and militia, destined for its defence, amounts only to 13,059.

An account is quoted from Dr. Miguel Joseph Sanz, respecting the education of the Creoles, which M. Depons says exhibits all the characters of truth, with somewhat too dark a colouring to the features. It is interesting as illustrative of their manners, moral conduct, and customs:

"No sooner," observed this new Lycurgus of Venezuela, in his discourse on public education, "No sooner does the child discover the first feeble efforts of intellect, than he is sent to school, where he learns to read books replete with ridiculous and extravagant tales, frightful miracles, and a superstitious devotion reduced to certain external forms, by which he is disciplined to hypocrisy and imposture.—Far from instructing him in those primary duties, from which all others are derived, by impressing his tender heart with a deep sense of the greatness, the power, the goodness, and the justice of the supreme Being, the creator of all things, so as to inspire him with truly Christian maxims, his father is contented, and thinks he has discharged his duty, provided the child knows certain forms of prayer by rote, recites the rosary, wears a scapulary, and performs certain other external acts of the Christian ritual, which, allowing them to be in themselves good, pious, and devout, are, however, by no means sufficient to make him a good Christian, or a virtuous man. Instead of teaching their children what they owe to God, to themselves, and to their neighbours, they suffer them to engage in every kind of dangerous amusement, without paying the smallest attention to the society which they frequent. Instead of precepts of morality, they inculcate certain points of pride and vanity which lead them to abuse the privileges of their birth, because they do not know the objects for which they were conferred. There are few of the youth of Caraccas who do not pretend to a pre-eminence in rank, and foolishly pride themselves in having a grandfather an alferez, an uncle an alcaide, a brother a monk, or a relation a priest.

"These failings, which arise entirely from education, breed animosities among families, and make the citizens deceitful and irrational.

rational. There can be no sincerity, peace, attachment nor confidence in a country, where every one makes it the object of his particular study to be distinguished above others by his birth and vanity; where, instead of inspiring children with a just emulation of the virtues of their distinguished countrymen, and with a horror of the vices and crimes of the wicked, they are taught, or, at least, hear, nothing from the mouths of their parents, but, whether Peter be not as noble as Anthony; that the family of John has such, or such a blemish; that when a marriage took place in this family, that of Diego went into mourning. Such puerile conversations banish every manly sentiment from the heart, powerfully influence manners, create divisions between families, keep up a spirit of distrust, and break the bonds of charity, which are the very foundation and object of society.

"The system of education," continues Dr. Sanz, "is generally bad at Caraccas. Before a child is yet able to pronounce his alphabet with propriety, to read what he is yet too young to understand, or scribble a little with his pen, they put into his hands the grammar of Nebrija, without considering that, unable to speak his native language, to read, write, or calculate, it is ridiculous to put him to the Latin language, or to make him apply to the study of the sciences which are taught at the university: for the child is exposed in society to many mortifications and even to contempt, notwithstanding the gratification his vanity may receive from those showy literary badges which announce him a doctor. Is it not really pitiful to see a student, after becoming pale and emaciated by several years attendance at the higher seminaries, incapable of expressing himself with precision in his native language, of writing a letter, or even marking the accents with tolerable correctness?"

"This is a palpable evil, and requires no proof.—Nay, what is still more surprizing, these scholars obstinately contend, that to acquire a grammatical knowledge of their mother tongue and to read and write it correctly, is but a wanton sacrifice of time.

"This precipitation in their studies arises from a natural ardour for the acquisition of knowledge, and a want of method to direct it. Boys, who have prematurely commenced the study of the Latin language and the liberal sciences, before they are taught their native tongue or the common rules of arithmetic, return with reluctance after they grow up, to those studies which they neglected in their youth. They fancy the whole circle of the sciences are contained in the Latin grammar of Nebrija, the philosophy of Aristotle, the institutes of Justinian, the Curia Philippica, and the theological writings of Gonet and Larraga. If they can make extracts from these works, say mass, display the doctor's badge, or appear in the dress of a priest or monk, they are then sufficiently accomplished for any line or profession. Decency, however, in their opinion, debars them from agricultural pursuits, and enjoins them to treat the mechanical arts with sovereign contempt. If they wear the military dress, it is merely out of ostentation; if they make bad translations from the French, they corrupt the Spanish language. Some take up the profession of the law, merely to gain a livelihood; others enter into holy orders

to

to acquire importance; and some there are who take the vow of poverty for the express purpose of being secured against it. There is scarcely a person of any distinction, but pretends to be a military officer, without having paid any attention to those qualifications which are indispensable for the profession of arms. There is not one, whether originally white, or become so by generation, who is not ambitious of becoming a lawyer, a priest or a monk. Those whose pretensions are not so great, wish at least to be notaries, scriveners, or clerks, or to be attached to some religious community, as lay-brothers, pupils, or foundlings. Thus the fields are deserted, whilst their fertility reproaches our inactivity. The laborious husbandman is an object of contempt. Every one wishes to be a gentleman, to lead an idle life, addicted to the frightful vices of luxury, gaming, chicane and calumny. It is thus that law suits are multiplied, the wicked thrive, the good are discouraged, and everything goes to wreck.

"It is the want of a cultivated understanding which makes people persevere in errors so prejudicial to their felicity. If they knew that no work is more agreeable to God than what tends to the preservation of his worship, their own good, and that of their neighbours, the prebends, which are founded for saying mass, the endowments made for celebrating the festivals of saints with drums and bonfires, the pious contributions made for ridiculous processions: and noisy sorcery, the expences incurred in blazoning their armorial ensigns for escorts and funeral pomp, and other liberal distributions, which, notwithstanding they are of a religious nature, and spring from the best intentions, yet are by no means indispensable—I say the amount of all those expenditures would be appropriated to the use of schools, to the liberal support of good teachers capable of inspiring youth betimes with religious and political maxims. From such a course of education might be expected wise magistrates, enlightened citizens, who, not abusing authority, in order to flatter their passions, nor religion in order to conceal their ignorance under the veil of hypocrisy and superstition, nor power, nor riches in order to oppress the poor, would become the ornament of society, and the active promoters of public prosperity. We see convents and fraternities with immense endowments, and very rich images; priests with prebends invested with 10, 20, 30 and 40 thousand dollars. Who without indignation can behold in this province all property without exception subject to ecclesiastic and monastic rents, whilst not the smallest provision is made for the payment of the teachers who publicly instruct the rising generation in the principles of the religion which they profess, and in the duties which are incumbent on them as men, and as subjects?

"The misfortune which arises from giving youth an education which disposes them to enter into holy orders is equally to be lamented. The parents of those children who do not become priests, monks, or friars, though they have not previously examined whether nature has designed them for either of these vocations, feel themselves miserably mortified at the disappointment. Without any other reason or motive but that they have been bred in some convent, or have

in some capacity or other served in a church, they get themselves ordained, or take the vows, merely to gratify their parents, or because they cannot resist the taste which, from the habits of education, they have contracted for that kind of life. Thus the number of privileged persons is multiplied, and the rest of the citizens are overcharged with prebends, fees, and rents, which are founded for the subsistence of ecclesiastics, besides other duties and contributions, from which their profession is exempted."

M. Depons remarks that the monarchs of Spain, in consequence of the bull of the 14th May, 1493, considered themselves as intitled to exercise over countries discovered, or to be discovered, an authority still more extensive than that which is derived from ordinary conquest; and they not only gave laws to their acquired territories in the new world, but even took possession of the lands as if they had not been inhabited. The following reasons, assigned by many Spanish writers for and in vindication of this practice, are not only in opposition to natural justice and common sense, but are also truly disgraceful to christians: viz. "because these same Indians were so barbarous, so gross, and so savage, that they scarcely merited to be placed in the rank of men; and that it was necessary, that some one should undertake to govern, protect, and instruct them; so that, conducted to a humane, civil, social, and polite life, they might be worthy to receive the faith and to embrace the christian religion."

The author's observations on the cultivation of cacao, indigo, cotton, coffee, tobacco, the sugar-cane, and the making of sugar, seem to be sufficiently explicit and instructive. He speaks of it, however, as matter of astonishment that, in the most beautiful country in nature, which he supposes *Terra-Firma* to be, where every thing concurs to promote luxuriance of vegetation, the plantations should be so inconsiderable in point of magnitude; and that on a soil two hundred times less spacious, incomparably less watered and less fertile, and with not more than one half of the white population, the French have succeeded in raising at St. Domingo ten times more produce than is obtained at this day in the vast provinces of Caraccas. He thus assigns the principal causes of this inferiority of cultivation:

1st. The mass of mortgages, with which every estate is more or less burthened.

2d. Pious legacies and donations.

3d. The habitual residence of the Planters in the cities.

4th. The restriction of the management of the plantations to negroes, mulattos, and sometimes to whites of the Canaries.

5th.

5th. and last. The fault of not introducing negroes, their direct importation having never been allowed to the Spaniards.

His observations towards the close of the first volume, and the end of Chapter vii., on the means of encouraging Agriculture, appear sensible and judicious.

In the eighth chapter, treating of the commercial system of Spain with regard to its colonies, and its commerce with the eastern part of *Terra-Firma*, the author gives the following concise account of the establishment of the French in America, and of their colonial system, which was founded in true wisdom and sound policy:

'It was at this time that the French, governed by the last king who knew how to make his country respected, and who was advised by Colbert, the most able and virtuous of ministers, thought seriously of forming solid establishments in America. A friend to the arts, a protector of manufactures, an enthusiast in regard to agriculture, this monarch formed a plan for connecting the mother country with the colonies; and he was careful not to take as a model, the conduct of Spain towards her colonial possessions. Colbert conceived that nature had established between France and America, a reciprocity of wants, which should form a reciprocity of exchanges advantageous to the French of both hemispheres: their political and commercial relations were fixed upon this basis, the most solid that imagination can suggest.

'In exchange for the protection granted by government, a strict obligation was imposed on the colonies to supply their wants by consuming exclusively the productions of France, and to devote their produce exclusively to their commerce with the mother country. But the absolute exemption from duties of every thing imported from France, and the very trivial duties imposed on colonial produce, rendered these restrictions preferable to a free commerce with all nations: for in that case, the French commerce, less assured of reimbursement, would not have made those considerable advances to which the colonies are indebted for their increase. The royal treasury took no part in the regulation of these distant possessions; the French government reserved to itself all the advantages of commerce. The freedom from duties extended not only to the departure from France, and entrance into the colonies, but also to those articles which the commerce of the mother country received from foreign parts into France, for the destination of the colonies. Thus, foreign as well as national merchandize, which formed the cargoes of French vessels, were at the same price in the colonies as in the manufactories, with the sole addition of freight, and of moderate profits to the French merchant who made the shipment.

'By this excellent policy, which no other country has had the courage, the generosity, or the wisdom fully to imitate, the French colonies became general marts for all the other European establishments; in particular for the Spanish settlements which were

in their neighbourhood, and on which they bordered in numerous points.

'If the revolution has for an instant suspended this secondary commerce, the return of order, and the same regulations, will naturally re-establish it.

'The extreme moderation of duties on produce, as well at their embarkation from the colonies, as at their arrival in France, and extending even to their re-exportation for other countries, places in the hands of French commerce, the exclusive sale of colonial produce in the different markets of Europe.

'The English, the only competitors to be apprehended, on receiving their sugar in London, are oppressed with a duty of eighteen per cent. more than is paid in France on colonial produce. They must, therefore, become losers in foreign ports, where the French merchants are contented with moderate profits. To this wise arrangement, also, was the French commerce indebted for the preponderance it had attained. It will obtain it anew, as soon as the abundance of colonial productions shall give to these speculations their ancient range.'

Chap. ix. is employed on an account of the administration of revenue and taxes in Caraccas, which appears to be sufficiently full, specific, and particular. At page 150, we have this brief statement of the receipts and expenditures in the intendency of this Country:

'Statement of the Receipts and Expences in the whole District of the Intendancy of Caraccas.

Years.	Nett receipts of all the taxes.	Expences of every kind.	Balance.	
			In favour.	Against.
	Hard Dollars.	Hard Dollars.	Hd. Dol.	Hard Dol.
1793	1312188¼	1303583¾		191365¼
1794	1561931	1639900		77969
1795	1443056	1549874		106817
1796	1389804	1049247	340565	
1797	1140788	1886363		745475

'*Note.* In this account are not included the receipts from bulls, which annually produce 26,000 hard dollars, nor those from the exclusive sale of tobacco, which amount, deducting all charges, to 700,000 hard dollars a year.'

The 10th chapter is chiefly topographical, containing a description of the towns. Here M. Depons has introduced into geography the eastern part of *Terra-Firma*, by giving the latitudes and longitudes of the principal places. —His remarks on Spanish Guiana, and the river Oronoko, though perhaps more correct than any that have yet been published, are not sufficiently descriptive, satisfactory, and complete,

complete, to give that tract of country and that river correct situations in geography.—He is certainly but a lame military chorographer; for he speaks of a variety of forts without describing their form, magnitude, or position; without mentioning the materials of which they are composed; and without stating whether their situations are judiciously chosen for covering the communications between different parts of that country, for protecting navigation, commerce, &c.; for overawing the natives, or for security against sudden attacks. He takes no notice of any commanding or advantageous positions, that might be occupied with good effect in either assaulting or defending it; and his naval information as to soundings, anchorages, &c. &c. is equally defective.

M. Depons professes to make truth, which is unquestionably the eye of narrative and history, the object of his attention in these travels, rather than ornament. He allows that the religious system of the Indians is so involved in superstition, that he has not been able to unravel it: a circumstance which may account for his relating some particulars of them that are scarcely credible, but which, if true, distinguish them widely from the tribes in the northern parts of America. As to their worshipping the Devil, the fact is that they had no notions of a hell or a Devil till they were visited by Europeans, and imbibed those ideas from priests and missionaries. All of them, however, had some belief in what they called the Great Spirit, who was omnipotent, and in the immortality of the soul; and many of them even supposed that the soul and the body would live again together. This latter sentiment of nature was common to the vulgar in every country in the antient hemisphere, before the promulgation of christianity, but was much obscured by the idle reasonings of philosophers. The gospel did not create the opinion: it only elucidated the subject by removing the obscurity with which it had been enveloped; and when it is mentioned in the New Testament that our Saviour *brought life and immortality to light through his gospel*, the verb φωτιζω is used, which does not signify to create a new sentiment, or to convey to the mind for the first time an idea of which it had previously no notion, but *to clear up* or *throw light on* a subject or doctrine already existing.

M. Depons also seems to conclude too precipitately that the Indians are destitute of intellectual powers. Their indolence, inactivity, and apparent passiveness, arise out of their having but few desires to be indulged, and but few wants to be satisfied. Their natural capacities are equal to those of other men; and the instances of Joseph Brant, and others, clearly shew

that, when they are accustomed to social life, they are not deficient in either activity or talents. We must allow, however, that the author appears to have made facts his principal guides in this performance, which contains a large portion of useful matter: but it is not conveyed in a very attractive form; nor can the translation be praised for uniform elegance and polish.

ART. III. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce*, with Premiums offered in the Year 1806. Vol. XXIV. 8vo. pp. 330. 10s. 6d. Boards. White, Becket, &c. 1806.

WHEN in the conclusion of our article on the twenty-third volume of the proceedings of this Society, (see M. R. Vol. 53. N. S. p. 363) we intimated that their Transactions were printed with a needless waste of paper, and that the matter could easily be exhibited in a more compressed form, we had not the least knowlege of their having adopted this economical plan, and that a volume had actually been published which in this respect was accommodated to our idea. Perhaps, however, with the reduction of the bulk, a decrease in price ought to have taken place; and 10s. 6d. should not be charged for a thin volume, the new matter of which is contained in 163 pages: but it is stated that the Society have adopted a less expensive mode of editing their Transactions, and still sell them at a high price, in order to obtain a larger sum for rewarding merit in different branches of Arts, Manufactures, and Commerce. While we approve of this intention, we cannot help speculating on the possibility of farther augmenting the funds of the Society, by substituting some honorary reward for gentlemen and persons of considerable fortune, in lieu of the large gold medal: but on this subject we shall content ourselves with a slight suggestion. We are persuaded that the medal is often voted to gentlemen to whom the value of the gold is no object, and who would be equally gratified by a small emblematic device, appended as a badge of scientific merit to the button-hole with a ribbon, like the French *Croix de St. Louis*.

In the List of Premiums offered by the Society for the Year 1806, a variety of *desiderata* are exhibited, to induce the ingenious to experimental exertion; and if only a few of the objects specified be obtained, some benefit will be rendered to the community.

The papers are arranged as usual under the heads of Agriculture, Chemistry, Polite Arts, Manufactures, Mechanics, and Colonies and Trade.

AGRI-

AGRICULTURE.

This class commences with letters from John Christian Curwen, Esq. M. P. of Workington-Hall, Cumberland, *on his culture of Carrots*, and on applying them *as food for Cattle*, and *on his Drill Horse-hoe*. The soil on which Mr. Curwen raised his carrot crop was a stiff loam, partaking in a great measure of clay; he details his method of preparing the ground, of sowing the seed, and of taking up the roots; and he informs us that, from an acre and a rood, he obtained 829 Winchester bushels, equal to 4143 stone (of 14 pounds). If estimated at 6d. per stone, (the price of oats at that time,) this carrot crop was worth to him 103l.; in proof of which he adds:

'Each working horse in my employ is allowed 8lb. of oats per day. One half was taken away, and supplied by an equal weight of carrots, and this was continued while they lasted. The general opinion was, that the horses improved in their condition upon this food.'—

'In this trial, an acre of carrots was equal in food to 23 of oats, allowing 60 Winchester bushels of oats per acre, and at three stone the bushel. On taking up the carrots a small piece was cut from the top of each, to prevent it from vegetating, and these were immediately used. The remainder were piled in rows two feet thick, and five feet high, leaving a space between each row for a free circulation of air. I do not doubt but that they would keep in this way for a length of time. I have always made immediate use of them, as old oats are more valuable than new, and moreover, the saving of oats is in itself a matter of much import.'

It is also justly remarked that 'Whatever system can multiply the produce of one acre into that of two or more, is, I conceive, an object to a country where the consumption of the first necessary of life exceeds what is at present produced within the empire.' Mr. Curwen's bailiff and groom certify the success of the experiment, and assert that 'the saving of oats was 58 Winchester bushels per week, by the use of carrots, upon the food of 76 horses.'

The account of this gentleman's *Method of feeding Cows during the winter season, with the view to provide poor persons and children with milk at that time*, is a still more interesting communication. He not only combats the prevailing opinion that dairies in summer are more profitable than in winter, but labours to establish a contrary fact. Thirty cows fed with green food and chaff, boiled and mixed with refuse grain and oil-cake, gave 200 quarts per day, or 40,000 quarts in 200 days; which, if all had been sold at 2d. per quart, would have amounted to 333l. 6s. 8d. The sum actually produced for new and skimmed milk was 320l. 7s. 5½d. and for calves 44l. making

making in all 364l. 7s. 5½d. without estimating the value of the manure. The clear profit is stated at 151l. 17s. 5½d.

Unaided by the annexed plate, it will not be easy to give a clear explanation of Mr. Curwen's *Drill Horse-Hoe, or Weed Harrow*: but, from the certificates which accompany his second letter, this instrument appears to answer well in clearing drilled corn from weeds, and in covering the roots of the corn with fresh soil. A man and boy, with one horse, can clear seven acres per day, and the implement can be so directed as to prevent its injuring the grain.

Mr. Charles Waistell, of High Holborn, has communicated an account of *a Drill Hoe Harrow*, which is mentioned in high terms as facilitating the drill culture of turnips; and the superiority of this mode over the broadcast method is now supposed to be so completely ascertained, that the Society consider it unnecessary to offer farther premiums for the comparative culture of turnips.

A subsequent paper, by Charles Layton, Esq. of Redham Hall, in Norfolk, seems indeed to ascertain this point. His experiment was fairly made on an extent of 20 statute acres, accurately divided into ten equal parts, and alternately sown with Turnips by drill and broadcast. Sixteen perches of the drilled crop weighed 1 ton, 19cwt., Do. of the broadcast 1 ton, 14cwt. 4st.

To this memoir on *Turnips* must be added the paper of Mr. J. Dean, of Exeter, on *preserving this useful root in the winter season*. His mode consists of sowing early in June, drawing the largest plants in October without injuring the leaves or roots, and then placing them close to each other on the grass in the orchard, in the same position in which they grew. Their leaves, it is said, preserved them from external injury, while their tap roots threw out fibres into the grass.

On *the improvement of Waste-Land*, we are presented with details by Richard Phillips, Esq. of Tyn-y-Rhos, near Oswestry. After a brief historical and topographical sketch of the district in which these improvements are made, Mr. P. specifies his processes in recovering ninety acres from a state of waste; and as he is extending his exertions, he concludes with expressing a hope, should he be permitted to live another year and enjoy his usual health, of seeing 148 acres, which very lately were almost entirely unproductive, covered with rich harvests, and adorned with thriving plantations. The *gold* medal was properly adjudged to Mr. P., for making *golden harvests* spring where none appeared before.

Another paper follows on the same subject, from Mr. William Cheetman, of Mellor-Moor, near Chapel-in-le-Frith, Derbyshire. The parcel of land on which Mr. C. commenced his

his operations consisted of 11 acres of uninclosed waste; and after his success in this instance, he proceeded to purchase and improve 88 contiguous acres. His experiments were as profitable to himself as they are instructive to the public.

In a communication from J. G. Calthrop, Esq. of Gosberton, Lincolnshire, an account is given of the *Cultivation of Spring Wheat.* The grain was sown between the 25th of March and the 6th of April, on 82 A. 14 P. and reaped between the 1st. and 14th of September. The produce is stated to have been 440 quarters (which is considerably more than 5 quarters per acre) and to have yielded 1068l.

A short paper from Mr. John Shuckford Wade, of Benhall, in the county of Suffolk, relates to *the planting of Osiers*; the advantages from which are now so clearly proved that the Society purpose to discontinue their premium. The profit arising from an acre of well managed osiers is said to be 10l. per annum.

The last paper in this class contains *Remarks on Pruning Fir Trees*, by Mr. Robert Salmon, of Woburn, Bedfordshire, accompanied by an engraving, illustrative of the advantages of the method which he recommends. Persons who have made trials of English Fir timber do not speak highly of its quality, and will not be of opinion with this writer that another century may obtain for it some of the characters of the English Oak. His hints, however, respecting pruning and thinning Fir-plantations, are not unworthy of notice; since their object is to produce clearness from knots, straightness, and length.

CHEMISTRY.

Under this head, we have a solitary paper, from Mr. Charles Wilson, Worcester Street, near Union Hall, in the Borough, containing a specification of *a Composition invented by him, for curing Damp Walls.* As the receipt for making this cement is short, and may convey a useful information to some of our readers, we shall copy it:

'Boil two quarts of tar with two ounces of kitchen grease, for a quarter of an hour, in an iron pot. Add some of this tar to a mixture of slaked lime, and powdered glass, which have passed through a flour sieve, and been dried completely over the fire in an iron pot; in the proportion of two parts of lime, and one of glass, till the mixture becomes of the consistence of thin plaster.

'The cement must be used immediately after being mixed, and therefore it is proper not to mix more of it at a time than will coat one square foot of wall, since it quickly becomes too hard for use, and continues to increase its hardness for three weeks. Great care must also be taken to prevent any moisture from mixing with the cement.

'For

'For a wall which is merely damp, it will be sufficient to lay on one coating of the cement, about one-eighth of an inch thick; but should the wall be more than damp, or wet, it will be necessary to coat it a second time.

'Plaster, made of lime, hair, and plaster of Paris, may be afterwards laid on the cement.'

Mr. Wilson informs us that 'this cement, when put in water, will suffer neither an increase nor diminution in its weight; and it has the peculiar advantage of joining Portland-stone, or marble, so as to make them as durable as they were prior to the fracture.'

Polite Arts.

In this class, also, we are presented with only a single memoir, communicated by Mr. Sebastian Grandi, Brownlow Street, Long Acre, containing an account of *Colours and Materials for Painting, and of a Preparation of Grounds or Pannels for Painting*. We cannot transcribe the several recipes here given by Mr. Grandi, but artists will no doubt consult the volume in order to avail themselves of this gentleman's discoveries; the utility of which is sanctioned by the certificates of the most celebrated members of the Royal Academy.

Manufactures, &c.

Of the three papers which are included in this division, the first is a letter from Mr. John Austin of Glasgow, containing an account of *a Loom to be worked by steam or water*. No plate is given to explain the nature of this invention: but its advantages are stated in twenty two particulars. This Loom is reported to work with regularity as well as dispatch, to stop when a thread breaks, and to save more than one half of workmanship.

Mr. J. Robertson, of St. Mary's Wind, Edinburgh, next explains his *Loom for weaving Fishing-nets*; and, to assist the reader's comprehension, he subjoins a copper-plate representation of his machine. It is justly remarked that the weaving of nets has long been a desideratum in the arts; and if this invention can be rendered practically useful, no doubt can be entertained of its contributing to the extension of the fisheries.

We have lastly from Mr. William Neven, Barrack Court, Woolwich, an explanation of his method of *Weaving Cloth of extremely fine quality*. He tells us that, by the improvement which he has discovered in the art of weaving, he has made a small piece of plain silk cloth, which contains the amazing quantity of 65,536 meshes, in one square inch.

will be found to furnish nine articles. The first contains the account of *a Drag for raising the Bodies of persons who have sunk under water*, by Dr. Thomas Cogan of Bath. The object of this Drag is to lay hold of bodies, whether cloathed or naked, which have sunken under water, and to raise them up without laceration. It seems well calculated to answer this purpose, and Dr. C. accordingly received a Gold Medal for his invention.

In addition to the suggestion offered in the preceding volume, for enabling Shoemakers to perform their work in a standing posture, we have here a paper by Mr. A. Stass, Porter Street, Newport Market, describing *a Machine to enable Shoemakers to make shoes and boots, without suffering that pressure on the stomach usual in that trade.* This seems to be an improvement on the former hint.

A curvilinear Saw, by John Trotter, Esq., of Soho Square, is a very useful invention, but it cannot be explained without reference to the plate.

Partial to books, we cannot be indifferent even to the art which is connected with their decoration, and therefore we announce with pleasure *an improvement in the Book-binder's Cutting Press*, by Mr. James Hardie, of Glasgow. In this press, one iron screw is employed instead of two wooden screws; and it is said to be adopted by all the book-binders in Glasgow and Edinburgh.

A long paper explains an apparatus invented by Mr. Neil Snodgrass, of Johnstone, county of Renfrew, Scotland, *for Heating Rooms by Steam.* The detail of this method we cannot give, but it is recommended to be employed in large manufactories, where fuel is scarce. By Mr. S.'s apparatus, rooms may be heated to 85° in the coldest season.

From Mr. G. Field, of Newman Street, was received an account of *a Stove for heating rooms, and for drying different articles*, with an explanatory engraving. This stove, it is stated, 'unites the various advantages of heating, boiling, steaming, evaporating, drying, ventilating,' &c.

'By its means (continues the inventor) I have evaporated milk to dryness, without burning or discolouring it; and have dried cherries, plums, and other fruits, so as to imitate those which are received from abroad. I have repeatedly dried colours and the most delicate substances without the slightest injury to them, even though the operation proceeded quickly.

'The height of the stove is about 5½ feet; its diameter 2½ feet, and that of the flues 4 inches. The external part is constructed of brick, and the internal parts of thin Ryegate or fire-stone, except the top of the fire-place, which is a plate of cast-iron. Were it to

be wholly formed of iron, its effects would necessarily be more powerful.'—

'In addition to the uses already pointed out, this stove would probably be found extremely serviceable in drying japanners' goods, and consuming the noxious fumes and gas which arise from the oil and varnish used in this business.

'Since the stove is not limited to any certain dimensions, it might be adapted to the drying of malt and hops, perhaps of herbs, corn, and seeds generally. It might also be accommodated to the purposes of the sugar-bakers, connected with the great fires they employ for their boilers. It has been shown to be useful in the confectioner's art, and probably it may be equally so in baking biscuits for the navy; nor less so in drying linen for the laundress, dyer, calico-printer, and bleacher. I have myself found it well accommodated for a chemical elaboratory.'

A stove of this kind will be found applicable to numerous uses, and must be considered as a very valuable invention.

We are next presented with a *Machine for splitting Sheep-skins*, invented by Mr. Benjamin Stott, of Bermondsey Street: but, without the engraving, its construction and operation cannot be adequately described.

The paper of Mr. John Middleton, of St. Martin's Lane, giving explanations of *Improvements in Printing Paper-hangings*, can be interesting only to the trade. The same also may be observed of an *Improvement in the Painter's and Glazier's Machine*, the subject of the next article, by Mr. Joseph Davis, Crescent, Kingsland Road.

Colonies and Trade.

It is with pleasure that we find in this department a continuation of the valuable communications of the ingenious Dr. Roxburgh, on the vegetable treasures of the East: though we are at the same time concerned to be informed that ill health had for a period interrupted his researches, and obliged him to have recourse to the renovating climate of his native country. This gentleman here prosecutes his *Observations on the Culture, Properties, and comparative Strength of Hemp, and other vegetable Fibres, the growth of the East Indies*; being the sequel of a former paper given to the public in Vol. xxii. p. 396. of the Society's Transactions. Tables exhibit at one view the names of 28 plants which afford a fibrous substance, capable of being employed as hemp, with a comparative statement of the various materials, ascertained by experiments. Of all these plants, Dr. R. particularly recommends the cultivation of a Palm, commonly called *Ejoo* in the East Indies; and, to enforce his advice, he sends specimens of its vegetable fibres to the

museum

museum of the East India Company in Leadenhall Street, as well as to that of the Society for Arts: remarking that

'The cultivation of this beautiful, stately, and very useful palm may, I think, with the prospect of great advantage, be encouraged in the West Indies. For, besides the above mentioned fibres which are in high estimation for thick cordage and cables in India, the palm furnishes sugar, and abounds, as before mentioned, probably more than any other, in wine, which, in its recent state, is a pleasant and wholesome beverage, and is also converted by the Malays into ardent spirits; and when the tree arrives at maturity, the pith of it is one of the varieties of sago-meal used by these people in their diet.'

Dr. R. has also drawn up a table of *the Growth of Trees in the Botanic Garden at Calcutta*, and has presented the Society with a vegetable substance, which is perhaps very little if at all known in Europe:

'I have the pleasure also of sending you a specimen of a most curious light, vegetable substance, the spreading stems of *Aeschynomene Aspera*, a water plant, called by the Indoos and Bengalese *Solah*, and *Tool Solah*. It is employed by them for a variety of purposes, such as floats for fishing nets, artificial flowers, &c. Might it not be advantageously employed instead of cork, in making jackets to swim with, and in life-boats, &c.? At all events, the bare circumstance of making known the existence of such a plant, and the place in which it flourishes, will, I am persuaded, be acceptable information to the Society.'

The last three papers in this volume respect *the Culture of Hemp in Canada*. One is from Mr. Philemon Wright, county of York, Lower Canada; another is from Messrs. Arnold and Cornwall, of the River Thames; and the third from Mr. George Ward, of the township of Camden, both in Upper Canada. By the accounts here transmitted, it appears that the cultivation of Hemp succeeds in this province.

As usual, the concluding pages are occupied with Lists of Presents and Models, &c. and with an Index.

After having thus detailed the contents of this volume, it is scarcely necessary to add that, though it manifests the exertions of genius directed to useful purposes, it includes no article of prominent merit; nothing which will reflect peculiar credit on the Country, nor on the Society, in the estimation either of the domestic or the foreign philosopher.

ART. IV. *Translations, chiefly from the Greek Anthology*, with Tales and Miscellaneous Poems. Crown 8vo. 7s. Boards. R. Phillips. 1806.

THOUGH no observation is more common than that, in spite of the accidental varieties of climate, laws, and customs, man is always essentially the same, it is remarkable that particular illustrations of this abstract principle are very apt to strike us at first as new facts, and unexpected discoveries. In love, in war, in the ecstasy of triumph and the dejection of despair, in the voluntary indulgence of melancholy and the spirit-stirring tumult of convivial pleasures, we admit at once that in all men the same passions must be roused, the same feelings called into action, and the same images presented. Yet no sooner do we meet with the natural consequence of all this in the adoption of the same trains of thinking and modes of expression by the authors of different æras, than we are lost in wonder at the extraordinary coincidence; and it is well if we abstain from preferring charges of servile imitation, and literary theft, even against those who never could have seen the imagined original, nor ever have become possessed of the property supposed to have been secreted *.

We cannot but recognize, however, a great charm in the display of what have received the technical appellation of *parallel passages*. A sensation that is frequently described by various writers must be both natural and interesting; and while the occurrence of similiar descriptions in the various languages of the world must teach us sympathy with the best affections of our nature, and make us practically feel that all mankind are brothers, the *literæ humaniores* perform their proper and their noblest office. Meanwhile, in the comparison of different authors of the highest genius, and of the most perfect powers of graceful expression, employed on the same thought, and in the observation of those shades of difference in sentiment or illustration which may be produced by local and accidental varieties, the taste and critical acumen of the scholar may find perhaps their most useful, certainly their most delightful, exercise.

Many of the epigrams contained in the Greek Anthology possess great merit as compositions: but, in our judgment, the principal value of the collection is derived from the extensive *parallelism* to which it has given rise. A great part of the minor poems of modern Europe is borrowed from this source; and in many others an accidental or natural resemblance may be traced.

* See Dr. Farmer's Essay on the Learning of Shakspeare, and Bishop Hurd on the Marks of Literary Imitation.

The

The present volume is introduced by a preface of considerable length, which conveys much interesting biographical and literary information respecting all the editors of these poems, and the points of difference between the several collections. The author begins by asserting the general character of the miscellaneous assemblage of poems known by the name of the Anthology; and he remarks that the word epigram, in its orginal acceptation, simply denoted an inscription, whether framed in honour of the Gods, or with a view to perpetuate the memory of some illustrious human atchievement. By an easy transition, the term was afterward applied to any short poem descriptive of a single fact, or sentiment; and it is in this comprehensive sense that we are now to understand the word, since the Greek writers were unacquainted with the narrow limits assigned to the epigram by Martial and Ausonius. We cannot help thinking that the expectations raised by this particular word, and the necessary disappointment of them, have drawn the charge of insipidity on these Greek productions. Let them be called, in succession, Songs, Sonnets, Madrigals, Dirges, Rebusses, almost any thing but Epigrams; for under our usual definition of that word, it must be acknowleged that they can seldom be ranked. That they occasionally, however, answer to our ideas of this species of composition, several proofs might be adduced: we shall here cite only one, the well known inscription on the statue of Niobe by Praxiteles:

Ἐκ ζωῆς με θεοὶ τεῦξαν λίθον, ἐκ δὲ λίθοιο
Ζωὴν Πραξιτέλης ἵμασιν εἰργάσατο.

'From the histories, (says the translator,) orations, and nobler poems, which have come down to us, we know how to appreciate the bold and masterly characters, who in long succession were the pilots of Greece, and whose steady guidance directed her with safety and glory through tempests which other states were unable to withstand. From documents so ample we become acquainted with her greatest heroes and statesmen. For private events and domestic occurrences we must look to the fugitive pieces, which, like planks of a mighty wreck, help to convey to us some idea of the majesty of the vessel which has gone to pieces. In these minor relics many events are recorded beneath the dignity of history to commemorate, and which introduce us to the private characters, customs, and events of the age. We follow obscure individuals into their retirements; we are made companions of their festivities, are present at their tables, games, births, nuptials, and funerals.'

Meleager, the Syrian, who flourished about 96 years before the christian æra, was the first who, under the title of "*Wreath*," formed a collection of the most interesting of

these Epigrams. Philip of Thessalonica continued this work after an interval of 150 years; and in the 6th century, Agathias, the Historian, strung together some of those less fragrant flowers, which in these days of her degeneracy Greece sparingly produced. From the Wreaths of Meleager and Philip, Constantinus Cephalus, in the tenth century, formed a compilation, which he denominated the *Anthology*: but, in compliance with the prevailing corruption of taste, he borrowed largely from Agathias, and comparatively neglected the older and more valuable collections of his predecessors. In the 14th century, Maximus Planudes, a monk of Constantinople, new-modelled the Anthology: but, while it is difficult to conceive the *object* of this undertaking, the *result* was a defective and mutilated abridgement, in which the Epigrams were arranged according to a plan equally confused and absurd. This tasteless work was the only representative of the Anthology until the commencement of the 17th century; when Claude de Saumaise, or Salmasius, discovered a copy of the original compilation of Constantinus Cephalus, in the Palatine Library at Heidelberg; and he was indefatigable in collating this MS. with the Anthology of Planudes, and in restoring the poems which had been omitted or corrupted in the latter. Various circumstances, however, prevented Salmasius from imparting to the world the benefit of his labours; and, by an astonishing supineness, his work remained unpublished during more than a century and a half. No mention is here made of Brunck, whose laborious and minute researches have enabled the public to enjoy the treasure which Salmasius had discovered and appropriated, but which seemed destined to remain buried with him; and this silence is the more extraordinary, since the editor has enriched his own preface with several facts and observations taken from that of Brunck.—He proceeds to mention those channels which, besides the Anthology, have furnished materials for the present translations; and these are chiefly the collections of Athenæus and Stobæus. The latter, which was formed for the purpose of instructing a favourite son, is peculiarly valuable from having preserved some fragments of Menander; and the present writer takes occasion to introduce a highly interesting account of this prince of the new comedy, which cannot be read without the most lively sensations of admiration and regret.

Of the epigrams here translated from the Anthology, the number amounts to rather more than a hundred; a small proportion of that extensive work which, in the hands of Brunck, is swelled by upwards of 4000 pieces. They are

on

on the whole well selected; though, as might be supposed, a considerable number remain untranslated which are not inferior to many that have obtained a place in this publication. The epigram on the death of a bride, from Meleager, with which the collection opens, presents a peculiarly gloomy aspect, and is perhaps unfortunately placed: but the following picture of Spring, from the same author, is highly brilliant and joyous:

'Hush'd is the howl of wintry breezes wild;
The purple hour of youthful Spring has smiled:
A livelier verdure clothes the teeming earth;
Buds press to life, rejoicing in their birth;
The laughing meadows drink the dews of night,
And, fresh with opening roses, glad the sight:
In songs the joyous swains responsive vie;
Wild music floats, and mountain-melody.
'Adventurous seamen spread th' embosomed sail
O'er waves light-heaving to the western gale;
While village-youths their brows with ivy twine,
And hail with song the promise of the vine.
'In curious cells the bees digest their spoil,
When vernal sunshine animates their toil,
And little birds, in warblings sweet and clear,
Salute thee, Maia, loveliest of the year:
Thee, on their deeps, the tuneful halcyons hail,
In streams the swan, in woods the nightingale.
'If earth rejoices, with new verdure gay,
And shepherds pipe, and flocks exulting play,
And sailors roam, and Bacchus leads his throng,
And bees to toil, and birds awake to song,
Shall the glad bard be mute in tuneful Spring,
And, warm with love and joy, forget to sing?'

We much wish that the history of Meleager, who first wove the garland, could be accurately ascertained; and that any records enabled us to ascribe with confidence to any one of the numerous persons who appear to have borne the name, the five poems here given to the English reader. We agree, however, with the editor in thinking that one strain of taste and feeling runs through them all, and intitles us to conclude that the same author produced them.

The public has already been made acquainted with the celebrated Scolium of Callistratus on the Tyrannicide of Harmodius and Aristogiton, through the medium of Mr. Cumberland's Observer (Vol. v. p. 168.): but the ensuing translation, we think, preserves more of the fire of the original:

'I'll wreath my sword in myrtle bough,
The sword that laid the tyrant low,

When patriots burning to be free
To Athens gave equality *.
'Harmodius, hail! tho' reft of breath,
Thou ne'er shalt feel the stroke of death;
The heroes' happy isles shall be
The bright abode allotted thee.
'I'll wreathe the sword in myrtle bough
The sword that laid Hipparchus low,
When at Minerva's adverse fane
He knelt, and never rose again.
'While Freedom's name is understood,
You shall delight the wise and good,
You dared to set your country free,
And gave her laws equality.'

Another version of the same poem is given, but it is not equal to the above.

The Doric muse of Bion supplies this collection with four Idylls; which do not properly belong to the Anthology, though Brunck has inserted them with the remains of several of the minor poets in his *Analecta*, on a presumption that they were included in the original Wreath of Meleager. We select one, which conveys some portion of the delicacy of the original:

'HYMN TO THE EVENING STAR.

'Mild Star of Eve, whose tranquil beams
Are grateful to the Queen of Love;
Fair planet, whose effulgence gleams
More bright than all the host above,
And only to the Moon's clear light
Yields the first honours of the night!

'All hail, thou soft, thou holy star,
Thou glory of the midnight sky!
And when my steps are wandering far,
Leading the shepherd-minstrelsy,
Then, if the Moon deny her ray,
Oh guide me, Hesper, on my way!

'No savage robber of the dark,
No foul assassin claims thy aid,
To guide his dagger to its mark,
Or light him on his plundering trade;
My gentler errand is to prove
The transports of requited love.'

The ease and harmony of expression, by which Moschus's beautiful Idyll is distinguished, are here well transfused:

* ἰσονόμους, *equal laws.* *Rev.*

'O'er

'O'er the smooth main when scarce a zephyr blows
To break the dark-blue ocean's deep repose,
I seek the calmness of the breathing shore,
Delighted with the fields and woods no more.
But when, white foaming, heave the deeps on high,
Swells the black storm, and mingles sea with sky,
Trembling, I fly the wild tempestuous strand,
And seek the close recesses of the land.
Sweet are the sounds that murmur thro' the wood
While roaring storms upheave the dang'rous flood;
Then, if the winds more fiercely howl, they rouse
But sweeter music in the pine's tall boughs.
Hard is the life the weary fisher finds
Who trusts his floating mansion to the winds,
Whose daily food the fickle sea maintains,
Unchanging labour, and uncertain gains.
Be mine soft sleep, beneath the spreading shade
Of some broad leafy plain inglorious laid,
Lull'd by a fountain's fall, that, murmuring near,
Soothes, not alarms, the toil-worn labourer's ear.'

The editor's translation of a distich against intemperance, by Hedylus, is exact, and the play on the epithet Λυσιμελης is well preserved:

'While on soft beds your pillow'd limbs recline,
Dissolved by Bacchus and the Queen of Love,
Remember, Gout's a daughter of that line,
And she'll dissolve them soon, my friend, by Jove!'

This version, however, is not so condensed as the original; and the swearing *by Jove* occurs not in Hedylus, but is evidently introduced for the rhyme.

Antipater of Sidon furnishes Brunck with a hundred and eleven Epigrams, of which only eight are here rendered into our language. The two following possess exquisite sweetness in the original, to which it is scarcely possible to do justice in translation: but our readers will perceive that the attempt has not altogether failed. We quote from Brunck, and subjoin the translations:

Παυροεπὴς Ηριννα, καὶ ἡ πολύμυθος ἀοιδή·
ἀλλ' ἴλαχεν Μίσας τ' ἴτο τὸ βλιὸν ἴσον.
τοιγάρτοι μνήμης οὐκ ἤμβροτεν, οὐδὲ μελαίνης
Νυκτὸς ὑπὸ σκιερῇ κωλύεται πλέουσι·
αἰ δ' ἀναρίθμητοι νεαρῶν σαρηδὼν ἀοιδῶν
μυριάδες λήθῃ, ξεῖνε, μαραινόμεθα.
λωΐτερος κύκνου μικρὸς ὄρνις, ἢ κολοιῶν
πρωγμὰς ἐν ἐλαιναῖς κλάζομενος ἱερήλαις,

'Few were thy notes, Erinne short thy lay;
But thy short lay the Muse herself has given;
Thus never shall thy memory decay,
Nor night ob cure thy fame, which lives in heaven:

'While we, th' unnumber'd bards of after-times,
Sink in the melancholy grave unseen,
Un-honoured reach Avernus' fabled climes
And leave no record that we once have been.

'Sweet are the graceful Swan's melodious lays,
Tho' but an instant heard, and then they die;
But the long chattering of discordant Jays
The winds of April scatter thro' the sky.'

Our classical readers will recollect a passage similar to the last stanza, in Lucretius, Lib. 4. v. 182:

"*Parvus ut est jam melior clamor, ille gruum quem*
Clamor, in aetheriis disparsus nubibus austri."

In the original, the resemblance or rather the identity of the image is still more striking.—This Antipater preceded Lucretius by almost a century.—Again:

Θάλλοι τετρακόρυμβος, Ἀνακρέον ἀμφὶ σὲ κισσός,
ἁβρά τε λειμώνων πόρε μοι πόα·
πηγαὶ δ' ἐξίνισε τος ἀνακλίδοι το γάλακτος,
ἐνθάδε δ' ἀπὸ γῆς ἡδὺ χέοιτο μέθυ,
ὄφρα μέ τοι σποδιή τε καὶ οὐκ ἐρέφειν χρῆται,
εἰ δή τις φθιμένοις χρίμπλεται εὐφροσύνα,
ὦ τὸ φίλον τερπνᾶς, φίλε βαρβίτον, ὡς σὺν ἀοιδᾷ
πάντα διαπλώσας καὶ σὺν ἔρωτι βίον.

'Grow, clustering Ivy, where Anacreon lies;
There may soft buds from purple meadows rise.
Gush, milky springs, the poet's turf to lave,
And, fragrant wine, flow joyous from his grave
Thus charm'd, his bones shall press their narrow bed,
If aught of pleasure ever reach the dead.
In these delights he sooth'd his age above,
His life devoting to the lyre and love.'

'*Imitated.*

'This ruddy sculptur'd porter-pot
Denotes where sleeps a female sot;
Who pass'd her life, good easy soul,
In sweetly chirping o'er her bowl.
Not for her friends or children dear
She mourns—but only for her beer.
E'en in the very grave, they say,
She thirsts for drink to wet her clay;
And, faith, she thinks it very wrong
This jug should stand unfill'd so long.'

Archias

Archias is well known by his connection with Cicero, and by the tribute of gratitude and respect which the Orator pays to his erudition and genius, while engaged in asserting his claim to the privileges of a Roman Citizen. He furnishes only this short Epigram:

'Thracians, who howl around an infant's birth
And give the funeral hour to songs and mirth,
Well in your grief and gladness are express'd
That life is labour, and that death is rest.'

The custom of suspending to the image of the patron Deity a material emblem of any remarkable deliverance, a practice still prevalent in Roman Catholic countries, forms the subject of an inscription by Leonidas of Alexandria, thus expanded by the translator from ten lines into twenty two:

'On the votive Image of a Lion.

'In the dark Winter's night, while, all around,
The furious hail-storm clatters on the ground,
While every field is deep in drifted snow,
And Boreas bids his bitterest tempests blow,
A solitary Lion, gaunt and grim,
Rav'nous with cold and numb'd in every limb,
Stalks to the Goat-herd's miserable shed,
From the rude air to shield his storm-beat head.
Th' astonish'd natives of this lonely spot
With cries of stifled horror fill the cot:
No more their numerous herds demand their care,
While for themselves they pour the broken pray'r,
And call the Saviour Jove as fix'd they stand
Together press'd, a trembling shuddering band.
Meanwhile the lordly savage, safe and warm,
Stays through the pelting of the wintry storm,
Then calmly quits the whole affrighted horde,
And leaves their meal untouch'd upon the board.
In grateful memory of so rare a fate,
The swains to Jove this offering consecrate,
And still suspended from the oak-tree shew
This faithful image of their generous foe.'

We insert the two subsequent little pieces from Lucilius, on account of their epigrammatic point, and the exactness with which they are rendered;

'On the Death of a good Physician.

'When Magnus sought the realms of night,
Grim Pluto trembled for his right;
That fellow comes, he said 'tis plain,
To call my ghosts to life again.'

'Not

'Not Deucalion's deluge nor Phaëton's roast
Ever sent such a cart-load to Phlegethon's coast,
As our Laureat with Odes and with Elegies kills,
And our Doctor destroys with infallible pills;
Then well these four plagues with each other may vie,
Deucalion and Phaëton, B——m and P——.'

The following is also taken from the same author:

'On a long Nose.

'Heavens! what a Nose! Forbear to look,
Whene'er you drink, in fount or brook;
For, as the fair Narcissus died
When hanging o'er a fountain's side,
You too the limpid water quaffing,
May die, my worthy sir, with laughing.'

The original says, "hating thyself unto Death" (μισῶν σαυτὸν ἕως θανάτου). Which of these antitheses involves the greater degree of improbability is a question not decided by La Rochefoucault: but, as the sentiment was already sufficiently absurd, few, we believe, will object to the more ludicrous extravagance of the imitation.

Copious notes are added, in which these poems are explained and illustrated with equal judgment and taste.

After the favourable survey which we have just taken of these performances, we are not disposed to dispute the right of the translator to the motto from Callimachus; which he has assumed, Ἡμισύ μευ ψυχῆς ἔτι τὸ πνέον, which may be rendered 'Half my Soul yet breathes:' but we think that, in one particular, this identity of Spirit has been wantonly destroyed. Embarrased by the uncouth and foreign sound of Zenophile, Heliodora, Ereutho, &c. the translator has substituted the modern appellations of Eliza, Janet, and Rosalind: but this flagrant violation of costume might have been easily avoided by the simple method of adopting other Greek names, more familiar and harmonious to the English ear.

The second part of this Volume is principally devoted to original productions, the first and most considerable of which is intitled *Paris and Oenone*. The reader must not, however, be deceived by the title into an expectation of any of the prettinesses of Ovid, since this poem belongs rather to the elegiac class. The versification is harmonious; the scenery is pleasingly chosen and described; and the interview between the deserted nymph and her half repentant lover, with the prophetic web, announcing the immediate destruction of Troy, which he finds her engaged in weaving, are well imagined incidents: but the speech of Paris presents rather an eloquent

eloquent description than a lively expression of the horror and despair which the fatal discovery was calculated to inspire. It cannot, therefore, be expected to excite any strong emotion in the breast of the reader.

'*The Abbot of Dol*' is a well written Romance, though the phraseology is occasionally too modern.—'*The Wraith*,' a Scottish term implying the spectral appearance of a person about to die, is an interesting story, founded on this popular superstition.—The Verses "*to my Friends during illness*' are little more than a Cento from antient poets, but they afford a striking example of the beautiful effect which may result from such allusions. Catullus's fine and natural reflection, "*Soles occidere et redire possunt*," &c. frequently as it has been expressed, has not often been clothed in sweeter verses than the following:

'The sun scarce daring to appear
Again in youthful prime shall flame;
Another and another year
Shall view his glorious orb the same;

'But ah from me, by sickness worn,
And shuddering at the tomb's embrace!
Each year some darling joy has torn,
And left a sorrow in its place.

'For restless youth with rapid wing
Far far away unpitying speeds,
To wint'ry age no second spring,
No second bud or bloom succeeds.

'Youth flies to warm the rising race,
With them remains—how soon to leave!
To others yet she lends a grace
Again to promise and deceive.

'Friends of my soul—how soon retreat,
Whatever once our hearts combin'd!
The quip, the crank that only meet
A meaning in the kindred mind.

'A younger race succeed to bliss,
And bow their heads at pleasure's shrine;
From partial beauty claim the kiss
That once was yours, and once was mine.'

The Lines *to Mary* are tender and poetical; and in one or two instances we may fairly praise this writer for surmounting the difficult task of imitating Horace's odes with spirit and delicacy.

ART.

ART. V. *Popular Evidences of Natural Religion and Christianity.* By the Rev. Thomas Watson. 8vo. pp. 477. 10s. 6d. Boards. Longman and Co.

BETWEEN Faith and Infidelity, a middle station occurs, to which a much greater number of persons belong than superficial thinkers are apt to imagine. The prayer of the man in the Gospel, (Mark 9. 24.) "Lord I believe, help thou mine unbelief!" is expressive of a state of mind which is prevalent at times even among professing Christians. Doubts and difficulties, in various shapes, present themselves to the most serious and pious, and occasionally infect with a degree of suspicion the sweetness of religious affiance: but such men are not to be classed with genuine infidels, nor even considered as allied to the fraternity. So far from being disposed to part with their faith, they are concerned at having it weakened or undermined, and will gratefully receive the assistance of those who labour to establish them in it. While they are sensible of their situation, they are not conscious of blame in this respect, so that it is in vain to attempt their relief by the severity of censure, or the dogmatism of anathema; and by one method only are they to be influenced and cured, namely, by the process of fair examination and dispassionate argument. It is solely by these means that their Unbelief can be *helped.*

To individuals of this complexion of mind, and to all young persons who are sceptically disposed, we warmly recommend the performance before us; which displays much ingenuity and sound reasoning, and is at once familiarly, agreeably, and forcibly written. Mr. Watson, in our judgment, takes the proper ground in stating the evidences of Natural and Revealed Religion; confesses the difficulty of the undertaking; and, instead of attempting that complete demonstration of which the subject does not admit, he satisfies himself with proving that the great preponderance of testimony is in favour of religion, or that the believer has a much firmer and more tenable station than can possibly be attained by the infidel. This limited demonstration is perhaps of greater value than all those writings, in which more is undertaken than can be accomplished; and from which the rational part of mankind turn away with disgust, having their faith diminished rather than increased.—If Mr. W.'s Popular Evidences should not succeed in convincing declared Atheists and Deists, they cannot fail to be of considerable use in helping the professed but doubting christian, to look to the God of nature and of grace with invigorated confidence and pleasure.

The

The author needs not apoligize for appearing after Derham and Paley, for his mode of conducting the argument is in some respects different from both, is equally ingenious, and is at the same time more adapted to the comprehension and gratification of the general reader. Instead of childishly and indiscreetly declaiming against philosophy as a terrific monster, which if uncontrouled would subvert both the throne and the altar, he judiciously seizes on the philosophic habit and taste of the present age, and endeavours to direct them to the purposes of religion and virtue. So far from attempting to set Philosophy and Religion at variance, Mr. W.'s first effort is to identify them, or to prove that Religion may not improperly be called Philosophy. In the first sentence, we perceive that correctness of thought, and perfect satisfaction of mind, respecting the result of a fair inquiry into the evidences of religious truth, which are at once honourable to himself and to the cause which he advocates: 'The freedom of religious discussion, which has, for many years, been allowed and practised in these lands, has done no real injury to religion; but on the contrary has greatly promoted the interests of this cause; and is of infinitely more service to the truth, than that dead calm which preceded the revival of learning, when all knowledge was sunk in gross ignorance, and the christian virtues buried in superstition.'

After such a sentiment, the reader will not be surprised at finding Mr. W. solicitous to employ throughout the examination no other weapons than those of reason and fair argument, wielded with temper and charity. Well does he observe that

'It has undoubtedly been of the greatest injury to religion, that many of her zealous, but injudicious friends have set her at variance with right reason, and presented her often in such a dress, that reason could neither acknowledge nor support her pretensions. Nothing has tended more to the reproach and discouragement of religion, and nothing has contributed more to the encouragement of infidelity than such opposition. It is by right reason that we must examine the pretensions and evidences of revelation: it is by right reason that we are to judge of the truth or falsehood of the doctrines and precepts of religion; and it is by right reason only, that we can distinguish between the impostor and the true messenger from heaven. And the more we decry the exercise of reason, the more suspicious do we render the religion that rejects its assistance; and the wider door do we open for the inroads of infidelity or false religion.'

The chapter 'on the claims of Religion to the character of wisdom' furnishes several remarks which ought to be impressed on the minds of all young persons. This principle is in

fact the characteristic feature of man. To discriminate him from the other inhabitants of this globe, he has been humorously defined by some as "a cooking animal," and by others as "a tool-making animal:" but perhaps the most appropriate definition of Man is that he is "*a religious creature.*" It ought to be remembered that 'in no one of the lower animals do we see any thing in any measure resembling religion. Not the faintest trace of this principle appears in any other creature of this lower world.' To man alone belongs the faculty of inferring the being and of adoring the perfections of God. 'Religion seems equally a part of man as conscience, as the sentiments of virtue, of justice and beneficence.' Being thus congenial with his nature, it calls forth the noblest powers and faculties of the soul, and is indeed the truest road to happiness. Instinct seems to have some properties in common with reason, but in this respect it has nothing analogous, standing removed at an immeasurable distance from the nobler faculty of the mind.

Great pains are here taken to establish the principles of Theism in opposition to Atheism; and in this first part of the work the author is not less amusing than instructive. Before he descends to particular details, he proves the existence and perfections of the Supreme Being from the consideration of the Universe at large. Here he remarks that

'There is every reason to believe that this solar system is connected with other systems; and that they are all parts and connected parts of one great whole. If this were not the case, were they all separate and detached bodies, roaming at large in the immensity of space; during the multitude of ages (or rather upon the principles of the atheist, during eternity,) it would be impossible to prevent such bodies from interfering and throwing the whole universe into confusion. Their stedfast preservation is the strongest evidence of the presence of an Almighty Ruler. Their connection shews the most complete unity of design: the regularity, the harmony, the order, and preservation of the whole, refer us to one Being infinitely powerful, wise, and good, who regulates and governs the whole, and whose understanding is infinite.'

The chapters which follow contain distinct demonstrations of the existence of a Deity, from the sun, moon, and stars; from the seasons; from the wonders of the deep; from the nature, excellencies, and imperfections of man; and from the providence which is displayed in the formation of beasts, birds, and insects. Under the head of human imperfections, Mr. W. adduces at length the objections which have been urged by Pliny the Elder, by Buffon, and others, against the existence of Divine Providence, drawn from the helpless condition

dition of man in the state of infancy; and he replies to them with great neatness and force:

'Buffon, following his master Pliny, says, "an infant is more helpless than the young of any other animals. Its uncertain life vibrates every moment on the borders of death. It can neither move nor support its body. It has hardly force enough to exist, and to announce by groans the pains which it suffers; as if nature intended to apprize the little innocent, that it is born to misery; and that it is to be ranked among human creatures, only to partake of their infirmities and afflictions."

'In this hopeful state do these philosophers abandon man. For men, that are ingenious at finding out reasons and causes, is it possible to suggest no reason for this humiliating situation? and can they find no alleviation for this distress? Had Providence really left infants in the situation, that our philosophers leave them, of all creatures they would be the most miserable. But there is no creature so well provided for, and none that experiences so much tender care as the new-born child. There is a mother provided for it, and that mother endowed with every feeling, to meet and support all its weaknesses, and all its distress. She watches, she acts, she devotes her whole thoughts and cares to her offspring: she seems to live only for her child. And, perhaps, you can conceive no pleasure so delicate, and none so completely gratifying, as a mother enjoys in suckling, in dressing, in feeding, and in protecting her babe. And during this state, those tender ties are formed of affection, of love, and friendship, which no time, nor distance can subdue. The young of the brute creation are in a state of short dependance: the tie between the young and the parent is soon dissolved; and, in a short time, the very remembrance of the connection becomes totally lost. But the affections of mankind are to be more durable, to last through time, and through eternity.

'But this affection, which is formed during infancy, answers even a much higher, and a more important end. It is the foundation of a moral and religious education. This affection actuates the parent to train up his children, in their tender years; to watch over their minds, to instil unto them good principles, and thus to form them as useful members, and ornaments to society.

'Were mankind brought into the world in a situation as independant as other creatures, we should, in that case, have none of those tender ties, that unite so closely the human heart; those ties that branch out in different directions, and become the bonds that unite together the whole family of the earth.'

The barrenness of mules among animals, and the due proportion which is constantly kept up between male and female throughout the human race, are adduced as marks of Supreme Intelligence. We must pass over a great part of the Physico-theological reasoning: but the chapter which concludes the first part of this valuable treatise, 'on the Superiority of Man,' demands from us some particular notice. His

noble powers and faculties are here strikingly displayed, and fairly contrasted with the subordinate and limited powers of other animals. We are called to reflect how superior we are to the brutes, by the variety and extent of our scientific improvements; by the moral principle that is implanted in our nature; by the apprehension of death, joined to the hope of a future existence; and, as we have already noticed, by our capacity for religious contemplation and religious exercise:

'Here, (says this sensible writer,) we see the wonderful pre-eminence of man. He is not only capable of rising to the knowledge of his Creator, but he is naturally led to adore him, and to put his trust and confidence in God

'The vast spread of idolatry and superstition seems to be inconsistent with these principles; and men worshipping stocks and stones, and various animals, that could not be of any service to him. But this is the religious principle still, but taking a wrong direction. The first departure from true religion took its rise from wrong conceptions of the Deity. Some fancied that it was inconsistent with his greatness, to regard the things of men: others, labouring under the sense of their own unworthiness, approached him through some mediator. Some, from a principle of fear, have worshipped divers animals, regarding them as instruments of punishment; others, from a principle of love, believing them to be agents of the Divine goodness. To these different sources we may trace the origin of idolatry; whilst some have worshipped the different perfections of the Supreme Being, and perhaps under different names. All these departures from the truth are still reconcileable with the principle, that man is a religious creature. It is only shewing us this principle sometimes mis-directed and ill applied.

'In supporting the religious character, man best consults his own real interest and happiness. In this way does he best support the interests and happiness of society. This line of life is the best preparation for every change and for every condition. Religion gives lustre to prosperity, and is the only support under adversity. Man, without religion, stands in an unnatural situation: he stands without dignity, and without a destination and hope, suited to the greatness of his talents. Upon this supposition, it would not be easy to reconcile his situation, his affections and desires, with the wisdom and goodness of his Creator. But granting that he is intended for another and a more perfect world, we can account for the shortness and uncertainty of his life; we can account for his miseries: we can assign a most plausible reason, why he never attains here to the full perfection of his nature, and why he is possessed of faculties and hopes that can never be gratified in this imperfect world. But without religion all is mystery and darkness.'

Having laid this sure foundation of natural religion, and deduced the reasonableness of devotion and of the most comfortable article of our faith, Mr. Watson conducts us in the second part to a consideration of the Evidences of Christianity.

Christianity. As in the preceding, so in the present discussion, he meets objections with the greatest fairness, and candidly owns the difficulty of forming an unexceptionable body of evidence; while, however, he makes this concession he does not in the least weaken the ground of our faith, but explains to us the nature of that proof of which the subject admits, and which, if duly examined, must make a powerful impression on all sensible and ingenuous minds. Facts are produced which cannot be explained without allowing the divine origin of our holy religion; and it is shewn that the evidences, on which its truth rests, are such as are best capable of being transmitted to posterity and diffused through the world.

'Grant that a divine messenger and instructor was to come from heaven, and to make his appearance on this earth at any particular place and time; what evidence can we desire for his appearance, so constituted, that it may descend to posterity, and extend to the remotest parts of this earth, with conviction and force? What can be added so as to make it more acceptable, and more convincing, and more durable, than what we already have for the Christian faith? Infidelity may hastily suppose this practicable; but when it attempts to digest this plan, it will be found a task of no small difficulty. I wish that men would seriously consider these things before they start unfounded objections to the evidence of the gospel.

'We seem to be reduced then to this dilemma, either to say, that no divine teacher could be sent, or that the evidences of Christianity are full as perfect and complete, as any other evidence that could be given consistent with the freedom of the will, and our situation and connection with this life. If there be difficulties, they are such as must affect any other evidence, or any other system adapted to man in this world. We find difficulties in the works of creation and providence; and so must we in the most perfect revelation from heaven. Difficulties arise from our situation, from the imperfection of our faculties, from our connections, from our prejudices, and from our passions and evil hearts.'

The internal and external evidences of the Gospel are concisely exhibited; the state of the world at and before the coming of Christ is reviewed; and we are particularly invited to reflect on the severe trials with which the Christian Religion had to encounter at its first appearance. Considerable stress is not improperly laid on the marks of an universal religion which Christianity bears; it being adapted to all ages, nations, ranks, and characters, and exactly suited to the nature of man. Mr. W. next adverts to the station which our Lord assumed, as peculiarly favourable to promote inquiry and to exclude worldly views; expatiates on the nature of his teaching; and dwells at some length on the novelty and perfection of his method in teaching by example.

'True virtue was only an imaginary being, before we viewed the perfect example of Jesus Christ.

'It was said by some one of the ancient philosophers, that if ever virtue was to descend from heaven and live among men, she would display such engaging charms, that all men must love and follow her. Virtue did appear, and in a form more complete, than even imagination had conceived, in the character of Jesus Christ. We see him holy, harmless, undefiled, and separated from sinners; we see him, in whom *no guile was found in his mouth*; *who, when he was reviled, reviled not again*; *when he suffered, he threatened not*. We see his whole life spent in the most active goodness: we see in him the *brightness of the Father's glory, and the express image of his person, full of grace and full of truth*. And though this picture must have been of the utmost advantage to the world, yet it has not produced all the glorious effects for which it is calculated. Human nature is, and ever will be, whilst in this world, encompassed with innumerable weaknesses and imperfections; that, however much men may admire and love this image, yet they cannot perfectly imitate this divine original.

'But, after this acknowledgement of its insufficiency, we must still allow, that of all methods of instruction, this must be the most perfect and complete. We see in it an excellence and a wisdom, that man alone could not have devised; that imperfect man durst not have presumed to recommend. This is one of the many advantages that the Christian religion possesses over all other methods of instruction: and we dare challenge all other religions to produce any thing equal or any thing similiar to this.'

To the evidence which results from the character of Christ, and from the tendency of all his precepts and doctrines, are added that which results from the Prophecies delivered by our Lord; particularly as they respect his own death, the existence of a Church of which he was to be the head, and the subsequent state of the Jews: together with the proofs which arise from the characters of the disciples of Christ and the writers of the Gospel. Among collateral evidences, are reckoned the early translation of the New Testament into different languages, the severe scrutiny which it underwent, its effect in civilizing the world, and the general conclusion which flows from uniting detached facts and histories; more especially from the institution of the Lord's Supper, which incontestably displays our Saviour's insight into futurity, combined with the interest which he took in the future welfare of his church.

In short, Mr. Watson has in this treatise so collected and displayed the various evidences in favour of religion, that it is impossible to weigh them without feeling the dignity of man and the importance as well as the truth of Christianity. We are sorry that by accident we have been prevented from rendering earlier

earlier justice to the merits of this deserving writer; whose work contains *multum in parvo*, is singularly calculated to answer the object which it has in view, and, as a popular and attractive antidote to Infidelity, may be recommended to the various book-societies scattered throughout the empire.

ART. VI. *The Nature of Things*: a Didactic Poem. Translated from the Latin of Titus Lucretius Carus, accompanied with the original Text, and illustrated with Notes Philological and Explanatory. By John Mason Good. 4to. 2 Vols. 4l. 4s. Boards. Longman and Co.

FROM the first period of its production, the didactic poem "*On the Nature of Things*," by Lucretius, has obtained very general attention and applause; and however various may have been the public sentiment respecting the philosophy of this eloquent disciple of Epicurus, only one feeling of admiration has prevailed, wherever the classic muse has been known and cherished, on the subject of his admirable poetry. With the first orator and the first poet whom Rome, in her proudest day of genius and of taste, could boast of having produced, Lucretius was a theme of praise and a model of imitation. If his fame in succeeding ages experienced diminution, the circumstance must be ascribed to the unpopularity of his philosophy; which was branded, and surely not without cause, as impious and atheistic. During the centuries which immediately succeeded the establishment of Christianity, when the human mind was narrowed and exasperated by the subtleties of theological controversy, much favour or even justice could not be expected by the Epicurean poet; and in these unhappy times, all the powers of the muse were insufficient to preserve him from neglect.

On the revival of learning, after a long and melancholy suspension of its animation, Lucretius became again an object of regard: his laurels were once more seen in their pristine beauty; and while his poetry found admirers, even his philosophy, at this peculiar season of intellectual agitation and ferment, was able to conciliate advocates, and to make proselytes. A long time elapsed, however, before he could obtain a translator to lead him from the school of the learned to the assembly of the people, and to unveil his beauties to the general eye. In this instance of favour to him, France seems to have taken the precedency of her neighbours: for we know not of any earlier translation of his work than that of Marolles, about the middle of the 17th century. At nearly the same

period, a version of this poem was attempted by our countryman Evelyn: but, having completed only a sixth part of his task, he abandoned it as too weighty for his powers; and he resigned to Creech the merit of first placing an entire translation of the poem in the hand of the English reader. As a scholar and a poet, Creech was eminently qualified for the undertaking in which he engaged, and yet his success cannot be pronounced to be great. His production betrays every where the inaccuracies of a writer who acquiesces in the first suggestions of his mind, and who is more desirous of finishing, than ambitious of finishing well. His pages are at once redundant and defective; and occasionally they discover the conceits of a vitiated taste, in the most direct opposition to the simple character and the majestic genius of the Roman original. On some of the more poetic passages of this author, the great Dryden bestowed the vigour and the harmony of his muse; and his translations in this instance, which are executed with his accustomed superiority of power, leave us only to regret that they are not extended to every part of our illustrious and philosophic bard. With Creech, however, remained the honour of being the only complete English translator of Lucretius, till the publication of the work which is now under our review.

To what cause it is to be ascribed, that Lucretius has found so few among our countrymen to translate him, unless it be to the supposed difficulty of the undertaking, we cannot conjecture: for the result of Creech's enterprize was not such as ought to have discouraged any future adventurer, or to have satisfied the wishes of a community whose taste for poetry had been brought even to fastidious sensibility. We were surprised, therefore, not to hear of some new translation of Lucretius; and when Mr. Good's version was announced to the world, we were disposed to hail it as likely to gratify at once the curiosity and the judgment of the English reader. We opened it, indeed, with strong pre-prepossessions in its favour; and we soon discovered that Mr. G. was a writer intitled, on many accounts, to our respect, and possessing in a high degree many of the requisites for an able discharge of the labour in which he had engaged. It is evident that he is a man of various reading, acquainted with numerous languages, capable of expressing himself well in prose and in verse, and enthusiastically fond of his author; —and yet we are compelled, though with much reluctance, to declare our opinion that he has not succeeded in his attempt, and that an adequate translation of Lucretius is still to be numbered among the wants of the poetic library of our country. Before we proceed, however, to state our reasons

for

for this decision, it will be proper for us to pay some attention to the prose part of these volumes, which constitutes the greater, and perhaps also the more valuable portion of their bulk.

On Mr. Good's preface, which merely notices the preceding translations of his author, and explains his own plan in the present publication, we have nothing of consequence to observe; unless it be that we cannot approve his deliberate preference of blank verse to rhyme, for the execution of his purposes. Though we think that rhyme on the whole is better adapted to the English ear, and to the genius of the English language, yet are we far from wishing to issue a general edict of proscription against blank verse. English blank verse is, as we well know, susceptible of very high beauty, and capable of the most powerful dominion over the ear: but we feel that with Mr. Good it is of a lower order; and we conceive that rhyme would have compelled him to greater precision of language, and have restrained him from many of those aukwardnesses and affectations of phraseology in which he has been pleased to indulge. This subject, however, belongs to a subsequent part of our article, and shall be considered in its place.

In the 'Life of Lucretius,' which succeeds the preface, we find much to censure, and very little to praise. Mr. G. expresses his disapprobation of the meagre lives of his author, those 'dry catalogues of dates and names,' which have hitherto been offered to the world; and he professes to gratify us with a fuller and more specific history of the illustrious Roman whom he translates: but alas! the Lucretius drawn by Mr. Good is not of larger size, nor more distinctly *made out*, than the Lucretius with whom our eyes have been formerly conversant. Of the numerous pages, (and be it remembered that they are not fewer than eighty-two,) which are avowedly allotted to this particular object, the real biography of Lucretius occupies only a very small portion: while the far greater number of them are assigned to frivolous conjecture, to extraneous or irrelative matter, and to idle disquisition.

From the birth of Lucretius, the date of which is settled according to the Chronicle of Eusebius, our attention is dragged upwards to visit some of the Lucretii of earlier days; and here we find the story, not eminently well told, of the celebrated Lucretia, whose person was violated, as Mr. G. informs us, by *Tarquin the Sixth*. As we knew that only two kings of the name of Tarquinius had possessed the sovereignty of Rome, we were at first rather surprised to hear of this *Tarquin the Sixth*: but we soon discovered that he was our

old acquaintance *Sextus Tarquinius*, of whose name Mr. G. had thought it right to indulge us with a literal translation.

When the Lucretii are removed from the stage, we are amused with an account of the libraries and museums of which Greece was plundered by the Romans; of the love of literature which resulted to Rome, from her intercourse with the polished people whom she had subjugated; and of the resort of the young Roman nobility to Athens as to the prime residence of learning and philosophy. At Athens, after a long interval, during which he is withdrawn from our attention, we at last find our young poet stationed; and here we are entertained with a relation of his studies and his friends, supplied in a great degree by the imagination of Mr. Good. From Athens, Lucretius is brought by his biographer to the neighbourhood of Rome. He then marries a lady of the name of Lucilia: accompanies his friend and patron, Memmius, to Bithynia; and, not long afterward falling into a fever, (the consequence, as Mr. G. asserts, of his agitated mind on his friend's condemnation and banishment,) he destroys himself in a paroxysm of his disorder, when he was about forty-four years of age.

This narrative, which contains the whole, or perhaps more than the whole, of what is certainly known respecting the personal history of Lucretius, might, as we should suppose, be included in a very small compass: but, with the intervention of much cumbrous, foreign, and indigested matter, it is spred by Mr. G. over an immeasurable surface of paper, and requires the patience of a Reviewer to follow and to collect its widely scattered parts.

Of the chaotic mass which overwhelms this biography, the greater portion consists of an unnecessary attempt to vindicate the morals, and an unavailing endeavour to establish the theism of Epicurus. The morals of this philosopher are allowed by every scholar to have been good, and it is unquestionably superfluous to labour their defence: but his theism may confidently be asserted to exist only in the fancies of a few of his enthusiastic admirers; and consequently not to be a subject susceptible of establishment. Yet, to rescue him from the charge of atheism, to which he, with the other philosophers of the Atomic school, has been uniformly subjected, seems to be one of Mr. G.'s principal objects, and for its attainment he exerts all his learning and all his imagination. With the former of these instruments, he is able to effect little: but with the latter he is very powerful, and can divert if he cannot persuade us. From all the writers of antiquity, one passage

passage only can be brought to support, with the slightest degree of speciousness, the strange paradox of Epicurean theism; and this passage has generally been understood, but very erroneously as Mr. G. wishes us to believe, for an involuntary and inconsistent concession, which was extorted from the poet by the evidence of some supreme power, irresistible in the controll of the human world, and not to be explained on the principles of his philosophy. The passage in question, as it is unnecessary to inform the learned reader, occurs in the fifth book of the poem before us, v. 1232.

"*Usque adeo res humanas* VIS ABDITA *quædam*
Obteritz et pulchros fasces, sævasque secures
Proculcare, ac ludibrio sibi habere, videtur."

In these lines, Mr. Good, pursuing the steps of Gassendi and Du Rondel*, clearly perceives a full acknowlegement of the great First Cause; whom the Epicureans regarded as the prime author of all things; in whose hands their atoms were only instruments of creation; and who was in fact the Jehovah of Jewish and Christian belief, awfully 'hiding himself in thick darkness,' and 'making his pavilion round about with dark water.' This mysterious and 'inscrutable Being,' Mr. G. states, in several passages scattered throughout his volumes, to have been the object of the reverend contemplation and the secret worship of Epicurus; to have been represented by him as having produced 'at his mere will and command, the heavens, the planets, and all the phænomena of nature;'—and, when he has established these great points by the sole authority of his own assertion, Mr. Good is surprised and angry that any should still presume to doubt the theistic creed of his favourite sage. On this, and indeed on other topics, he appears to be an inconsequential reasoner, and no profound thinker: to be a scholar whose compass of reading may qualify him to be the historian of philosophy, but who is not distinguished by that penetration, that precision, and that comprehension of mind, without which it is impossible to be a philosopher.

By the full exposition of the Epicurean doctrines in this poem "on the Nature of Things," and instructed by the

* Du Rondel was a contemporary and a friend of the famous Bayle. Being, like Mr G., at once a Christian and an admirer of Epicurus, he endeavoured, with all the powers of his ingenuity and his learning, to rescue this philosopher from the imputation of atheism. The celebrated Gassendi, who preceded Du Rondel by about half a century, was impelled by similar motives to similar conduct.

unanimous voice of antiquity, we are not permitted to doubt that the system of Epicurus was a system of the most genuine and pure atheism, which has ever yet been offered to the world. In the opinion of this philosopher, infinite space was occupied from eternity only by a vacuum and by atoms; or particles of matter whose minute and "solid simplicity" (to borrow a term from Lucretius) was insusceptible of division, and consequently of dissolution. Falling through space, with a small inclination of direction, these corpuscles would in course clash, coalesce, disunite, and again combine in an infinite number of modes: till, from their appulses and repulses, their collisions and their congresses, operating from eternity, resulted the order and the symmetry of the Universe; with its several and connected systems of vegetable, animal, intellectual, and moral Being. At the head of these systems, were stationed some superior existences called Gods, possessed of supreme beatitude and of immortality, but expressly declared to be removed from any interference with man, and to be utterly unequal to the government of the world. Democritus, indeed, introduced into his creation a species of strange and fantastic intelligence, by investing some of his atoms with this inconsistent attribute: but Epicurus banished even this mockery of mind from his scheme of cosmogony, and resigned without remorse the office of Creator to the particles of blind and unanimated matter. These atoms are every where called by our Poet, the *principia, exordia, primordia rerum*; the origin of all Being, of men, and, by the most direct and inevitable inference, of Gods also: for any anterior and higher source of existence is denied by him as clearly as language can express it. If this be not the system of Epicurus, we are yet to learn it; and if this be not a system of complete and authentic atheism, our ideas of atheism are yet to be formed, and we must apply for information on the subject to Mr. Good.

In the production of the passage which we have already cited from Lucretius, the translator does nothing more than follow the example of those who have supported the same paradox with himself: but, when he adduces the following lines for the confirmation of his opinion, he stands, as we believe, alone, and enjoys the dignity of being singular, if he possesses not the merit of being right:

"*Nam, pro sancta deûm tranquillâ pectora pace*
Quæ placidum degunt ævom, multumque serenum!
Quis regere immensi summam, quis habere profundi
Indu manu validas potis est moderanter habenas?
Quis pariter cœlos omneis convortere, et omneis
Ignibus ætheriis terras subfire feraccis;

Omnibus

Omnibus inve locis esse omni tempore præsto,
Nubibus ut tenebras faciat, cœlique serena
Concutiat sonitu? tum fulmina mittat, et ædes
Ipse suas disturbet; et, in deserta recedens
Sæviat, exercens telum; quod sæpe nocenteis
Præterit, exanimatque indignos, inque merenteis?"

B. ii. 1092—1103.

It was the obvious intention of the poet to expose, in these sublime lines, the incompetency of the gods to the management of the universe; and because he thus degrades the objects of the popular worship as unequal to this mighty task, Mr. G. without hesitation infers that it was his design to intimate the existence of a superior Intelligence, who was able to superintend and to govern the stupendous whole. On the curious irrelevancy of this inference, we shall not trouble ourselves to remark, but shall submit it to our readers for their own unbiassed decision. It would be idle to waste more words on a question which is so manifestly plain; and we should deem ourselves childish in the extreme, were we to engage any more of our own or of our reader's time in proving that a system, which denied the existence of an intelligent first cause, and even of a subordinate and contingent Providence, (if we may so express ourselves,) was atheistic, and most justly to be branded as impious and pernicious.

Mr. Good, however, is fond of paradoxes; and from his enthusiastic attachment to the Athenian sage whose poet he has translated, he is desirous of bringing within the precincts of the Epicurean school some of our most illustrious and religious philosophers. Cudworth and Locke, as he asserts, have had recourse to its physics; and our great Newton having intimated an opinion that the Deity, as it was probable, at first created matter in certain and unequal portions, which he endued with such properties as were requisite to fit them for the subsequent purposes of creation, (or rather, to speak accurately, of arrangement and production,) Mr. G. immediately convicts him of atomism; and, placing him in the train of Epicurus, exults on the final triumph of this philosopher over his rivals of the academy, the porch, and the lyceum.

In a long appendix to the Life of Lucretius, the writer presents us with a history of philosophy in antient and in modern times; and with this composition, which, though far from unexceptionable either as to matter or as to style, discovers various and excursive reading, we profess ourselves to have been considerably gratified. To Mr. Good's notes, however, which form a continued and ample commentary on his author, we

are inclined to attach the greatest share of our approbation, since they are replete with the materials of information and entertainment. We are far, indeed, from subscribing to many of the commentator's philosophical or critical observations: but we are pleased with his references to the progressive improvements of philosophy; and we are delighted with the affluence of his citations from the poets of all ages and countries. Gilbert Wakefield, whose learning and memory gave him the entire command of the Greek and the Roman writers, has amassed, in the notes to his edition of Lucretius *, a great variety of passages from the classics, with reference to the discovery and exhibition of imitation or resemblance. Of these Mr. Good has very properly availed himself, sometimes translating (without specific acknowlegement) the very words with which they are introduced by Wakefield: but to these he has added abundant extracts from the poets of the East, and from those of modern Europe, of Spain, Italy, France, Germany, and England. His notes, in short, are calculated to supply his readers with copious and diversified amusement; and he has observed a custom which we must strongly commend, of accompanying his citations from foreign writers with an English version. Translations of classic authors are not, in course, intended for scholars; and the writer of a work addressed professedly to the multitude of any nation has not a right to suppose his reader to be conversant with any language but his own.—Before we take our leave of Mr. G. as a writer of prose, we must observe that his style is not always intitled to much of our praise; and that it is frequently disfigured with hard and affected words, which are not invariably introduced with the most exact and rigid propriety.

We now come to the examination of Mr. Good, as he offers himself in the present work to our notice, in the character of poet and translator; and here we must repeat what we have before suggested, that he appears to us to have been injudicious in his preference of blank to rhymed verse. Blank verse is apt to seduce the choice of the incautious writer by its imaginary facility of execution; and to the translator of Lucretius it seemed to offer the medium of more accurate, as well perhaps as of more spirited representation: but, by whatever motive the general or the particular preference in this instance may be induced, the poet and his reader will frequently have occasion to lament its result. To impart to blank verse its

* It may here be proper to observe that the original text of Lucretius, which accompanies Mr. Good's version, page by page, is a copy of the edition of Mr. Wakefield.

proper

proper beauty, and to animate it with its full soul, nothing less than the power of genuine poetry will suffice. In the hands of the inferior writer, blank verse is an awkward, stiff, and turgid swaggerer, perpetually afraid of falling into the jaws of prose; and, for safety against this dreaded enemy, having recourse to compound epithets, harsh inversions of phrase, obsolete and affected terms, or learned and foreign idioms. With Shakspeare, Milton, Dryden, Thomson, and Young, it leaves us nothing beyond itself to desire: but with the mob of those who attempt its use, it disgusts us with its idle pomp, it fatigues us with its verbosity, and it not unfrequently perplexes us with its obscurity. As it is managed by Mr. Good, it meets us with no peculiar attraction; and it unquestionably has not fulfilled that promise of appropriate advantage, which it so speciously makes to the translator of a poet like Lucretius. In the pages before us, it rarely offends with discord, but it does not often gratify with harmony. When the writer has arranged his short and his long (or, in the language of modern criticism, his *weak* and his *strong*) syllables, in the station demanded for them by the verse, he conceives that he has fully discharged his duty to the ear, and has performed all that can be requisite for the perfection of his numbers. We thank him, however, for not following the example of the pupils of Mr. Southey's school, by soliciting variety from discord; and we are glad that the English Muse, if she have not gained from him any accession of harmony, should not have any cause for complaining of him as making her voice peculiarly untuneable and harsh:—but, if we do not object to the general flow of his lines, we must express our disapprobation of the pervading character of his language, as hard, affected, and obscure. His selection of epithets, of which he is rather too lavish, is not seldom injudicious, and the construction of his sentences is too often inverted and perplexed. We rarely see the beauties of the original reflected in his mirror; and without referring to the Latin, we should frequently have been at a loss to discover the meaning of the English Lucretius. We consider Mr. Good as having principally failed in his translation of the more poetic parts of his author; the peculiar and fine spirit of which seems to evaporate, "*tenues ceu fumus in auras*," in its attempted translation the Roman to the English page. Our reader, however, shall determine for himself; and if he be conversant with the original, and possess a taste for its poetic excellencies, we persuade ourselves that he will not dissent from our decision. We will submit to him the admirable exordium of the poem, as it is exhibited in the present version; and we will after-

ward indulge him with the same passage, as it is given to us in the spirited and harmonious, but rather too wild and licentious numbers of Dryden:

'Parent of Rome! by gods and men belov'd,
Benignant Venus! thou! the *sail-clad* Main,
And fruitful Earth, as round the Seasons roll,
With Life who swellest, for by thee all live,
And, living, hail the cheerful light of day:—
Thee, Goddess, at thy glad approach, the winds,
The tempests fly: *dedalian* Earth to thee
Pours forth her sweetest flow'rets; Ocean laughs,
And the blue Heavens in cloudless splendour deck'd.
For, when the Spring first opes her frolick eye,
And genial Zephyrs long lock'd up *respire*,
Thee, Goddess, then, th' aerial birds confess,
To rapture stung through every shiv'ring plume:
Thee, the wild herds; hence, o'er the joyous glebe
Bounding at large; or, with undaunted chest,
Stemming the torrent tides. Through all that lives
So, by thy charms, thy blandishments o'erpower'd,
Springs the warm wish thy foetsteps to pursue:
Till through the seas, the mountains, and the floods,
The verdant meads, and woodlands fill'd with song,
Spurr'd by desire each palpitating tribe
Hastes, *at thy shrine*, to plant the future race.
'Since, then, with universal sway thou rul'st,
And thou alone; nor aught without thee springs,
Aught gay or lovely; thee I woo to guide
Aright my flowing song, that aims to paint
To MEMMIUS' view the ESSENCES OF THINGS:
MEMMIUS, my friend, by thee, from earliest youth,
O Goddess! led, and train'd to every grace.
Then, O, vouchsafe thy favour, power divine!
And with immortal eloquence inspire.
Quell, too, the fury of the hostile world,
And lull to peace, *that all the strain may hear.*
For peace is thine: on thy soft bosom he,
The warlike field who sways, almighty MARS,
Struck by triumphant Love's *eternal wound*,
Reclines *full frequent*: with uplifted gaze
On thee he feeds his longing, ling'ring eyes,
And all his soul hangs quiv'ring from thy lips.
Oh! while thine arms in fond embraces clasp
His panting members, sov'reign of the heart!
Ope thy bland voice, and intercede for ROME.
For, while th' unsheathed sword is brandish'd, vain
And all unequal is the poet's song;
And vain th' attempt to claim his patron's ear.'

This may be allowed not to be bad; and we produce it as shewing the fairest countenance of the translator's Muse.

Some

Some of the expressions in the extract are not unhappy; and with others which occasionally occur in the subsequent parts, they may be admitted as evidence that Mr. Good is not ungifted with the conception of poetic language: but the first sentence is so ill managed as to be not immediately intelligible, and to appear, if it really be not, imperfect. The expressions, also, which we have distinguished by the italic type, are exceptionable either as awkward, or improper, or superfluous, or weak;—and the whole may be pronounced to be a heavy and inadequate representative of the beautiful and exquisite original.—We now turn to Dryden; who, blameably irregular as he is in some of the following lines, will recreate us with genuine poetry, and will not permit Lucretius to be without the applause of the English reader.

" Delight of human-kind, and Gods above!
Parent of Rome! propitious Queen of love!
Whose vital power Earth, Air, and Sea supplies;
And breeds whate'er is born beneath the rolling skies;
For every kind by thy prolific might,
Springs, and beholds the regions of the light.
Thee, Goddess! thee the clouds and tempests fear,
And at thy pleasing presence disappear.
For thee the land in fragrant flowers is drest:
For thee the ocean smiles, and smooths his wavy breast;
And heaven itself with more serene and fairer light is blest.
For when the rising spring adorns the mead;
And a new scene of nature stands display'd:
When teeming buds and cheerful green appear;
And western gales unlock the lazy year;
The joyous birds thy welcome first express;
Whose native songs thy genial fire confess:
Then savage beasts bound o'er their slighted food,
Struck with thy darts, and tempt the raging flood.
All nature is thy gift; earth, air, and sea:
Of all that breathes the various progeny,
Stung with delight, is goaded on by thee.

" O'er barren mountains; o'er the flowery plain;
The leafy forest and the liquid main,
Extends thy uncontroll'd and boundless reign.
Through all the living regions dost thou move,
And scatter where thou goest the kindly seeds of love.
Since then the race of every living thing
Obeys thy power: since nothing new can spring
Without thy warmth—without thy influence bear,
Or beautiful or lovesome can appear;
Be thou my aid! my tuneful song inspire,
And kindle with thy own productive fire;

While

While all thy province, Nature, I survey,
And sing to Memmius an immortal lay
Of heaven and earth; and every where thy wondrous power display,
To Memmius, under thy sweet influence born;
Whom thou with all thy gifts and graces didst adorn.
The rather then assist my Muse and me,
Infusing verses worthy him and thee.
Meanwhile on land and sea let barbarous discord cease;
And lull the listning world in universal peace.
To thee mankind their soft repose must owe;
For thou alone that blessing can'st bestow:
Because the brutal business of the war
Is manag'd by thy dreadful servant's care:
Who oft retires from fighting fields to prove
The pleasing pains of thy eternal love;
And panting on thy breast supinely lies,
While with thy heavenly form he feeds his famish'd eyes;
Sucks in with open lips thy balmy breath,
By turns restored to life and plunged in pleasing death.
There while thy curling limbs about him move,
Involved and fetter'd in the links of love;
When wishing all he nothing can deny,
Thy charms in that auspicious moment try:
With winning eloquence our peace implore;
And quiet to the weary world restore."

We now return to Mr. G.—In the passage immediately succeeding that which we have extracted from his translation, we think that he has been remarkably unsuccessful:

'Son of the MEMMII! thou, benignant, too,
Freed from all cares, with vacant ear attend;
Nor turn, contemptuous, *ere the truths* I sing,
For thee *first harmoniz'd*, are full perceiv'd.
Lo! to thy view I spread the rise of things;
Unfold th' immortals, and their blest abodes.'

'*Son of the Memmii*' is a bad substitute, not to remark that it is a little out of its place, for "*Memmî clara propago.*" The words 'For thee first harmonized' are added, and not happily, by the translator;—for *to harmonize the truths* is not to explain them in verse, but to make them agree, or to arrange them in harmonious order. In the next line, '*Lo!*' stands awkwardly and rather improperly instead of the connective '*For*' of the original; and the last verse, which can scarcely be reconciled to sense, is a most lame and insufficient representative of

"*Nam tibi de summâ cæli ratione deûmque*
Disserere incipiam, et rerum primordia pandam."

In

In the subsequent extract, which is separated from the preceding by the intervention only of a few lines, the faults are neither few nor small:

> '*Not thus Mankind.* Them long the tyrant power
> Of SUPERSTITION sway'd, uplifting proud
> Her head to heaven, and with *horrific limbs*
> Brooding o'er earth; till he, the man of Greece,
> Auspicious rose, who first the combat dar'd,
> *And broke in twain the monster's iron rod.*
> *No thunder him, no fell revenge pursu'd,*
> *Of heaven incens'd, or deities in arms.*'

'*Not thus mankind*' is unwarranted by the original; and while it appears to connect the paragraphs, it has no reference to their meaning:—it may bind their bodies together, but it leaves their minds as it found them in a state of wide separation: for there is no connection between the condition of the Gods and that of mankind, as they are severally represented by the poet. If any link is to be supplied by the translator in this place, where it is not found in the original, it should be of a different nature from the '*Not thus*' of Mr. G.; for it ought to refer to the strangeness and folly of man's sinking in superstitious terror before Gods who are unable and unwilling to affect him either with good or with evil. The figure of Superstition, as she is sublimely personified by Lucretius, discovering her head from the heavens, and hanging over mortals with a terrifying countenance, differs greatly from the aukward and ungainly form who, in the translation, lifts her head to heaven, and broods with horrific limbs over earth. The phrase '*Breaking the monster's iron rod*' is Mr. G.'s sole property, but we cannot compliment him on its value; and the last two lines exhibit a notoriously false version of

> "*Quem neque fana deûm, nec fulmina, nec minitante*
> *Murmure compressit cælum*;" &c.

We have always been inclined to hesitate in admitting the propriety of Bentley's and Wakefield's substitution of "*fana*" for "*fama* deum," since this latter expression we conceive to be justifiable by classic authority, and we know it to be more happily adapted to the Poet's purpose: but with either "*fana*" or "*fama*," it is obviously the intention of Lucretius to affirm that neither the terror attached by the popular belief to the Gods, nor the thunders and the menaces of heaven, could deter the intrepid philosopher from pursuing his daring and sublime investigations. It is unnecessary to state that this is essentially different from the fact asserted by the translator.

We

We shall pass over the ten following lines of the English Lucretius, which possess no merit superior to that of their immediate predecessors; and, as our last extract of any length from the present work, we submit to our readers Mr. G.'s version of the Roman bard's exquisite and affecting description of the sacrifice of Iphigenia at Aulis:

> 'SUPERSTITION *'twas*
> *Urg'd* the fell GRECIAN Chiefs, with virgin blood,
> To stain the virgin altar. Barbarous deed!
> And fatal to their laurels! AULIS saw,
> For there DIANA reigns, th' unholy rite.
> *Around she look'd*: the pride of GRECIAN maids,
> The lovely IPHIGENIA, *round she look'd*—
> Her lavish tresses, spurning still the bond
> Of sacred fillet, flaunting o'er her cheeks,—
> And sought, in vain, protection. She survey'd
> *Near her, her sad, sad sire*; th' officious priests
> Repentant half, and hiding their keen steel,
> And crowds of gazers weeping as they view'd.
> Dumb with alarm, with supplicating knee,
> And lifted eye, she sought compassion still;
> *Fruitless and unavailing*: vain her youth,
> Her innocence and beauty, vain the boast
> Of regal birth; and vain that first herself
> Lisp'd the dear name of Father, eldest born.
> Forc'd from her suppliant posture, *straight she view'd*
> *The altar full prepar'd*: not there to blend
> Connubial vows, and light the bridal torch;
> But, at the moment when mature in charms,
> While *Hymen call'd aloud*, to fall, e'en then,
> A father's victim, and the *price to pay*
> Of GRECIAN navies, favoured thus with gales.'

If the spirit of Lucretius were now hovering over us, and capable of reading these verses, we conceive that he would not acknowlege much resemblance in them to his own admirable production; nor regard himself as under obligations to his translator for the figure in which his muse now stands before us. To remark on all the infelicities of these lines would exhaust the patience of our readers: but we have noted some of them in italics. The additions by the translator are numerous; and for that fine circumstance in the original, of the priest concealing the instrument of death, from respect to the father's dignity and feelings, he offers to us a very inadequate substitute. In the 6th and 7th lines of the citation, the repetition of '*around she look'd*,' with the omission of a letter for the necessity of the metre, is not productive of any good effect; it is a present to us from Mr. G. without any participation of his author. When we first read the 11th line of this

this passage, we really imagined that the unfortunate clashing of 'hers' and 'sads' had been occasioned by some blunder of the printer: but our fingers, to which we had recourse to ascertain the number of the syllables, soon convinced us that what we had condemned as an error of the press* was, in truth, the result of design, and intended by Mr. G. to heighten his pathos by an accumulation of his words. We were then inclined to pronounce it to be *sad, sad*, indeed: —"'Twas pitiful! 'twas wondrous pitiful!"

The words 'fruitless and unavailing,' in the 16th verse, are so placed in the sentence, as not to belong to the antecedents for which Mr. G. intended them: while the sense claims them for the 'supplicating knee' and 'lifted eye,' grammar inexorably assigns them to 'compassion.'

We have stated that this extract should be our last: but we are tempted to break our word for the purpose of requesting the attention of our readers to the following passage of the original, with the version of it by Mr. Good:

> "*nam, si certam finem esse viderent*
> *Ærumnarum homines, aliquâ ratione valerent*
> *Religionibus atque minis obsistere vatum:*
> *Nunc ratio nulla est restandi, nulla facultas;*
> *Æternas quoniam pœnas in morte timendum.*"
>
> 'Were mortal man assur'd
> Eternal death would close this life of woe,
> And nought remain of curse beyond the grave,
> *E'en then religion half its force would lose;*
> *Vice no alarm, and virtue feel no hope.*
> But, whilst the converse frights him, man will dread
> Eternal pain, *and flee from impious deeds.*'

On this translation, or rather mistranslation, we shall not make any other observations than such as may be intimated by our italics. The learned will perceive that Mr. G. has very egregiously misrepresented the meaning of Lucretius; and the unlearned will probably be disposed to receive the fact on the authority of our assertion.

Though we shall not produce additional passages from the work under review, to support the opinion which we have advanced respecting the general failure of this translator of Lucretius, yet, on turning over his pages, we find in some of them expressions of so curious and exceptionable a nature, that they must not be passed without notice. Of these we shall offer a few to our readers:—

* In the Latin page, l. 91. an error of the press occurs—"*celerare*" for "*celare.*"

B. 2d. 563. 'Trust the false waves though *deck'd in loudest laughs*'
——— 583. 'The sigh funereal mingles with the *bleat*
Of *babes*, just bursting to the light of heaven.'
B. 4th. 1227. ——— 'the wretched lover oft abroad
Bars she.'
B. 5th. 479. ——— '*rory* gems' for dew-drops.
———488. 'Then *mounted next the base* of sun and moon' for "*exordia* (the principles or elements) *solis lunæque.*"
———692. 'Flings the first *feathers* of th' unripen'd Beard.'
———911. 'Half-maid, half-mastiff,' for *Scylla*, whose nether parts were transformed, as the fable tells us, into sea-dogs; and who, in the passage of which this professes to be a translation, is mentioned as
——"*rabidis canibus subcinctas, semi-marinis*
Corporibus Scyllas," &c.
———1334. 'Then *twins* to *twins* he join'd' for putting four horses to a chariot.
B. 6th. 333. 'Rushes the *rampant* meteor.'
——— 1147. 'Or the swart Ethiop *black'ning in his blaze*;' where, as the sun has not been antecedently mentioned, nor even intimated, the Ethiop must be blackening *in his own blaze.*
———1244. 'Reach'd *his* ninth *lustre*,' for the ninth day of shining of the Sun.
'*Lymph*,' *passim*, for water.

A most unhappy attempt at imitative harmony occurs in B. 3d. 1038.—Mr. G. imagines that the impetuous result of the stone of Sisyphus is represented in the following lines:

——— ——— 'the stone
——— ——— ——rebounds
Rapid, resistless, all over the plain.'

This very unfortunate what shall we call it of a verse, for it has something of the anapæstic or our ballad rythm, is responsible for more than its offences against the ear: since it represents a stone as doing that which a stone cannot do,—rebounding, as a river might flow, *all over* the plain.

Mr. Good has certainly not been eminently successful in the translation which has been the subject of our review: but we conceive him to have failed rather from a defect of taste than from a want of power. We have already suggested that he occasionally shews himself to be capable of poetic diction, and we could produce many instances from these volumes in evidence of the fact. In the following short passages, the expressions are poetic and happy:

B. 5th. 282. ——— 'and through earth
Part still retreats, and percolated pure,
Fresh bubbles distant at some fountain head:
Whence winds again the dulcet tide through paths
It's liquid feet have printed oft before.'

B. 5th.

B. 5th. 480. 'And from the mountains, lakes, and teeming glebes
Draws many a vapour, which when once aloft,
By the chill air condensed, to clouds concretes,
And with its filmy drapery veils the heavens.'

If Mr. Good had usually written in this style, it would have been our pleasing duty to hail his success, and to point to the beauties of his muse: but our task has unhappily been of a different nature; and we have been compelled by imperious justice to intimate disappointment, and, for the most part, to exhibit defects. Unquestionably possessed, however, of large intellectual stores, and of no small portion of intellectual power, Mr. G. may still reasonably hope to attain the object of literary applause. If, by proper cultivation, he will reform his taste, and will labour to bring his mind to the habit of precise and accurate conception, he will succeed, we entertain no doubt, in the labours of composition, and will shew himself to the world to be as respectable an author as he seems to be a man.

As Mr. Good has adopted the vicious orthography, (if an expression not strictly accurate may be indulged to us,) which very generally prevails among the writers of verse, by exscinding, wherever it appeared to be requisite for his metre, the last *e* in the inflected tenses and the perfect participles of his verbs, we avail ourselves of this opportunity, without intending any particular censure on him, of protesting against a practice which contributes to deform our written language by despoiling it of its vowels; and which is not only unnecessary but positively pernicious. Where the final *e* has place in the uninflected, it ought universally to be retained in the inflected verb: for, without necessarily augmenting the syllables, it will be found of essential use either in lengthening the preceding vowel, or in softening the preceding consonant. In the word *rag*, the *a* is short and the *g* is hard; and by the addition of a *d*, both of these letters remain unchanged: in *rage*, on the contrary, the *a* is long and the *g* is soft; and by the addition of a *d*, the word does not of course, nor even, as we think, with propriety, become lengthened into a dissyllable; for *raged* can be pronounced with as little interruption of the breath as *rage*. The rule is without a single exception; and we might illustrate it, if our article were not already too long, with numerous examples from every page of our dictionary. Even in words in which the final *e* may not, at first, appear to be so essentially useful, its effects are still distinguishable; as in *raise*, and *praise*, for instance, it obviously communicates to the *s* the softer sound of the *z*: but *c* and *g* cannot be softened without it; and it will always be

discovered to be requisite for the lengthening of the antecedent vowel. We are surprized that so plain and evident a principle of orthography should, for so long a time, have escaped the attention of our verse-writers: but we have discharged our duty by suggesting it to their reflection; and they may now either adopt or reject it as their judgments shall direct.

ART. VII. *A Practical Guide for the Light Infantry Officer:* comprizing valuable Extracts from all the most Popular Works on the Subject; with further original Information, and illustrated by a Set of Plates on an entire new and intelligible Plan, which simplify every Movement and Manœuvre of Light Infantry. By Captain T. H. Cooper, Half-pay 56th Regiment Infantry. 8vo. pp. 104. and 18 plates. Boards. Egerton. 1806.

WE learn that it was the laudable intention of Captain Cooper, in this publication, to compress, simplify, and exhibit for the benefit of the British Volunteers, the whole system of Light Infantry manœuvres as they are practised by single companies. He observes that we have at present no fixed words of command for the discipline of these troops; that every officer uses his own phrases and language; that very few companies can in consequence co-operate on any uniform plan or system; and that, as the instructions of General Dundas have been made a standard for the battalion, it is very desirable to have a standard also for the Light Infantry, in order to facilitate their movements in brigade.

The volume is introduced by a short treatise on the utility and services of Light Infantry, giving an account of the rise and progress of this establishment in our service; and Captain C. illustrates his own remarks by quotations from Jackson's Systematic View of the Formation, Discipline, and Economy of Armies, and from Count Turpin's Art of War. The first twelve pages of the work are employed on general observations, and the author then treats in succession on the different modes of firing, with instructions for firing at the Target; on firing in general; on Light Infantry when acting with their regiments; on Light Companies formed in battalions, and on the manœuvres for such battalions; on the mode of exercising a light company preparatory to the General Parade, and of manœuvring it by word of command, giving explanations of the different words respectively; on skirmishing; on the resistance of Light Infantry to Cavalry; and on signals: with an explanation of the plates, of which the last two give in musical notes Barrack and Field-sounds. His signals for the Bugle

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are, to advance, to retreat, to halt, to cease firing, to assemble; and those for the Drum are the same with the Grenadier's march, the retreat, the troop, the generale, and to arms.

It must be allowed that the author's explanations are clear and distinct, and that his plates are well contrived for illustration. He has very prudently declined attempting to describe all the formations of Light Infantry, since they are almost indefinite in number, and governed by the caprice of individuals. We think that he has accomplished, to a certain degree, his intention of compressing and simplifying them: but we conceive that they might be still much more reduced. As all the movements of troops in battalions or larger bodies are certainly reducible to three, viz. *filing*, *wheeling*, and *forming or fronting*, so, besides those used in battalion, all that seem to be essentially necessary for light troops are *to extend to the right or to the left*, and *to form the chain*. There is no end to whimsical, useless, and unnecessary manœuvres; and a multiplicity of them, when attempted to be carried into practice on actual service, never fails to lead to blunders and confusion.

Captain C. presents us with the following observations on firing, which are marked with quotation commas, but the source of which is not specified:

"There is no doubt but that the fire of musquetry may be reduced to a theory; but far from that being the case, the soldier has no principle given him; for let the distance, or situation of the objects, be what they may, he fires at random. It is principally owing to the exercise of the target being so little practised, that this ignorance, and deficiency of principle is so severely felt."

"In our firings, the soldier is instructed always to fire low, yet no reason is given him why it should be so, but that the ball rises. To consider this a moment, the line of level (the line of level is the straight line by which is seen the object on which the ball should be carried to,) and the line of fire (the line of fire is a straight line which represents the axis of the musquet,) are by no means parallel; for according to the different weights of metal which the barrel has at its breeching, and at its aperture, so they describe an angle more or less acute beyond the tube."

"As the eye seeks its aim from the length of the line of level, it is, therefore, fixed at the *exterior* of the barrel. But entirely different to this principle, the motional body, the bullet, is impelled from the *interior* part of the instrument, and the length of the line of fire; therefore, the line of fire, and the line of level, cut each other. From the law of attraction imposed on all bodies obliquely thrown, at its delivery from the mouth of the cylinder, the bullet or ball describes a curve which, rising from the muzzle, cuts the line of level at a small distance from the mouth of the barrel. It will, at about

the distance of sixty toises*, or three hundred and sixty feet, be found to be at a foot and a half or two feet, its greatest elevation above the line of level. From thence drawn to the earth by that gravitation to which all bodies are subjected, it again inclines to the former line, and, at the distance of about one hundred and twenty toises, cuts it a second time."

"It is this second point of intersection which is called the musquet shot, or point blank, after which the bullet finishes to describe its parabola to the end of its fall. What is here said is a common property to all fire-arms."

"It follows that, to make the ball arrive at the mark † intended, the sight must not be always precisely levelled at that mark. Suppose a mark, six feet high, divided into three equal parts, if the distance from it is fifty or sixty toises or 360 feet, then, to strike the upper dimension, aim must be taken at the middle one, two feet under the mark; if meant to strike the middle, aim must be taken at the lower dimension, &c."

"If at 100 toises, the aim must be taken one foot below the mark, in order to hit it. If the distance is more than 100 toises, to strike any of the dimensions, aim must be taken above the mark, and so keep raising in proportion to the distance.

"Suppose a battalion of the enemy in front, if at 300 toises distance, aim should be taken three feet over the battalion; if at 200 toises, about a foot and a half; if at 150, aim should be taken at their hats; if at 100, at the middle of the body, &c. Although the horizontal shot of a musquet may be computed at 180 toises, yet, where the fire of a line of infantry can have effect, it is seldom more than at 80 toises, or 160 yards."

These observations, however, do not appear to be made with due attention to the resistance of the air to bodies projected in it, to the real action of gravity on such bodies, or even to the true principles of the parabolic theory itself *in vacuo*. It is not the different weights, strictly speaking, but the different thicknesses of metal at the breech and muzzle of a firelock, that can tend to destroy the parallelism of the line of level and the axis of the bore. These two lines, however, are always supposed to be parallel, and ought always to be so: for in our service the muzzle of every musquet is furnished with a sight, partly for this purpose; and when the distance from the axis of the bore or barrel, to the uppermost point of the sight, happens to be greater than that from the axis of the bore to the outside of

'* Toise (*French*), a fathom or a measure of six feet, used by French engineers in fortifications.—A square toise is thirty-six square feet; and a cubical toise is two hundred and sixteen cubical feet.'

'† From this it is obvious that three horizontal lines are better for a target than circles, which, it is well known, tend only to confuse the sight.'

the

the metal at the breech, in a line with the sight, the line of level and the axis of the bore produced will not intersect beyond the muzzle of the piece, but will cut each other beyond its breech when they are produced. Even on the supposition that these lines intersect at a small distance from the mouth of the barrel, the distance to which the ball flies, when its rise above the line of level is a maximum, will not always be equal to sixty toises or 360 feet; and that rise itself will not invariably be from one foot and a half to two feet: for both will in a great measure depend on the initial velocity with which the ball is projected, and on the charge of powder. Besides, it is well known that, even with the customary charge of powder, the ball has its velocity so much diminished by the resistance of the air in passing through the first 360 feet of its flight, that during its time of passing through the next 360 feet it descends much more than a foot and a half, or two feet, by the accelerated motion towards the earth, communicated to it by the constant action of gravity. It is also notorious that no part of its flight forms a portion of a parabola.

In the present translated quotations from Count Turpin's *Essai sur l'art de la guerre*, the true meaning of that author is not always preserved. Thus, for instance, in speaking of the formation which infantry ought to adopt for its security, in retreating before cavalry much superior to it, in a plain, we here find these words: (page 92) 'The reason why the square should not fire by divisions, is,' &c.: but Count Turpin's expressions are these: "*De plus, comme le feu ne doit se faire que par divisions,*" &c. that is, *besides, as the fire ought not to be given but by divisions*; which is a meaning diametrically opposite to that of the translation in this volume.

ART. VIII. *View of the Present State of Poland.* By George Burnett, late of Baliol College, Oxford. 12mo. pp. 446. 7s. Boards. Longman and Co. 1807.

THOUGH the means of the author of this little volume have been scanty, and his opportunities were limited, it will be found that his judgment, and his habits of observation, have enabled him to impart to us a larger portion of information than was to be expected. His ingenuousness, in stating the disadvantages under which he laboured, secures to him the confidence of his readers; while the fairness of his narrative, the flow of his style, and the liberality and good sense which distinguish his remarks, render the perusal of his work highly gratifying.

With regard to the history of this work, Mr. Burnett says in the Preface,

'I was absent from my own country only fifteen months, and was not *settled* in Poland scarcely more than ten. During this time, I was connected with the family of the Count Zamoyski, who, as he had been engaged for the two preceding years in foreign travel, was obliged, from the requisite inspection of his affairs, to confine himself almost entirely to his estates in the country. From the same cause, he was prevented from visiting, or from receiving company, so often as is customary in Poland. He made only two visits to towns—to Warsaw and Lemberg—and those only for a few days to each, during my continuance with him. On both of these occasions I accompanied him. My opportunities of various society and observation were not therefore considerable.

'But after this reasonable deduction is made, honour compels me to acknowledge, that I did not avail myself to the utmost of the opportunities which really offered. I neglected to take notes in the country, except indeed so few as are not deserving of mention. Many a question, it may be easily conceived, I would gladly have asked, since I have put pen to paper, but that the occasion was now no more. I have not to alledge in extenuation, that I quitted my native shores without the conviction, that every man, who obtains exclusive or peculiar opportunities of observation, as every one must in a foreign country, ought, if at all practised in literary pursuits, to consider it as a duty he owes his countrymen, to employ them in endeavouring to add some little to the general stock of information. For this neglect I have no right to ask indulgence; I simply state the fact.'

The narrative opens with an interesting account of the city of Dantzic, comprehending a sketch of its past history and present state. A very brief description is here given of one of those scenes which an advanced state of things has rendered almost obsolete in this country, but which still subsist in various parts of the continent, in much of their pristine importance: we mean the celebrated *Fair* annually held in this city. Mr. B. next adverts to the topic of religion; and he informs us that

'The prevalent religion at Dantzic, as throughout Prussia, is the Lutheran; though there are several Catholic churches, one of which is of considerable magnitude, and adorned, as usual, with a variety of superb monuments and fine paintings. The largest Lutheran church is still more capacious, but totally without ornament. The difference in this respect was to me very striking, having gone immediately from the one to the other; and I very sensibly felt on this occasion, that I was not so rigid a protestant as to be prevented from feeling a higher gratification on entering a temple of religion resplendent with the tasteful productions of the fine arts, than on beholding only the bare and mouldy walls of another, though sanctified by the authority of Martin Luther. But religion does not appear to be much in fashion

fashion at Dantzic. Both in the Lutheran and in the Catholic churches, I observed that the congregation consisted chiefly of peasants and of the lowest class of the people. The merchants are, in general, professed unbelievers; and in no town, that I have seen, does infidelity appear so widely diffused among uneducated and illiterate people. I was told by a merchant, who seemed very solicitous that I should consider him of the class of gentlemen, that it was *ungenteel* to go to church, and that few but the vulgar, particularly the peasants, would be found zealous frequenters of the temple.'

We do not find from this author's description of a Polish winter, that it differs from that of other northern climates, whether European or American; his account only serves to shew that similar situations suggest, to persons in the same stages of cultivation, similar occupations and amusements. The Poles are said to give the preference to those winters in which they have six or seven months of snow; and those which are most dreaded by them are rainy winters, or such as are characterized by alternate rains and frosts.

Mr. B.'s account of the Polish peasants, and of their political situation, appears to us of so much interest, that, notwithstanding its length, we shall submit it to our readers.

'A Polish peasant is short in stature, and appears as if stunted in his growth. He has small grey eyes; a short nose, in general somewhat turned up; hair commonly approaching to yellow, though it sometimes inclines to a darkish colour; his complexion is also of a yellow hue, as if deeply sun-burnt, which, in the summer, it really is; his general aspect dull and dejected; his gait heavy and devoid of life. Still the Poles assert that he may be drilled into a very good soldier.

'The peasant women are usually very short and *squat*, with faces also short and rather flat. From their extreme dirtiness and general unsightliness, nothing in the form of woman can be conceived more *unlovely*. I have never seen in a young peasant girl, even when clean and neat, the slightest approach to beauty.

'The dress of a peasant in summer is merely a coarse dowlas shirt, and a pair of loose drawers, without shoes or stockings, with a little round cap, partly of fur. In winter, he wears a sort of mantle, which is a coarse woollen garment, of a dark reddish colour, and lined with sheep-skin. He is now provided also with heavy buskins.

'The dress of the women is scarcely to be analized, at least by a man. The head-dress is a wrapper of white linen, the end of which sometimes hangs down on one side. Their dress of a Sunday is tawdry beyond description, consisting of a great variety of different colours, as in patch-work, of which, however, red is the predominant one. When thus accoutred, they look as if made up for scare-crows. In summer, the women, generally speaking, have nothing but a mere shift, and a single petticoat, which extends scarcely below the knees; and are commonly without shoes or stockings.

'Their

person (which are about the same things) was standing by. "Oh sir! (says he) you will find plenty of such people as these in Poland; and you may strike them and kick them, or do what you please with them, and they will never resist you; they dare not." Thus, this gentleman, by the manner in which he spoke, seemed to think it a sort of privilege, that they had among them a set of beings on whom they may vent with impunity the exuberance of their spite, and gratify every *fitful* burst of capricious passion. Far be it from me, to ascribe the feelings of this man to the more cultivated and humanized Poles; but such incidental and thoughtless expressions betray but too sensibly the general state of feeling which exists in regard to these oppressed men.

'Some few of the boors are found about every large mansion. They are employed by the domestics in the most dirty menial offices. These have never any beds (however mean) provided them; so that in the summer-nights, they sleep like dogs, in any hole or corner they can find, always without undressing. But the winter's cold drives them into the hall, where they commonly crouch close to the stoves which are stationed there. Here, too, several of the domestics spread their pallets, and take up their night's abode. Frequently, as I have retired to my room after supper, I have stumbled over a boor sleeping at the foot of the stairs—a curious and a melancholy spectacle! to see these poor creatures, in all their unmitigated wretchedness, lodging in the halls of palaces!

'In giving orders or directions of any sort to these torpid beings, though the sentiment of the speaker be not disgraced by the slightest admixture of unkind feeling, it is customary to address them in a certain smart and striking manner; as if to stimulate their stupid senses into sufficient action to prompt the performance of the most ordinary offices. There is no circumstance more deplorable in slavery than that dead-palsy of the faculties, which bereaves its possessor even of the comfort of hope; or capacitates him only to hope that he may live without torment, and mope out his existence in joyless apathy! If to a *contiguous person* you give utterance to any compassionating remark, you are commonly answered with the most indifferent air imaginable, "It is very true; but they are used to it;" something in the same way, I have thought, as eels are used to skinning alive.'

On the subject of ameliorating the condition of these miserable beings, we are told that,

'Some endeavours have been made by individuals to abolish the slavery of the boors. In the year 1760, the Chancellor Zamoyski enfranchised six villages in the palatinate of Masovia. This experiment has been much vaunted by Mr. Coxe as having been attended with all the good effects desired; and he asserts that the chancellor had, in consequence, enfranchised the peasants on all his estates. Both of these assertions are false. I enquired particularly of the son, the present Count Zamoyski, respecting those six villages, and was grieved to learn, that the experiment had completely failed. The count said, that within a few years he had sold the estate, as it was

situated in the Prussian division, with which he had now no concern. He added, I was also glad to get rid of it, from the trouble the peasants gave me. These degraded beings, on receiving their freedom, were overjoyed, it seems, at they knew not what. Having no distinct comprehension of what freedom meant, but merely a rude notion that they may now do what they liked, they ran into every species of excess and extravagance which their circumstances admitted. Drunkenness, instead of being occasional, became almost perpetual; riot and disorder usurped the place of quietness and industry; the necessary labour suspended, the lands were worse cultivated than before; and the small rents required of them they were often unable to pay. Yet what does all this prove? that slavery is better than freedom for a large portion of mankind? horrible inference! But it proves decisively what has been often proved before, that we may be too precipitate in our plans of reform; and that misguided benevolence may frequently do mischief, while it seeks only to diffuse good.'

Of the vast possessions of the nobility, the reader will be able to form an idea from this statement;

'The Count Zamoyski, and his father-in-law the Prince Czartoryski, possess territory, at least equal in extent to one half of England, excluding Wales and Scotland; and if the revenues of land, compared with those of England, bore any sort of proportion to their extent, they would probably be richer than all the noblemen in this kingdom. The quota of troops of the Count, during the times of the republic, was 10,000; that of the Prince Czartoryski, I imagine, at least 20,000; but I have not been precisely informed. Much of the territory of the latter is situated in the Ukraine, and is, perhaps, on that account less valuable. The estates too are considerably involved, owing partly to the expensive style of living of the Prince, and partly to his individual and noble efforts to save his country. The Count Zamoyski is generally allowed to be the richer man: for besides the larger income of his unencumbered estate, he is said to possess three or four, or perhaps five hundred thousand pounds sterling in cash, or its equivalent.'

The Polish nobility, like most of the same order on the continent, copied French manners, and studied French literature, while the sentiments of liberty which they so ardently cherished gave an elevation and interest to the character, which mere accomplishments can never bestow.—Mr. Burnett finds a great resemblance between the Polish and the English Ladies: but he assigns the preference in course to the latter, with the exception of the Countess Zamoyski, his hostess, who is not inferior to the heroines of the most sentimental of our novel-writers.

In the very detailed account here given of the palaces of the nobles, we discover nothing particularly deserving of notice.

Literature

Literature appears never to have flourished in Poland, and it may be supposed that late years would not contribute greatly to its advancement. Among the Nobles, the French language seems to be fully as much in use as the vernacular tongue. The author states that such is the aptitude of the Poles to learn languages, that it might lead to the suspicion of a peculiar perfection in their articulating organs:

'But (he continues) the fact may be naturally accounted for by the consideration, that the Poles, even from their childhood, have constant opportunities of intercourse, in their own families, with persons of different nations, and thus their organs of articulation are variously exercised, at the very period when they are most flexible. It is the ambition of a noble Pole to have in his service, not merely domestics from different countries, but persons of education to sit at his table, and swell his retinue and consequence. It is his wish that his children should prattle with these persons in their respective languages, on all occasions which offer, rather than receive any regular lessons, and thus that they should learn most of the European languages, in the same way they learn their own.'

The Russians possess this faculty in as eminent a degree as their neighbours. In the case of the former, we have heard the facility ascribed to the circumstance of their vernacular tongue embracing all the sounds in use in other languages, their alphabet consisting of thirty-eight characters. On this subject, the author refers his readers to three letters in Mr. Pinkerton's *Recollections of Paris*, communicated by a Polish Gentleman of the name of Orchowski.

While observing on the state of Society in Poland, Mr. B. informs us that

'A nobleman who has a large house, and consequently plenty of accommodations, is scarcely ever free from visitors—either relations or friends. It is the custom to go about from house to house, quite in the hospitable way; to stay two or three weeks at this place, then at another; to receive visits at home in turn; and thus to keep up, in some circles, almost a perpetual round of visiting throughout the year. It is rare therefore, in a large house, that one sits down to dinner and supper with a less company than thirty or forty persons. At the palace of the Prince Czartoryski, I apprehend that scarcely ever less than fifty persons dine in the hall—a number which is very frequently augmented to a hundred, a hundred and fifty, and even three hundred. To sit down alone, with his wife and a friend, perhaps, would be intolerable to a Pole. And when an Englishman, or other persons who might have been in this country, have mentioned to a listening company the custom of England in this particular—and that even persons of the first consequence, both for rank and wealth, would often sit down to dinner, simply a man and wife, or accompanied by a single friend—they have all exclaimed, with the utmost astonishment, *Ah! comme il est triste*—how melancholy!'—

'The

'The Poles, very generally speaking, are never content out of company; and that not small select parties, but large and brilliant assemblies. Can any single instance furnish stronger evidence of the omnipotence of such a custom, than that the Prince Czartoryski, who possesses within himself such various sources of delightful amusement, and of whom I should never choose to speak without respect and reverence, is scarcely ever satisfied unless his court is filled with company. His hours of retirement, indeed, are regular and constant; but when these are over, his social nature makes him love to meet a number of merry and friendly faces, when it is his time to join them, in the saloon.

'There can be no doubt that this passion for company is a source of great corruption of manners—a corruption, too, which is aided by the prevalent sentiments on the subject. Chastity, even in married women, is considered as ridiculous, and an unlimited latitude is admitted on both sides. Yet in cases where the husband and wife have a real regard for one another, they do not always view with perfect indifference symptoms of an occasional arrangement on either side. There is a sort of selfishness in affection very difficult to be subdued. But again, I have observed in other instances, that couples who have been notoriously and eminently unfaithful, not only retain a mutual affection and esteem, but seem to like each other the better for their respective wanderings; and to observe, with a sort of roguish approbation, any preliminary signs of a foreign negociation.'

Mr. Burnett, however, thus concludes this chapter:

'The Poles, with all their faults, are a very interesting people. The constant play of the affections, accompanied with refined intercourse, renders them infinitely amiable. There is no people, whom, after having visited them, one could more wish to oblige. Nor are they by any means deficient in enthusiasm, and the desire of national glory; but their misfortune has been, that no great and commanding mind—a John Sobieski—has in latter times started up among them, whose wise direction and powerful example should have rallied the force which really exists, and have guided it into a new and better channel.'

From the chapter on ecclesiastical affairs, we perceive that the author is well acquainted with the history of Poland; and the reflections with which he accompanies his accounts are those of a well informed and enlightened mind. He states that

'The Protestants in Poland, together with the Greeks, have obtained the common appellation of Dissidents; and in the *Pacta Conventa* of 1573, were formally admitted to an equality with the Catholics in civil rights. By this constitution, the oath required of the sovereign before his nomination, stated, that no one should be oppressed or persecuted on account of difference of religion, not even under pretence of an *arret*, or judicial procedure; it contained the expression—"I will keep peace among the Dissidents." When this oath was tendered to Henry of Valois, he demurred; but one of the nuntios

nuntios instantly cried out, "Unless your Majesty confirms this article, you cannot be king of Poland." He then thought proper to comply.'

The passage in Henry's oath has occasioned it to be contended that Dissidents included all the religious parties, and not merely the separatists from the established religion. Mr. Burnett traces the steps by which the dominant party made inroads on this happy state of things, reducing the Dissidents by degrees from the high ground of an equality of rights, to a situation short of bare toleration. It appears that with this exclusion of non-conformists from political rights, began the decline of Poland; and that, as toleration was contracted, the calamities of the country increased. Mr. B. also distinctly remarks that to the disunion which had its origin from this source, the nation owed its downfall.—Were persons tainted with fanaticism capable of profiting by information, we should recommend it to the high and low promoters of the *Popery-cry* to study the accounts of the decline and fall of Poland: the conclusion to be drawn from which is well stated in a note by this liberal-minded author:

'Having contemplated so lately, and upon so large a scale, the fatal effects of division, I cannot refrain, on this occasion, from expressing my regret at the recent fate of the Catholic Question. I know how to respect the conscientious scruples of His Majesty as I ought; but at the moment when we want all hands and hearts united, that there should exist any *just* cause of dissatisfaction, I will not say of division, cannot but be painful to every man who is concerned for his country's welfare. Who ever heard of the ill effects of generous and equal treatment, speaking of the majority of mankind? Gratitude is natural to man—the genuine produce of kindness and beneficence. The exceptions are found among those whose nature is set awry, and is unsusceptible of the kindly movements; these must therefore be excluded from questions of general policy. If exceptions occur in other cases, we may be almost sure that there has been something wrong in the mode of communicating our favours. It is admitted, that Ireland is the chief, if not the only point at which we are vulnerable; and do we want new proofs that the subtlety of our arch-enemy is even more terrible than his arms? The Irish are a generous, brave, and high-spirited people, full of life and activity; warm in friendship, bitter in enmity. Experience has proved that they may be conciliated by clemency; estranged by severity; and is it not incumbent upon us to consider, that hate is a passion more blind even than love—revenge more powerful than death? Let us take warning by Poland. It was the want of a common interest—it was *exclusion from equal rights*, by which a portion of the Poles first became indifferent to their country, and finally betrayed her to the enemy. When will nations learn the policy of being just?'

In

In the same admirable spirit, are Mr. B.'s reflections on the partition of Poland.—After having commented with just severity on the measure when regarded as connected with its authors, and having pointed out the mischiefs of which the example has been productive, he thus continues:

'I had been some time in the country before I obtained a just idea of the real state of the people's feelings on the subject of the partition. Whenever the topic was mentioned, nothing was to be observed but long faces and doleful complainings. But as I became better acquainted with some individuals of the *tiers état*, they began gradually to lose their reserve, and to acknowledge candidly, though in a half whisper, as if the walls had ears, that they were in reality far better off than they ever were before. I am sure I have seen indifference—nay, insincerity in that regret which has been sometimes expressed, even by nobles, on the subject of their lost country. In fact, so many have gained, and so few have actually lost by the dismemberment, that the essence of their grief seems to be pretty well condensed and settled in a few patriotic and *elegiac* songs. The possessors of principalities and counties have lost their former extensive patronage; a loss which some people are probably so malicious as not much to lament.

'Yet, is it not miserable to think, that of a country so immense as Poland, nine-tenths of the inhabitants should have so little interest in its welfare as even to rejoice at its downfall? This is an awful lesson to rulers; and exhibits, upon a scale tremendously vast, the consequences of the violation or neglect of public justice. As all advantages were absorbed by a few great families, the majority of the nation had nothing to defend; and when the hour of tribulation came, there was none to help. Patriotism cannot exist without an object; we must have something to love before we can become enamoured; and a man must love even his mistress with an enthusiasm of affection, before he will willingly brave danger and death in her defence.'

The author admits that the state of things would have been ameliorated in Poland, under the new constitution which it gave to itself immediately before it became the final prey of the royal plunderers; whose injustice a low-born but most successful adventurer was destined at no great distance of time severely to visit. He says:

'Though I have been unable to draw many favourable inferences as direct results from the new constitution, had it been permitted to remain, it is nevertheless true, that various symptoms appeared, that Poland was beginning the work of regeneration. The Poles had begun to observe other countries, and particularly England, not simply to gratify a curiosity about the differences of local appearances and of manners, but with a view to enquire into the causes of their superiority in the arts of life and in general prosperity. The patriotic efforts of the Duke of Bedford, and such men, had become objects of attention and of admiration; and the Poles seemed desirous to transfuse

into domestic channels a portion of that general opulence and abundance, which flow in a thousand streams through this industrious land. And here we cannot but remark the omnipotence of example, if aided by wealth and graced by the lustre of rank. The single example of the Duke of Bedford has sufficed to diffuse an ardour for agricultural improvements (the very ground-work of national prosperity) not merely among his own countrymen, but among a foreign people, accustomed to regard such objects as suited only to occupy the time and thoughts of the most servile and degraded of mankind. How incumbent is it then upon such men so to act, as to give an impulse favourable to the general benefit?'

Mr. B. then sensibly adds;

'It is from the intended introduction of manufactures, and of a better system of agriculture, not from the new constitution, that I am disposed to infer that Poland would have improved without the partition. That full justice would ever have been done the commons, till themselves, from increased wealth, had been enabled to demand it, I shall never be prepared to believe, whether in respect of the Poles, or of any other people. It is contrary to all experience. The commons of England have owed their importance to the local circumstances of the country, and to a series of lucky accidents, as they may be called. The local situation of Poland is unfavourable to extensive commerce; and the towns, with the exception of those on the sea-coast, have been oppressed with the full weight of feudal tyranny because they were unable to resist.

'This inaptitude to commercial intercourse, together with the ill fate of the reformation, are the two remote and general causes of the present degradation of Poland. The religious sects were too little fanatical. The followers of Socinus might even have been too numerous, for Socinianism is a system of reason more than of faith; and therefore fitted to teach logic, rather than to kindle fanaticism. Whatever the reasons of the comparatively unresisting temper of the Polish reformers, it is very certain, that, in other countries, despotism has been dethroned only by that determined spirit which braved torture and death without dismay.

'To these causes of decline has been more recently added a general corruption of manners, through which every thing which looks like business has fallen into neglect. The modern Pole, unmindful of the renown of his forefathers, has been ingloriously pillowed on the lap of pleasure, while the condition of his country required, that his brow should be knit with counsels of state, and his arm exercised in the deeds of heroes.

'Poland has fallen, then, more from internal causes of decay, than from the arms of her enemies. Whether she is destined to re-ascend, seems difficult at this moment to conjecture. That particular benefits have resulted from her fall, it is impossible to doubt, though it must at the same time be admitted, they might have been equally the consequences of her continued independence. But the general evil which it has occasioned to the nations of Europe is so great as to *beggar* calculation; and the crime of her plunder so black, as the tears of ages may not suffice to atone.'

We

We have not dissembled that imperfections belong to this little volume, owing to the disadvantages under which it was composed: but we render it very moderate justice, when we state that it exceeds in interest and in value many larger works, penned under circumstances far more auspicious.

Art. IX. *The Elements of Greek Grammar:* with Notes for the Use of those who have made some Progress in the Language. The 2d Edition. 8vo. pp. 213. 6s. Boards. Richardsons, &c. 1807.

This little volume was first published about the end of the year 1805: but we were induced to delay our account of it until the appearance of an improved edition, which we soon afterward understood to be in the press; and an occasional comparison of the two impressions has given us no reason to be sorry for our determination. It is now, we believe, no secret that the work proceeds from the pen of Dr. Valpy, the respected master of Reading school, though his name is still absent from the title-page.

The rules and observations are written in English: a practice of which our opinion may be seen in the Review for January last, in the article on Mr. Jones's Grammar.—The text does not occupy perhaps more than two-thirds of the paper; and of this space much is filled by lists of words.—The principles of the rules, drawn from the theory of language and the progress of dialects,—their modifications and limitations,—and illustrations from the Latin and the most popular of the modern languages,—are reserved for the notes. These last are very numerous; and although in general they are very short, they seem to be as clear and as comprehensive as the nature of the composition can well admit. A few deficiencies, and even errors, have occasionally met our notice: but we deem them amply compensated by the almost total absence of superfluous matter, and by the introduction of much valuable information, not usually found in elementary works. The chief merit of the book, however, seems to consist in the arrangement, by which the part that is to be committed to memory is reduced to a very moderate bulk; and in a perspicuous and elegant enunciation, which is well calculated to meet the apprehension, and engage the attention, of those for whom the Grammar is written.

In the *Accidence*, besides many minor instances * of simplification, a remarkable innovation is made in the number of

* The changes are not without precedent: but reference is here made to the most popular grammars.

declensions and conjugations; the former of which are reduced from ten to three, and the latter* from nine to four. We agree with the author in his nouns, and in his four uncontracted conjugations; and we have no objection to distinguish these, as he does, by the termination of the Future. He observes, very rightly, that this termination is as easily found as that of the Latin Infinitive. In practical points like this, the opinion of an experienced teacher should always be treated with deference; and for this reason, we do not oppose the Grammarian's plan of substituting rules for contraction to the four contracted conjugations: although perhaps a table would not be amiss if put into a note †.

In the *Syntax*, much is effected respecting the Prepositions: in the Conjunctions, something remains for insertion in another edition. Considerable labour has also been bestowed on the analysis of idioms, in which the author is generally successful, except when he attempts to explain what is inexplicable. Sufficient allowance, however, is not always made for the caprices of language, and the irregularities, often voluntary, of the best writers.

The *Prosody* is short, and calculated for Homer. The principal Attic varieties are properly introduced; and we have a concise, yet sufficiently clear account of the Iambic, Trochaic, and Anapæstic metres.

After this part, comes a short chapter on *Accents*. The Eton rules are chiefly followed, with occasional amendments: but a few omissions have occurred to us. Thus, no rules are given for pronouns or compounded verbs; and, which is curious, the rule for accented syllables, cut off by *apostrophus*, is left out. Here, too, the writer tries his skill in investigating principles, and solving irregularities. He is of opinion that the general cause of exceptions is *abbreviation*; thus, that τετυμμένος was originally τετυφάμενος; παιδίον, παιδίδιον, &c; and whatever may be thought of some of his examples, the idea is ingenious, and deserves attention.

The chapter on *Dialects* is prefaced by a neat outline of their history. Here, however, we should have been pleased to see a few words on the κοινὴ διάλεκτος; on which Bentley's *Phalaris*,

* Of the thirteen conjugations of the common grammars, four belong to verbs in μι, which are retained.

† We observe with satisfaction that the Æolic first Aorist optative is excluded from the tables of moods and tenses, and of numbers and persons.—Why did not that non-entity, the *Second Future*, participate in the degradation? It is indeed condemned in a note. The doubts of Lennep and others, on the existence of the *Middle*, as a naturally and originally distinct voice, ought to have been mentioned.

p. 406. and Pierson's preface to *Mœris*, p. 27. may be consulted.—A table of the changes of letters is added, in which are some good Latin derivations.

A few pages on the Bentleian *Digamma* next succeed, with a list of one hundred and nineteen words to which it is prefixed in Homer; and another of Latin words in which it appears in the shape of V. In this part, much praise is due to the Grammarian for his industry and ingenuity; although we believe that few, who have read the authorities cited by Dawes, will be convinced that the Digamma, or Roman V, was pronounced like the English V. It is, however, added with great probability that the sound underwent some changes.

The book concludes with a very short sketch of the Lennepian System of primitive verbs.

We are sorry that our limits forbid us to give a more detailed account of a work which we have read with great care, and corresponding satisfaction. Without presuming to exalt this Grammar by invidious comparisons with other works of the same kind, we venture to recommend it to the attention of schoolmasters; many of whom, we doubt not, will be happy to put it into the hands of at least their senior scholars; and most of whom may derive from it many valuable hints for oral instruction*.

Art. X. *Great and Good Deeds of Danes, Norwegians, and Holsteinians*; collected by Ove Malling, Counsellor of Conferences &c. to His Majesty the King of Denmark and Norway, and translated into English, by the Author of a *Tour in Zealand, with an Historical Sketch of the Battle of Copenhagen*†. 4to. pp. 328. 1l. 1s. Boards. C. & R. Baldwin. 1807.

Respecting the tendency of works of this kind, no difference of opinion can prevail. It is to their execution alone that examination can be directed; and in this respect the present volume will be found, on the whole, not to shrink from the test. If some of the examples are trivial, and derived

* We had almost forgotten to state our total dissent from the doctrine laid down in page 146 of this Grammar, on syllables remaining short in Latin Prosody before *s* and another consonant. We have no room for remarks, and shall only observe that the passage from the *Æneid*, XI. 309. is rejected as an interpolation by the ablest critics;—and that *all* the examples from Ovid, *Epist Heroid.* V. 26. X. 106.; *Epist. ex Ponto*, II. X. 25. are removed by better readings given in MSS. and editions.

† See page 423. of this Number of the M. R.

from dubious sources, others are eminently happy and striking; and we observe scarcely any which do not leave on the mind impressions favourable to virtuous exertions.

The 'Great and Good Deeds' are classed under the following heads: piety, humanity, magnanimity, patriotism, loyalty, intrepidity, firmness, valor, presence of mind and stratagem, moderation, generosity, justice, integrity, public zeal, learning, and beneficence. Each collection of examples is preceded by a short disquisition on the subject which they are designed to elucidate and recommend. Under the head of *Piety*, remarkable instances are adduced of a disinterested, firm, and steady attachment to the christian faith, on the part of the early converts in these countries.

'In that age, Sleswick,' we are informed, 'gave birth to ANSVER, a man who deserves to be remembered, while a zealous attachment to religion is considered a cardinal virtue. His father, Osvald, was one of the most opulent, and powerful men in the country; this circumstance, however, did not in the least prevent young Ansver from devoting himself to the cause of religion. Knowing the dangers of proclaiming a doctrine, which did not accord with the frantic mode of thinking, prevalent in those days; his parents and friends endeavoured to dissuade him from his purpose, but in vain. Ansver felt himself firmly devoted to his belief, and entered a cloister at Ratzeborg.

'The monastic life had not then become a mask for avarice, luxury, and ease; the monks were, mostly, enlightened and zealous preachers, who united their talents in the hope of withdrawing the multitude, from the mazes of ignorance, to knowledge and virtuous pursuits. This they did, without any regard to personal advantage; for the reward of those, who, in that age, espoused the cause of religion, generally consisted in contempt, and persecution, nay, at times, in death!

'Ansver soon distinguished himself among his brethren, by his superior acquirements, and the sincerity of his devotions. He preached to the inhabitants zealously, but rationally: he exhibited the importance of the revealed religion; and, at times, succeeded in his benevolent efforts. The votaries of Christianity, however, were not long permitted to remain in tranquillity; frenzy roused up the Slavians, who conceived the horrid idea of exterminating the Christians. They assailed the cloister, apprehended Ansver together with all his brethren, and dragged them out to be stoned to death. Ansver perceiving no hope of mercy from his furious persecutors, mildly intreated, that he might be the last sufferer; with which request they complied, not knowing to what purpose it tended. Ansver employed these few moments in encouraging his faithful partisans to resign themselves to the will of God; and, they being stoned to death, he kneeled down, and extending his arms towards heaven, died firm in his hope, and stedfast in his faith.'

Under

Under the head of *Humanity*, we meet with a curious anecdote: but the meritorious act here recorded is rather one of strict duty than of imperfect obligation:

'The primitive Christians in the North shared the same fate with those of other countries. Were the monarch favourable to their divine worship, they enjoyed abundance and tranquillity; but when the supreme power was vested in a heathen, they were hated, persecuted, and even, at times, devoted to death. REMBERT, bishop of Ribe, and afterwards archbishop of Hamburg, suffered most severely. Unshaken in his principles by the confusion of the times, he persevered in a steady performance of his duties; he frequently visited the different congregations, particularly Sleswick, where a church had been built under his inspection. On one of his journies he was exposed to witness a most distressing scene. A mob of heathens had apprehended a party of Christians, whom they insulted with wanton barbarity, and were even proceeding to drag them towards the river Slie, with an intention of casting them into the stream. Bishop Rembert moved with pity, at the hazard of his own life, solicited the heathens in behalf of their unfortunate victims; but his words and entreaties were unavailing. He then produced many valuables which he chanced to have about him, among others some costly vessels of silver destined for the communion table of Sleswick. These bribes prevailed, and Rembert, whose chief delight was to aid the unfortunate, exclaimed, with joy, "It is better to gather men for the congregation, than gold for the altar."

In this dark age, however, prelates might have been found weak enough to regard the surrender of sacred vessels to heathens, as a crime which the saving of christian lives would not have expiated.

The following are illustrious instances of this amiable virtue;

'In the seventeenth century, Mantua was besieged by the Imperialists. The garrison proved too feeble to resist the superior numbers of the Austrian army, who soon became masters of the place. JOSIAS RANTZAU, an Holsteinian nobleman, and at that time a captain in the Imperial service, was among the storming party. Upon the surrender of the city, the Austrian soldiery, according to the custom of those times, began their career of pillage and murder. All the women crowded to the cathedral, in hopes of finding an asylum there; but they were unfortunately observed by some soldiers, and inhumanly pursued by them. Josias Rantzau accidentally passed the church at the very moment these barbarians were about to rush into it, but they were deterred by the dauntless interposition of the gallant Rantzau, who understanding the cause of their confusion and uproar, instantly leaped forward, and, placing himself before the church-door, drew his sword, exclaiming, "Halt! whoever dares to advance, dies." The soldiers turned away, and Rantzau rendered his name immortal in the town by saving the women.'

'In the autumn of 1775, an English vessel laden with barley, bound to Scotland, and navigated by Thomas Brown, master, and five seamen, stranded between Hornbek and Villingebek, fishing villages, in the neighbourhood of Cronborg. The darkness of the night was no less fatal to them than the violence of the storm, which raged with increasing fury. The day, at length, dawned, when the unfortunate crew found themselves within gun-shot of shore. Their piteous lamentations were heard by the inhabitants, who immediately launched their boats; but every effort to make the vessel was vain; they repeated their attempts, but still with equal ill success. All this time, the wretched mariners clung to the wreck, till exhausted by cold, hunger and fatigue, they gradually lost their spirits and their strength, and fell down dead by the side of each other; the master and mate alone survived. The latter being much dismayed at the sight of the dead bodies of his companions, desperately collected all his fortitude, and formed the perilous resolution of attempting to swim ashore. It was now evening.—He embraced the master, bade him farewell, and plunged into the sea; but he had not advanced many yards, before a floating piece of timber struck him on the head, and he sank to rise no more. The peasants on the beach, aroused by this terrible succession of lamentable events, at last determined to save the only survivor at all hazards.

'Now Anders Jensen, Peter Jensen, and Svend Bagge, cottagers, with Jens Larsen, and Svend Pedersen, their servants, all of Hornbek, volunteered this desperate service. They contended magnanimously with winds and waves, and ultimately reached the wreck, from which they joyfully rescued the half dead master, whom they conveyed in safety ashore, to the satisfaction of all present. In this exhausted state he was carried to a house, where every assistance its slender means could afford, were readily supplied. Shortly afterwards he was received in the Queen's-mill, where proper remedies being administered, health and strength were again restored to him. On his recovery, perceiving these good people, who had so disinterestedly risked their lives to save his, he gratefully offered them all the money he had about him; but they nobly refused his present, as they felt they had merely performed their duty in rescuing an unfortunate man from the grasp of death. A native of Denmark, however, then absent from his home hearing of this event, rejoiced at the philanthropy of his countrymen, and resolved to bestow on them a reward, suitable to their merits. He, accordingly, settled twenty-five dollars per annum, on each of the five persons aforementioned. At the decease of any one of them, his share devolved to the survivors, and the last of them was to enjoy the whole one hundred and twenty-five dollars per annum, for life.'

We shall select two examples given under the head of *Magnanimity*, the latter of which does not seem to be very properly placed in this class;

'Half, King of Rogaland and Hordeland, in Norway, was renowned for his repeated and successful cruizes. He never admitted any

any into his ship's company, unless they had previously evinced powerful instances of strength and intrepidity; these he accepted on certain conditions, all of which tended to render them daring in the conflict, and merciful in the moment of victory. The fame of this valiant band extended over the Northern seas, and every one feared the approach of this floating republic. Having led this life for many years, and accumulated honor with riches, they proposed returning to Norway. During their passage, however, a storm overtook them, and the ship having an increased complement of men on board was, thereby, frequently on the point of sinking. Every thing portable was thrown overboard; still the danger increased, as it were, in proportion to the efforts made to surmount it. At length, they resolved upon a most desperate expedient to lighten the vessel It was proposed, that the die should be cast, and one half of the crew sacrifice themselves to the salvation of their remaining companions. But the words were scarcely uttered, when these noble fellows rivalled each other in being foremost to jump overboard, till the vessel being sufficiently relieved, weathered out the storm.'—

'The gallant and vigilant Admiral HERLUF TROLLE, commanded the Baltic fleet in the seven years' war which Frederic the Second waged against Sweden. While his fleet was refitting at Copenhagen, during the winter preceding his memorable death, he attended daily in the dock-yards, that his presence might accelerate the work. One day meeting with the Rev Mr. Hemming, a conversation took place between them on navigation, its science, and its attendant dangers, when the latter gentleman expressed his surprise, that the gallant Admiral, after having so frequently endured the fatigues of his profession, should still persevere in the hazardous pursuit with so much cheerfulness. To which the Admiral replied, "What, if I lose my life? a brave man never dies. Besides, why are we noblemen? why do we wear orders? why do we possess large estates? if we desire to enjoy such benefits, surely we ought not to shrink from the perils which ensure them to us."

The whole work, with a few exceptions, is filled with relations of a similar nature; and this monument of northern virtue is highly honorable to the several nations whose worthy deeds it records. In a literary point of view, the claims of the volume are not high; since, in regard to classification, and in some instances to correct statement, it is liable to much criticism: but its admirable moral tendency more than compensates for all its defects of this kind.

The name of Denmark, we own, does not here present itself to us without exciting very painful feelings: we have done an act towards this state which the removal of impending inevitable danger could alone justify; and we must still suspect that we have nothing like such a justification to produce. If we have not, we have inflicted on our national honor a stain which it will require ages to erase.

ART.

ART. XI. *Metamorphoses of Publius Ovidius Naso*, in English Blank Verse. Translated by J. J. Howard. 2 Vols. 8vo. pp. 627. 12s. Boards. Hatchard. 1807.

OF all the classical productions of the reign of Queen Anne, perhaps none reflect so little credit on that Augustan age as the translation of Ovid's Metamorphoses. It is executed by several writers, with various degrees of merit, and singular diversities of style, but generally in a bald and ungraceful language, and almost always in very inharmonious verse. The greater portion of the work is absolutely below mediocrity, and the most finished passages do not rise above it. The amusing fables of the Roman poet therefore required, as they certainly deserve, a new translation; and we may add that, in our opinion, they are of such a nature as to preserve their excellencies and their interest, in whatever language they may be related. Their striking incidents, well discriminated characters, fine descriptions of nature, and powerful expressions of feeling, are beauties of too strong a *stamina* to be materially affected by the little disadvantages that belong to an alteration of the idiom and the phrase. Those fugitive and evanescent charms of style and sentiment, for which Horace is distinguished, are lost in the transfusion: but even a prose translation of Ovid would be nearly as attractive as the Arabian Nights' Entertainments.

For these reasons, we were prepared to welcome a new version of this early favorite: but it was not without surprise that we found it executed in blank verse. In the hands of Milton, Akenside, and a few others, that measure is capable of the highest majesty and force: employed by Shakspeare, Beaumont and Fletcher, Colman and Thornton in their translations of Terence and Plautus, and by Cowper in his inimitable *Task*, it has assumed all the ease, playfulness, and vivacity, of which the *sermo pedestris* of the old satirists can be made capable. To represent the "Ovidian graces", however, (as Dr. Johnson has termed them,) the minor embellishments, the elegancies, and allurements of poetry—the couplet, the language, and the manner of Dryden and Pope,—appear to us peculiarly adapted. Though the disappointment of this expectation, then, might produce some prepossession against Mr. Howard's attempt, still it was not strong enough to have prevented our perceiving and admitting his success in it, if he had succeeded: but we are sorry to say that in our opinion he has failed; and we shall offer one or two specimens, which may possibly induce our readers to agree in our decision.

Ovid's

Ovid's proemium is remarkable for its conciseness and freedom from affectation:

"*In nova fert animus mutatas dicere formas*
Corpora Dî coptis (nam vos mutâstis et illas)
Aspirate meis, primâ que ab origine mundi
In mea perpetuum deducite tempora carmen!"

Mr. Howard has thus rendered these four lines:

'From bodies various form'd, *mutative* shapes
My muse would sing:—Celestial powers give aid!
From you those changes sprung, *in pire* my *pen;*
Connect each period of my *venturous* song
Unsever'd, from old Chaos' rude misrule,
Till now [*when*] the world beneath *Augustus* smiles.'

The only advantage of blank verse over rhyme in a work like this, viz. the increased facility which it gives of following the original with perfect fidelity, appears to us to be thrown away in the very opening of the book.

We now copy the beginning of the beautiful story of Pyramus and Thisbe:

"Thisbe, the brightest of the eastern maids;
And Pyramus, the pride of all the youths,
Contiguous dwellings held, in that fam'd town,
Where lofty walls of stone, we learn were rais'd,
By bold Semiramis. Their neighbouring scite,
Acquaintance first encourag'd,—*primal* step
To further intimacy: love, in time,
Grew from this chance connection; and they long'd
To join by lawful rites: but harsh forbade,
Their rigid sires the union fate had doom'd.
With equal ardor both their minds inflam'd,
Burnt fierce; and absent every watchful spy
By nods and signs they spoke; for close their love
Conceal'd they kept;—conceal'd it burn'd more fierce.
The severing wall a narrow chink contain'd,
Form'd when first rear'd;—what will not love espy?
This chink, by all for ages past unseen,
The lovers first espy'd.—This opening gave
A passage for their voices; safely through,
Their tender words were breath'd in whispering soft.
Oft punctual at their posts,—on this side she,
And Pyramus on that;—each breathing sighs,—
By turns inhaling, have they mutual cry'd;—
Invidious wall! why lovers thus divide?
Much were it, did thy parts more wide recede,
And suffer us to join? were that too much,
A little opening more, and we might meet
With lips at least. Yet grateful still we own
Thy kind indulgence, which a passage gives,
And amorous words conveys to loving ears.'

It

It was our wish to make some extracts from the harangues of Ajax and Ulysses, but we were deterred by the following representation of the spirited abruptness with which the former addresses his peers:

" O Jupiter!" he cried, " before this fleet
Must then our cause be tried? With me contends
Ulysses? He who yielded all a prey
To Hector's fires; whom I alone repelled?
Fires which I from that fleet drove far? more safe," &c. &c.

Mr. H.'s phrases are not always strictly grammatical. He constantly writes *laid* for *lay*; we have *thou had* known—*he had bore*—*thou surpass'd*, &c.—*'neath* for *beneath* is hardly English in these fastidious times, which may condemn the substitution of *pacted* for *compacted*, *'semblance* (not semblance) for resemblance, and many similar abbreviations. The inversions, which are infinite in number, often make the sentence unintelligible; and the following,

' Lo he, who aid *would give not*, aid requires,'

which is of very frequent occurrence, is sanctioned we think by no other authority than that of Fielding in the Covent Garden tragedy; where the general fears for Lovegirlo and Stormandra, the former supposed to be killed in a duel and the latter to be hanged in a garret, are allayed by the personal assertions of that interesting pair of lovers:

" *Lov.* I through the *coat was*, not the body, run.
" *Storm.* From the bed *I not*, but my bedgown, hung."

MONTHLY CATALOGUE,
For DECEMBER, 1807.

TRAVELS.

Art. 12. *A Tour in Zealand*, in the Year 1802; with an Historical Sketch of the Battle of Copenhagen. By a Native of Denmark. 2d Edition. 12mo. pp. 180. 5s. Boards. C. and R. Baldwin.

IT cannot be expected that Mr. A. Andersen, the author of this Tour*, should be very familiar with the use of the English idiom: but his peregrinations might have extended over a less limited portion of the island which he undertakes to depict, and his remarks, even on the very circumscribed range of his observation, might have been less trivial and desultory. The most interesting passages in his narrative are those which refer to public or private characters, and which might have been composed with the same ease and accuracy in London as at Copenhagen. We are, nevertheless, inclined to believe that Mr. A. is a true and virtuous patriot, who

* See also page 421. of this Review.

leaves

leaves on the mind of his readers a very favourable impression of the public spirit and gallantry of his countrymen. The emancipation of the Danish peasantry,—the fortitude and sufferings of Egede, the missionary,—the institution of an agricultural Society,—the rural œconomics of the Rev. Mr. Hoegh,—and the exploits of Lars Bagge, a boatman of Elsinore,—are minutely commemorated: but the physical character of Zealand, and even of the corner through which the writer's steps were directed, remains unnoticed. His account of Elsinore is almost the only descriptive passage that would be deserving of quotation.

The details of Lord Nelson's attack on the hulks and praams, in 1801, are reported with apparent impartiality: but we have had so many accounts of this affair, that we shall not dwell on the particulars here given, which we believe contain nothing essential that is new. We are also told that very liberal contributions were raised in Denmark for those who had suffered in the action; a permanent fund of 50,000l. was formed, the interest of which was destined to the maintenance of about 650 persons, who had been wounded in battle, or had lost their husbands, their wives, or their children; and medals of honour were distributed, and poems were composed, to celebrate the valour of the Danish heroes. 'On the 5th of April the killed were buried in the naval church-yard. The solemn procession consisted of a numerous train of Admirals, Generals, divines, literati, citizens, nobles, and commons. Anthems, written for the occasion, resounded from every lip, and tears of mingled grief and joy flowed from every eye.'—Knudsen, of the Theatre Royal, conducted select musical performances, in the different churches throughout the kingdom, and thus collected upwards of 17,000 dollars for the patriotic fund. At his musical festivals, 'an urn was raised in the midst of the church, surmounted by the Danish flag and pendant. A number of young maidens, dressed in white, stood around it, accompanied, either by some individual who had been wounded, or the widow and orphans of one who had fallen in the battle. The rector delivered a suitable discourse, and in the concert Mr. Knudsen gave some of the most patriotic songs. A certain sum was settled for admittance, but most people exceeded the demand.'

'I have now', continues the Tourist, 'completed my attempt to sketch, fairly and candidly, the outlines of a day, whose morning dawned in lowering clouds on Denmark, but whose brighter evening has given us assurance of a settled calm.'—How fallacious has been the assurance!

MILITARY *and* NAVAL AFFAIRS.

Art. 13. *A Narrative of the Loss of the Ship Fanny*, on her Passage from Bombay to China: with an Account of the extraordinary Preservation of a Part of her Crew, after remaining several Weeks on Rocks in the Centre of the Chinese Ocean. In a Letter from Thomas Page, second Officer. 8vo. 1s. 6d. Symonds.

One more added to the list of extraordinary preservations from Ship-

Shipwreck: but perhaps the most extraordinary fact in this account is that, when a vessel approached the wreck and offered to take in the Captain and crew, the former refused to go, preferring to trust to some floats that he was building; and the second mate, who writes this narrative, determined on remaining with his commander, though all contracts between them were made void by the loss of the ship. We regret to state that this noble conduct of Mr. Page was subsequently rewarded by the Captain with the most scandalous ingratitude and injustice.

The Fanny, Capt. Robertson, when proceeding from Bombay to China, and after having weathered a most dreadful typhoon, struck on an unknown reef of rocks, in lat. 9. 44. north, long. 113. 51. east, 26th Nov. 1803. The ship not going to pieces, the officers and crew (the latter mostly composed of Lascars) set to work on the formation of two flat bottomed floats, having previously lost their boats; and having at length completed two clumsy vessels, they committed themselves once more to the ocean, on the 4th of January, intending to steer for Malacca, a distance of eleven hundred miles. The people in one of the floats, being in want of water, went on shore on a small island near the straits of Malacca, and were all murdered, except one, who fled into the woods, and afterward stole a canoe and escaped to a ship. The other float, with the Captain and Mr. Page, arrived at Malacca on the 4th of February, having endured great hardships, but having lost only three of the people embarked in it. — The narrative is written in a plain and simple style, and (as far as *ex parte* evidence can go) reflects great credit on the conduct of Mr. Page throughout the whole affair.

Art. 14. *Cursory Remarks on a late curious Display of the discretionary Powers vested in the Commanding Officers of Volunteer Associations*, as contained in a Letter from Southampton to a Gentleman in London. 8vo. 1s.

By Sect. 27. of the Consolidated Act relative to Volunteer Corps, 44. Geo. III. Cap. 54. a Commanding Officer is empowered to discharge members of the corps, not being Commissioned Officers, on his own judgment and authority, except in opposition to any established rules of the corps; with reserve to the king of special interference, in particular cases. The present letter relates an instance of this kind in a Southampton corps, in which the commandant certainly appears to no advantage in a literary, a military, or a judicial point of view: but, on application to the Lord Lieutenant of the county, his Lordship did not consider himself required to refer the matter to Government.—We should imagine that affairs of this nature can seldom occur, without a just appreciation of the conduct of the Commandant by the Corps, from which he would duly feel its justice or its injustice. We know nothing of the transaction here recorded, beyond this statement of it; which apparently makes out a case of hardship, but which we must remember contains testimony only on one side.

RELI-

RELIGIOUS.

Art. 15. *Two Sermons and a Charge.* By Luke Heslop, B.D. Rector of Bothal, Northumberland, and Archdeacon of Buckinghamshire. 8vo, 2s. Longman and Co. 1807.

The first of these compositions is an Assize Sermon, preached at Newcastle in 1805, in which the doctrine of civil obedience and submission is correctly stated, and warmly recommended; and the second is a Visitation Sermon, preached at Morpeth in 1806, in which the importance of the Christian Ministry, the solemn manner in which the Clergy have pledged themselves to discharge it, and the means by which they may execute their holy office with the greatest benefit to themselves and their congregations, are briefly pointed out. The charge, which occupies half of the pamphlet, contains an examination of a discourse intitled, "*General Union recommended to real Christians*," &c. in which an impracticable scheme was proposed, and some illiberal insinuations were levelled against the Established Clergy.

Art. 16. *A new, clear, and concise Vindication of the Holy Scriptures*; in an affectionate Address to the Deists: adapted likewise to the Use of Practical Unbelievers, doubtful and uninformed Christians, the rising Generation, and all others, concerned in the glorious, common, fundamental Cause of Divine Revelation. By George Nicholson, Kingston-upon-Hull, Yorkshire. 8vo. pp. 79. 1s. Rivingtons.

Something good may be found in these pages, but its vehicle is rough, uncourtly declamation, which is not calculated to make the Deist relish the lecture prepared for him. By way of sugar plumb to *us*, Mr. Nicholson tells infidels that 'they do not imitate the *Monthly Reviewers*, who do not condemn a book altogether on account of a *few* passages.' We must remind him, however, that we cannot allow the praise of excellence when only here and there a good passage occurs; and when we are obliged to sift a large quantity of chaff in order to obtain a few grains of corn. By such addresses as Mr. N. has here prepared, Unbelievers will be rather disgusted than converted; for though he professes an unwillingness 'to turn reason out of the room,' these advocates for reason will suspect him of a premeditated attempt to insult her, that she may walk out of her own accord.

Art. 17. *A Catechism, in which the most important Parts of Religion are taught in Scripture Language only.* 12mo. 4d. Vidler. 1806.

Unobjectionable as this plan may seem, it will not please all parties; not, however, because it teaches too much, but because it imparts too little. The catechism is divided into distinct sections, on Reason, God, Creation and Providence, Jesus Christ, Religious Worship, the Holy Spirit, the Gospel, Salvation and acceptance with God, Christian duties, and a Future state.

Art. 18. *Psalms and Hymns, selected from various Authors*, with occasional Alterations, for the Use of a Parochial Church. To which are prefixed Considerations on Psalmody, as a Part of the

Service of the Established Church. By a Country Clergyman. Crown 8vo. pp. 150. Boards. Rivingtons.

In many country churches, that part of the public service called *psalm-singing* is so miserably performed, that, instead of assisting, it sadly interrupts devotion. Where the *old version* is used, little can be effected without an organ, to deliver the congregation from the wretched verse (if it deserves the name) of Sternhold and Hopkins; who, far from being *sweet singers in Israel*, have vilely marred the fine devotional poetry of the royal psalmist. To improve the singing part of the service, it is essential that the congregation be furnished with better matter for singing than is generally given out by the Clerk; and from the numerous collections of Psalms and Hymns which are already published, an unexceptionable body of Church psalmody might easily be formed, adapted to the purposes of public piety and christian edification. To attempt, by an organ and by other instruments, to give effect to such bald and unsouth stuff as is generally taken from the old version, is fruitless labour. If the congregation be provided with something worth singing, they will soon be brought *to sing with the spirit and with the understanding also*, and then harmony and devotion will unite The objections which have been urged against devotional poetry do not all apply in this case; for though invention, and the decorations of the Muse, must be in a great measure excluded, elegance and force of expression may be employed, and pious thoughts may be made to flow in easy instead of in hobbling numbers. That which *pleasurably* helps the memory must be of more service to the mind, than that which disgusts it with vulgarity and baldness. If we compare Addison's versions of the 19th and 23d psalms with those of Sternhold and Hopkins, we shall at once perceive how much depends on the manner of exhibiting the same thoughts. In those dissenting and hospital chapels, in which psalmody is found to be so attractive, the matter, as well as the music, becomes an object of consideration. The clergyman who has published this volume is aware of this fact, and has therefore made for his own church a collection of psalms and hymns, which is short, and capable of much enlargement by the introduction of more subjects. We are surprized that he should admit so imperfect a composition as the 47th Psalm from Hopkins; and that, after having objected to Mason's rhimes of *blest* and *breast*, *prayer* and *there*, he should tolerate *extoll'd* as a rhime to *manifold*. His introductory considerations prove that he has attended to the subject which he discusses: but his collection manifests, as he confesses, great haste.

MEDICINE, CHEMISTRY, &c.

Art. 19. *An Oliver for a Rowland*; or a Cow-pox Epistle to the Rev. Rowland Hill, "under the Wing of Surrey Chapel." By B. Moseley, M.D. &c.&c. 8vo. 2s. 6d. Longman and Co. 1807.

We have perused, as we were in duty bound to do, this new production of Dr. Moseley's pen, and we are compelled to say that it

even

even surpasses his former performances. We think that it deserves no farther notice than to observe respecting it, that no previous attack can justify the abuse which he lavishes on Mr. Hill; and that, even supposing the Dr. to be demonstrably right in his argument, it would be completely disgraced by the manner in which it is supported.

Art. 20. *A Rowland for an Oliver*, in answer to Dr. Moseley's Oliver for a Rowland, and to Mr. Birch; containing a Defence of Vaccination. By John Ring, Member of the Royal College of Surgeons in London, &c. 8vo. 4s. Boards. Murray. 1807.

On former occasions, we have given our opinion against the propriety of the method which Mr. Ring adopts, in repelling the attacks of Dr. Moseley. We respect Mr. Ring too much to deem it possible that he can equal his opponent in the kind of rhetoric which the latter has chosen to pursue; and we think that it would be more conducive to the cause which Mr. R. is so zealous in defending, to pass over with silent contempt that vulgar scurrility and that low humor, which can only be admired by those who must be deaf to the voice of reason. We must, however, do Mr. Ring the justice of remarking that we have not observed any thing that is ungentleman-like or unhandsome in his attack on Dr. Moseley, and that the volume before us contains much valuable matter, and several interesting documents. It includes the reports of the Colleges of Physicians and of Surgeons in London, Dublin, and Edinburgh; a set of judicious resolutions in favour of vaccination, which were adopted by the medical men of Liverpool; and a well written 'testimonial,' by the Rev. Mr. Reed of Buckingham. We have also copies of several foreign declarations in favor of cow-pox, from Dr. Themmen of Amsterdam, Dr. Vivas of Valencia, and Dr. Struve of Gorlitz; with an account of an expedition undertaken by the court of Madrid, for the purpose of transmitting the matter of cow-pox into the Spanish possessions in South America. These documents prove, in the most convincing manner, that vaccination is not merely the fashion of the day, nor the work of a party, nor the mania of a particular nation.

Art. 21. *A practical Synopsis of the Materia Medica.* Vol. II. By the Author of the Thesaurus Medicaminum. 8vo. 3s. C. and R. Baldwin. 1807.

A considerable period has elapsed since the publication of the first volume of this Synopsis, (see M. R. Vol. 40. N.S. p. 212.) but different circumstances occurred to prevent the author from completing his plan, until the present time. The same commendation, which we bestowed on the first volume, we are able with justice to apply to that which is now before us; indeed, if any difference can be detected in the merits of the two, it is, we think, in favor of the second. — In the former part, the author treated of alimentary matters, and of the different species of evacuant medicines; in the present, the other medicinal substances are comprehended. As a small specimen of the manner in which the work is executed, we quote the account of Valerian.

'VALERIANA *officinalis*. Triandria Monogynia. Aggregatæ. Indigenous. (Valeriana Sylvestris. Radix.) Wild Valerian. The root of this plant is with good reason ranked among the most powerful of the vegable antispasmodics. It has been found particularly efficacious in epilepsy; in which cases it should be prescribed in substance, and in large doses, i. e. about two drachms twice or thrice in twenty four hours; or the powder may be given in half this quantity, mixed with two ounces of its own infusion. On many occasions it is advantageously joined with the Peruvian bark (*Thesaur. Med.* p. 251.) The volatile alkali is an useful addition to it in cases of hysteria and hemicrania. The *Tinctura Valeriana*, Ph. Lond. is made by digesting for eight days, in a gentle heat, four ounces of Valerian root in two pints of proof spirit of wine. Dose two drachms. The *Tinctura Valeriane ammoniata*, Ph. Lond. (formerly Tinct. Valer. Volatilis) is made by digesting for the same space of time the same proportion of Valerian root in two pints of the compound spirit of ammonia. Dose from half a drachm to one drachm. *Marchant* Experiences sur les Vertus de la grande Valeriane sauvage, in the Histoire de l'Acad. Roy. des Sciences, année, 1706. *Tissot* in his Traité de l'Epilepsie, 1770. *Dresky* de Valeriana officinali, 1776, and reprinted in *Baldinger*'s Sylloge, Vol. III. 1778.'

Art. 22. *An Inquiry into the Constitution and Œconomy of Man*, Natural, Moral, and Religious. By R. C. Sims, M.D. 12mo. 4s. Boards. R. Phillips. 1807.

Dr. Sims informs us that he has entered on his 88th year, and has retired from the practice of his profession: but that, observing the great injury which morals had sustained from the rapid increase of false philosophy, he was desirous of using his endeavours 'to stem the torrent of this deplorable inundation.' This, he conceives, will be best accomplished by giving a concise view of the nature, duties, and expectations of man; and thus demonstrating that his corporeal constitution naturally leads to those principles of religion, which it has been the object of many of the modern theorists to overturn. The design is truly laudable, and we wish that the execution had been equally praise-worthy.

The order which the author proposes to pursue in his inquiry is, 'to treat first of the body and of the soul, each apart; then as they are united in the living person; next his personal œconomy, pre-eminence over the lower animals, his social occupations and duties; and lastly his death, and final destination.' From the size of the volume, these subjects are necessarily discussed in a cursory manner; so that, although we have occasionally a good remark, the whole appears to us extremely superficial, and little likely to answer the desirable end which the venerable author had in view. He states that he wishes to avoid all abstruse metaphysical speculation; and yet, as the greatest part of the volume treats on metaphysical subjects, it might seem difficult to keep clear of this obstacle. The mode which Dr. S. adopts is more easy to himself than convincing to his readers, since it consists in stating his own opinion, and wondering how any one can differ from him. A single specimen of Dr. Sims's talent in this line

line will be sufficient. On the much agitated question of liberty and necessity, he thus writes:

'I feel myself to be a free agent; I can move my eyes, tongue, hands, and feet, and act with my intellectual and active powers, when and how I please, free from every necessitating force. If the Necessarian grants me this liberty; yet insists that my will is not free, because it is always determined by motives, which, he says, are not in my power, my answer is, that although I often do, and ought to act from motives, yet it is myself who determine about the motives: and if I had not the power to propose some end to myself, and to choose the means of accomplishing it, motives could have no effect upon me; and on my free agency alone depends my accountableness.'

In order that our readers may conclude with a more favourable impression on their minds, we shall quote a passage which appears to us both sensible and elegant, on the advantages possessed by the brute creation:

'However inferior in knowledge, the brute animals have their advantages. They never fatigue themselves with searching after knowledge that does not come spontaneously; unapprehensive of the future they neither anticipate misfortunes, nor magnify them by imagination: they neither sink under sorrow, nor are dispirited by disappointment, and remain tranquil in circumstances that would fill the human mind with horror. When the butcher kills a number of sheep, in sight of one another, the last continues unaffected; and when laid on the block, seems no more apprehensive of her danger than if she had only seen her companions fleeced. Thus their calamities come unexpected, and some unforeseen accident, or pain, puts an end to their existence, probably before they know themselves to be subject to death.'

Here the metaphysician agrees with the poet, who has long ago sung of the poor unconscious animal who

"Licks the hand just rais'd to shed his blood."

Those, however, who have observed the reluctance with which sheep and oxen enter the slaughtering-houses may be disposed to receive the statement of both prose-writer and poet with some doubt and dissent.

Art. 23. *A Treatise on Insanity*, &c. &c. By Ph. Pinel, Professor of the School of Medicine at Paris; translated from the French by D. D. Davis, M. D. Physician to the Sheffield General Infirmary. 8vo. 6s. Boards. Cadell and Davies.

The original of this work was reported in our xliid Vol. N. S. p. 526. and from the favorable opinion which we formed of its merits, it gives us pleasure to announce a translation of it. As far as we have examined, the translator appears to have executed his task with fidelity; and he has prefixed an introductory essay of some length, in which he gives the literary history of insanity. It contains a sketch of the opinions that have been entertained respecting the nature and cure of this disease, from the time of Hippocrates to the present day; and it serves to illustrate the position that, in all ages, the moral treatment of insanity has been too much

neglected. These observations come with the more propriety on the present occasion, as an attention to this point forms one of the leading objects of M. Pinel's treatise.

Art. 24. *Strictures on Mr. Parkinson's Observations on the Nature and Cure of Gout*, recently published in opposition to the Theory that proposes the cooling Treatment of that Disease: to which are added, in an Appendix, two Letters to Dr. Haygarth. By Robert Kinglake, M. D. &c. 8vo. pp. 108. 4s. Boards. Murray. 1807.

Dr. K. observes in his preface that he proposes to answer all his opponents, but that he has here selected the object of the present attack as being the most respectable, and the one who treated him with the most candor and liberality. In this opinion, we perfectly agree with Dr. Kinglake, although we very much differ from him in our estimation of the value of Mr. Parkinson's work. He examines it with considerable minuteness, chapter by chapter: but we must not attempt to pursue the same course, and shall consider it as sufficient to offer a few general remarks on the merits of the performance.

The first observation that we shall make is that Dr. Kinglake throughout treats his opponent as a mere theorist, while he takes it for granted that he is himself simply a relater of facts. As far, however, as we can judge, both parties are equally chargeable with the formation of an hypothesis, and with endeavouring to shew that this hypothesis is conformable to natural appearances. The principal difference is that Mr. Parkinson brings forwards his ideas in a clear and explicit form, while those of Dr. Kinglake are loaded with such a heap of useless words as to be rendered almost unintelligible.—Another peculiarity which pervades the whole of this author's publication is, that, wherever his antagonist states any circumstance which appears to make against the new theory, either in the description of the symptoms of gout or in the effect of remedies on it, it is immediately concluded that he must mistake, and that he is *begging the question* which is at issue. — A third remark which we shall offer on Dr. Kinglake's strictures is that the kind of argument, on which he appears to place the greatest confidence, and that which he the most frequently employs, is contradiction: when his antagonist makes an assertion, or proposes an opinion, the Dr. is satisfied to state the contrary; supposing, no doubt, that his authority would be adequate to supply every deficiency. This species of argument is, however, more convenient than convincing.

After having concluded his strictures on Mr. Parkinson, the author proceeds to make some remarks on Dr. Haygarth's treatise on Rheumatism. He obligingly informs that gentleman that he is totally in an error respecting the operation of Bark in this complaint; that it can only be useful in the latter stages; and that Dr. Haygarth must have confounded chronic with acute rheumatism. Dr H. appears also to have been equally unfortunate with respect to the affection which he calls nodosity of the joints; since Dr. K. asserts, and who can doubt his assertion? that it is merely a species of gout, and that, *ex hypothesi*, cold water must be a principal agent in its cure.

Art.

POLITICS.

Art. 25. *Observations on European Courts, and Outlines of their Politics, &c. &c.* By Macall Medford, Esq. of America; during a Residence of fifteen Years in Europe, and upon his Return to America. 8vo. pp. 52. 2s. Blacklock. 1807.

The sentiments which are here boldly and clearly announced seem to be not undeserving of attention. We shall allow the author to speak for himself:

'The French revolution has already changed its character several times. After abolishing the mildest of what were termed arbitrary monarchies, democracy was carried to its most extreme point; and as excess of every sort is bad, and attended with much evil, those misfortunes that were brought on the whole nation by the violence of the partisans of the new system, soon occasioned a change.

'From a republic we see France converted into an empire; and to the ragged jacobinical government has succeeded the most splendid imperial pomp. From a wild system of equality has sprung up a most powerful military monarchy, more absolute than any hitherto in existence.'—

'In this consists the great error of European powers, considering them as the enemies of Bonaparte. They do not see, or they will not see, that, while that wonderful man has suppressed whatever was most destructive in the Jacobin system, he has carefully preserved what rendered it energetic, powerful, and formidable.

'Bonaparte has given another direction to the energy of his people, but he has not crushed it; and his enemies will find, when it will be too late, in what his great merit and his great force consist.

'While order is enforced with rigour, and while great expences are incurred; while the court of St. Cloud is more brilliant and expensive than that of Versailles, all places are open to merit and energy; every drone is most mercilessly driven from the hive; useful talents are respected, encouraged, rewarded, and flattered; and by that means the French emperor is surrounded by men whose energetic efforts and success astonish the world.

'The plan of favouritism, the habits of indolence, and that sort of regardlessness of men of talents, so conspicuous under the ancient monarchies of Europe, were entirely exploded by the first of the revolutionists, and Bonaparte has proscribed them from his presence for ever. The consequences of this are very many, and incalculably great; but those that are the most visible and evident are, that it awakens energy and exertion, and excites and encourages merit, so that all those who have either talents or zeal are attached to the new government. Those who have neither talents nor zeal are the malcontents of France; but what are such men? they are any thing but formidable; and therefore, while no sovereign has such armies, such negotiators, or such ministers as the Emperor of France, no sovereign has a right so completely to despise the factions in the interior of his country. They may be numerous, but they never can be formidable.

'Such is the character of the present French government; let us now look at the character of others.'—

As to the other courts of Europe, 'England alone,' he says, 'is an exception, and but a partial one to the description I have given of the governments of Europe. Here indeed the system of favouritism does not prevail. Here wealth and honours are not to be obtained by courting the good graces of the monarch, and by court intrigue; but parliamentary interest produces the same end by a road not very different.

'On the continent the monarch dispenses his favours according to his will and pleasure; in England ministers do the same thing according to their interest; so that the broad and general road to preferment is as much shut to merit in England as in any other country.'

The ex-ministers are no favourites with this author, who vindicates the measure of their dismission. He strongly inveighs against the coalition between Lord Grenville and Mr. Fox; and he regards it as clear that on one side or the other it must have been effected by a dereliction of principle. He even justifies the *Popery-cry*, and considers his Majesty as bound by oath not to accede to the late proposed measure. He professes great veneration for the personal virtues of the British Sovereign, and asserts that Mr. Canning possesses *great* talents.—He observes: 'the ministers that have succeeded are the men who acted in a subordinate manner during the time of Mr. Pitt; they are said not to possess the talents of those who are gone; but if by talents is here meant business talents, I am not yet inclined to lend an ear to the accusation.' What sort of talents does he ascribe to Mr. Canning; the speculative talents of the late ministers, or the *business*-talents for which he gives credit to the present?

If the late ministers were charged with having befriended America too much, and with sacrificing to her the interests of their own country, yet all has been to no purpose as respects Mr. Medford, who is their bitter opponent. In this part of his pamphlet, the impartial foreigner is sunk in the vehement partisan; and, as is usual with partisans, he is guilty of several mis-statements and misrepresentations.

Art. 26. *Oil without Vinegar, and Dignity without Pride;* or British, American, and West India Interests considered. By Macall Medford, Esq. 8vo. pp. 87. 2s. 6d. Richardson. 1807.

'Perhaps,' says Mr. M. 'no two countries were ever better situated for making each other rich and happy than England and the United States of America; yet by some strange fatality they are on the eve of a rupture, attended with circumstances of acrimony that seldom accompany hostilities even amongst nations most opposite in character and in interest. Why is all this so?'

Much is done in these pages towards the determination of this most important question: but one of the causes is little contemplated, we mean the inflammatory publications and practices of the French party in America. While France could boast of any thing resembling liberty, we were at no loss to account for the existence of partisans of her cause among our trans-atlantic brethren: but now, when that country crouches beneath the most unqualified despotism which the world ever beheld, that it should find in the freest regions of the globe kindred sympathies, and inveterate attachments, is a political enigma to the

solution

solution of which we find ourselves wholly unequal. In this ignorance, we are compelled to regard the leaders of such a party as either the most weak or the most wicked of men; as persons who are either strangers to or are the conscious betrayers of the interests of their country. We could have wished that this writer, who is the severe and just censor of the follies and weaknesses betrayed on this side of the water, had thrown some light on this strange phænomenon on the other, which appears to us so unaccountable. Let us suppose their favourite France to annihilate Britain, will then our bitter adversaries have any reason to exult? Has a western sky so changed their nature, as to render them capable of becoming the instruments and flatterers of the tyrant of the world, and the submissive and willing slaves of those of his creatures among whom he will parcel out the northern continent of their hemisphere? The Anti American cry in England, though not less mischievous, is not half so senseless. It originates in the interest of a few, which is directly at variance with that of the community at large: but those few happen to have a very undue preponderance, owing to the late unhappy and most unreasonable distractions in our councils: we refer to the ship owners, who seem to have interests widely distinct from those of their country.

This American writer invokes attention from both sides of the water. He claims to be the friend of both nations; and we do not think that we ought to deny him this character; because, if he freely animadverts on the faults of this country, he does not wholly overlook those of his own. If he exposes the unstable and vexatious regulations of England, the absurd stress which she lays on absolute maxims of public law, and her impolitic tenacity in regard to pretensions which serve only to estrange and irritate, he freely censures those hot-headed Americans who seem so anxious to precipitate the two governments into a war. If, in his estimate of the mischiefs and calamities which in such an event would befall both states, he displays a bias in favour of his own, who can violently blame him, when it is perceived that he places the matter in such a light as to satisfy considerate men on both sides, that nothing more destructive can happen to either? Indeed, in this part of his work, a very striking instance of his fairness occurs; as he asserts, when treating on the subject of a supposed confiscation of English debts in America, (though we deem the fact incredible,) that these are more than balanced by the demands which the subjects of the United States can make against Great Britain. He deserves the thanks of both nations for what he says on the policy of cordial amity and close union between them; and those of England in particular for his clear demonstration of the calamities which would afflict the world, and for his prediction of the fate which awaits America, if in this contest England succumbs.

'Should Britain,' says this able counsellor of both states, 'sink in the contest she now maintains with European powers, let it not be thought that that would be a matter of triumph for America no, the world would be again plunged in despotism, and darkness would soon follow.—The age of commerce would be over. In despots do not admit of its flourishing under their hands.—Woul

this be any advantage to America, even if she could stand aloof from the danger? Certainly not. But again, could America stand aloof? No. Although extensive, and probably about to become one of the most powerful nations on earth, she is not yet able to cope with the Colossus of Europe. Divisions will be excited in her councils; the East will be divided from the West; and America will remain long under the hard and distressing influence of that power which aims not at freedom; which aims not at the conquest of single kingdoms; which aims not at the conquest of Europe, but of the whole world!!

'The ambition of France has mounted by degrees, as on a ladder; at one time the Rhine was a boundary; at another the Princes of the Confederation of the Rhine were included under the supreme dominion of France, and now the whole of Germany—Russia is yet allowed to be termed the Empire of the East, or of the North, but that is but a temporary measure. The means of France to destroy Russia are increasing every day, while the means of Russia to resist France are daily diminishing.—Nothing is more certain than what I have now advanced; and France will, if the career is not stopped by England, how soon swallow Russia and the whole Continent; not having any means of resisting the effects of French gold, and French intrigue becoming more active every day.

'England may fall: but if it does, civilized mankind must fall; and then adieu for many centuries to civilization, liberty, and commerce.'

'It would therefore be the interest of America, if it could be done, to support Britain in this contest: but as that is impossible, let it at least with great care abstain from every act that may increase its own danger, by increasing the number of the enemies of Britain.

'But whilst I speak this I am filled with sorrow.—There are already two parties in America.—There is a French party and a British party—How will it be if Britain falls?

'Now before I go any farther, I must just remind my readers, that the aim of France is to subdue England and all the world; the aim of England is to preserve her independence, and, if possible, keep France within her bounds. The question is not then between England and France, but regards the legitimacy of the object of each country, and that question cannot be indifferent to America, it cannot be indifferent to any honest and well thinking people.'

These remarks open a view of the subject which is of the utmost importance; and we have often wondered that it has not been more fully contemplated by the upright and enlightened friends of both powers. It cannot be doubted that it was present to the minds of those who were engaged in framing the late unsuccessful treaty between the two countries.

Art. 27. *Strictures on the Motions made in the last Parliament*, respecting the Pledge which His Majesty was under the Necessity of demanding from his late Ministers; and which in those Motions was most unconstitutionally made a Subject of Accusation. In a Letter to the Right Honourable Lord Viscount Howick. By John Bowles, Esq. 8vo. pp. 57. 2s. Stockdale. 1807.

For

For more than one whole year, (we believe,) we had no lectures from Mr. Bowles on high maxims of government. The times had changed, and they have changed again. The cause of silence no longer exists, and the oracle again speaks.

Had Mr. Bowles addressed a letter somewhat sooner to Lord Howick, he would probably have alluded to some things which the noble person had done or said for his country's interests: but nothing of the kind now transpires. It is again the season in which it will not be inconvenient to make rude speeches to his Lordship, and it must be owned that Mr. B. avails himself of the opportunity and the invitation.

Take a specimen of Mr. Bowles's courteous behaviour to the Ex-Minister:

'I cannot forget that the principles of the party, with which your Lordship has so long acted, are essentially repugnant to the inviolability of the sacred person of Majesty. I could mention distinguished members of that party, who, in those inflammatory speeches which their extravagant admiration of the French revolution drew from them, both in and out of Parliament, have laboured frequently to convert our Revolution, in 1688, into an authority for the treasonable doctrine, that *the people of this country have a right to cashier their Soverign for misconduct*: in fact according to the avowed principles of the party to which I allude, no Majesty is sacred but the Majesty of the people—no Sovereign impeccable but that popular multitude, whose sovereignty was the long standing toast of these modern Whigs.'

'I cannot forget,' says Mr. Bowles, but he never said a word about it to the minister, while in office.—If he ascribes a denial of the inviolability of the sovereign to the whigs of England, we will not say what he is, but we will say that all the professions of that body, from the moment of their being first so distinguished, to that in which the said Mr. Bowles wrote, are against him. Whether his assertion, or the unanimous declarations of this great party, supported by the uniform tenor of their conduct, will have most weight, we shall not undertake to decide.

'From his awful tripod, this oracle pronounces it to be treasonable doctrine to say, that 'the people of this country have a right to cashier their sovereign for misconduct.' What did the people of this country do at the Revolution? They sent their emissaries to Holland; they invited William to come here with a foreign fleet and a foreign army; they hailed him on his landing; they joined him on his march; they disregarded the invitations of James, and so terrified him that he fled out of the kingdom; they afterward waged war against him and his descendants, and set a price on the heads of the latter. Was not this the GLORIOUS REVOLUTION? and if Mr. Bowles's doctrine had then obtained, what should we have been now, and who would have swayed our sceptre?

Mr. B. shrewdly observes 'that, under the different establishments which have had the ascendancy in this country, the sovereign and all who derive any power and authority under him were required to be of the religion established by law.' He has no objection to this

this rule; and if our establishment had been popish, he, good man, would have set down quietly in privacy, and never have asked for one of the places which he now fills so much to the advantage of the public. *Credat Judæus Apella.*—His statement, however, betrays a little slip. He seems to have forgotten the exclusion bill, and the accession of James II., and the loyal addresses that were made to him, particularly that of the university of Oxford.—This argument would also justify persecution; each religious establishment has persecuted; his reasoning then proves too much, as it goes the length of shewing that we ought to discard toleration. He is not ignorant that there has been a time in which *toleration* was as much anathematized as *emancipation* is now.

Among the notable discoveries made by Mr. Bowles since the dismissal of the whig ministry set his pen at liberty, is this, that it is *clearly* beyond the competence of Parliament to entertain a Bill to repeal the Corporation and Test Acts. We suspect that some of our readers will be of opinion that his newly recovered liberty has rendered Mr. Bowles frantic; and we can cite other instances which confirm the suspicion of his approaches to raving:

'It is impossible, my Lord, to read the passage here extracted from the Act, by which the kingdoms of Great Britain and Ireland were united, without being struck with the inconsistency of the Legislature, in professing so much solicitude for the perpetual maintenance of the Protestant Episcopal Church, when, by progressive concessions to the Irish Romanists, it had so nearly given up the bulwarks of that Church, to a class of separatists, against the designs of which it was the main object of those bulwarks to guard, and which is indisputably the most formidable to our Protestant establishment.'—

'Depend upon it, my Lord, that nothing will tend so much to conciliate our fellow-subjects in Ireland, who are of that persuasion, as to convince them that they have nothing more to expect in the way of concession. If they are not satisfied with what they actually enjoy; if their hearts do not overflow with gratitude for what has been done for them in the present reign; if they do not esteem themselves happy, supremely happy, in the enjoyment of complete toleration; of every right, religious and civil, which can exist in a state of society; and of the full benefits of the British Constitution; it is most preposterous to expect that the removal of the few remaining restrictions to which they are still subject, and which are so just and so reasonable, will satisfy them.'

Why was Mr. Bowles silent while his munificent benefactor, Mr. Pitt, was prosecuting this mischievous destructive system of concession? If the remaining restrictions are so slight that the Catholics should be contented under them, why should Mr. B. and the *No Popery* Junto be so anxious to retain them? When the point is the submission of the Catholics to them, they are light and trivial: but when it is proposed to give them up, they grow into things of the last importance, they are the fences, the fundamentals, the vitals of the constitution.

We

We now take our leave of Mr. Bowles, and beg pardon for having made rather free with him: but it really has been his odd behaviour on this occasion which has unintentionally influenced us. At parting we would only observe that Mr. B. is the last man who ought to *depreciate* the differences which the law yet makes between Catholics and Protestants. What *comforts* does he not owe to his connection with the dominant religion? A carriage and a country-house are very agreeable things, not readily and cheerfully to be resigned.

Art. 28. *The Policy of the Blockading System refuted*, with Observations on the present Stage of the War. In a Letter to a Friend. 8vo. pp. 58. 2s. 6d. Wilson. 1807.

The views of this writer are so just and liberal, that we regret his not having taken the requisite pains to render his composition an advantageous and attractive vehicle for them. Humour is a weapon of very difficult management; and the task is not easy to infuse it into writings. Plain statement is much more important: but the labour necessary for that more humble article has not been bestowed on the present piece of workmanship. To instruct others is an honorable service, but those who embark in it should take care to qualify themselves for the high charge; and they should recollect in all their communications of this sort, the respect which is due to the public, and to themselves.—Obliged, however, thus to animadvert on the imperfect state in which these lucubrations are sent forth, justice calls for the admission that they contain many hints and observations which well deserve attention.

Art. 29. *Remarks on the Injustice and Impolicy of our late Attack upon Denmark.* 8vo. pp. 70. 2s. Mathews and Leigh. 1807.

If the measure here considered was dictated by necessity, every person must confess that it was of a painful and humiliating nature. The degradation which it inflicted on a respectable nation, united to us by peculiar bonds, and the calamities in which it involved so many individuals, rendered it painful; while the consideration that England should be so reduced, as to seek its safety from means so odious and desperate, is truly humiliating. Even the *éclat* of success in its first moments was not sufficient to banish these reflections from the public mind, as was apparent from the manner in which the intelligence was received, and from the conduct observed on the arrival of the fruits of this sad triumph, so different from all those which had hitherto signalized Britain. The secrecy and success, with which the measure was conducted, seemed for a while to dispose men to forget the circumstances in which it was atchieved: but farther reflection has suggested that the secrecy was favoured by the incredibility of the proceeding, while subsequent information has explained the success by the absence of all means of resistance.

The judgment of the public being now formed, therefore, on its *secrecy* and its *success*, its *necessity* and its *effects* remain to be appreciated. The author of the present pamphlet combats the necessity of this measure with address and ability; and he denies that the fortunes of England were reduced so low as to make it requisite to have recourse to measures of such a character. Being clearly of opinion that the proclamation of ministers completely fails to

justify

justify this lamentable proceeding, we own that its policy appears to us to be equally questionable with its equity. He who does not strongly feel the importance of a character for justice, to nations as well as individuals, is incapable of entering into our sentiments on this subject. If this act has not occasioned the war with Russia, it has certainly furnished an admirable pretext for it. How completely has it thrown the Danes into the arms of France; and how inveterate has it rendered them against the English! Has not every inferior maritime power felt it as an insult; and what colour has it not given to the charge of our enemy that we are the tyrants of the sea? Can we again boast of the antient simplicity and honesty of character by which we claimed to be distinguished?

This pamphlet indicates feelings and sentiments worthy of our best days, expressed with great correctness and neatness, and with considerable glow and animation. We confess that we look with anxiety to the decisions of our national councils, and to the opinions of those eminent persons whose sentiments, whether in or out of place, will be regarded by the country and by Europe as stamping the national character.

Art. 30. *A Letter on the Abolition of the Slave Trade;* addressed to the Freeholders, and other Inhabitants of Yorkshire. By W. Wilberforce, Esq. 8vo. pp. 196. 2s. 6d. Cadell and Davies. 1807.

Desirous of vindicating, in the judgment of his constituents, the line of conduct which he has pursued on the subject of the Slave Trade, and the circumstance of its having occupied so large a portion of his parliamentary life, Mr. Wilberforce here takes a general review of the whole controversy relative to this great object. Recollecting also the interruptions which this interesting discussion experienced, the various topics which have occurred in the course of the last fourteen years to call off the attention of the public from it, and the change which even the National Legislature itself has experienced by our Union with Ireland, he felt himself powerfully impelled to recall the attention of Parliament, and of the nation, to the merits of the question; being apprehensive, 'though a distinct impression of the general outlines of the subject may remain, that many of its particular features may have faded from the recollection.' Justified by these reasons, he states at large the facts and principles on which the Abolitionists rested their cause; and the issue of this long contest must have sufficiently rewarded Mr. W. not only for this labour, but for all his preceding exertions.

Art. 31. *Brief Considerations on the Test Laws:* in a Letter to the Right Honourable Lord Viscount Milton. By a beneficed Clergyman of the Established Church, and a Yorkshire Freeholder. 8vo. 6d. Mawman.

These Considerations of a Clergyman of the Establishment merit general notice; especially as they display a mind exempted from ordinary prejudices and narrow views. Admitting, as all consistent Protestants must admit, the right of private judgment, this writer argues against *any* punishment being inflicted on its legitimate

exercise. Though warm in his attachment to the Established Church, he reprobates the defence of it by an unjust and impolitic measure; in which light he regards the enactment of Test Laws. 'Their continuance is *unjust*, (he observes) because differences of opinion respecting religious doctrine and discipline are made the ground of civil and political distinctions;' and it is *unwise*, 'because they are nugatory as to their object, and deprive the country of the services of many able, upright, and conscientious men, while they afford no effectual barrier to the admission of persons of all descriptions into every office of the State.'

In reply to those who urge that the annual Indemnity-act removes all cause of complaint against the continuance of the Test Laws, the Clergyman observes that this Bill 'grants that as a favour, which is due as a right—that it conveys censure, as forgiveness implies guilt.' He generously pleads in behalf of the Nonconformists, that their conduct has not merited the stigma which the Test Laws inflict on their principles and characters; and he reminds his readers that the Dissenters originally agreed to the passing of these laws for the sake of the general good, being given to understand that this surrender of their rights was only to be temporary: a statement which we believe to be correct, though not generally known.

Far from apprehending danger to the Church from the repeal of the Test Laws, the writer conceives that, in this view of the subject, it would be a politic measure; for he regards these laws as a rallying point to numerous classes of Dissenters, who, if this grievance were removed, could never be brought to act in concert against the Establishment.

In fine, this liberal and bold-spirited clergyman offers his sentiments without disguise on the opposition to the late *Catholic Bill*, condemns without reserve the injudicious zeal for the Church displayed by 'Messrs. Percival and Co.', deprecates the conduct recently pursued with regard to Ireland, and laments that, when the circumstances of the times so imperiously demand the union of all members of the state, any measures should be pursued which tend to excite disunion.

We cannot report the substance of this animated pamphlet without expressing our approbation of the just view which its author has taken of a subject generally misunderstood; nor without hoping that the sentiments which he espouses, however unfashionable at present, will ere long be adopted as a principle of government.

POETRY.

Art. 32. *Poems, original and translated.* By P. J. Ducarel, Esq. Crown 8vo. pp. 174. 7s. Boards. Carpenter. 1807.

If this little volume displays no very high poetical powers, it is at least the production of an amiable and cultivated mind. The nuptial song, at page 108, which is in a great measure imitated from Catullus, is by far the most successful piece in the collection. We transcribe the opening:

'YOUTHS.

'Blest morn! that shines with lustre on the rite;
Blest morn! precursor of the happier night!

Hail

Hail Io Hymen! Hymen wreath'd with flow'rs;
And chide the dull rotation of the hours.
Hence, Phœbus! to the lap of Thetis hie,
And leave to gentler Hesperus the sky:
Juventius seeks delights as blest, that flow
From lov'd Myrtilla in these realms below:
Ting'd are her glowing cheeks;—away away,
Thy cruelty, oh Phœbus!—close the day;
Oh spare her gentler feelings; let the shade
Conceal the blushes of the trembling maid.

'MAIDENS.

'Nay rather, lordly god of light, restrain
Thy steeds, that dart along the starry plain:
Bear hence, oh Hymen! mov'd by these our lays,
The nuptial torch's consecrated blaze.
What agony of sorrow more severe
Can agitate the mind, and prompt the tear,
Than the sad hour decreed the maid to tear,
Lamented object! from parental care?
See how thy mother vents her grief in sighs!
Oh mark his anguish in thy father's eyes!
And thou, our sister, fly! ah fly, we pray,
Of proud imperious man the iron sway.'

Mr. Ducarel appears to be a young author, and is sometimes betrayed by his inexperience into faults which more practice in composition will remove. *Stricken* (p. 17) is not a monosyllable; *gloomly* (p. 11.) is not an English adjective; and we think that the following line has very small pretensions to be called a verse (p. 68.)

'Summoning his last effort to his aid.'

The author will soon learn to correct such errors as these; and we hope that he will also restrain the luxuriancy of classical allusion, which gives an air of pedantry to many of his compositions, without contributing to the illustration of his subject.

Art. 33. *The Butterfly's Ball, and the Grasshopper's Feast.* Said to be written for the Use of his Children, by Mr. Roscoe. Liliputian 4to. 1s. (or 1s. 6d. coloured.) Harris.

Art. 34. *The Peacock "at Home:"* a sequel to the Butterfly's Ball. Written, by a Lady, and illustrated with elegant Engravings. Lillip. 4to. 1s. plain. 1s. 6d. coloured. Harris.

We cannot mention the first of these little pieces otherwise than as a pleasing child's book, executed on a pretty idea; the author having had no other object in writing it than the amusement of his children: but it has had the good fortune to occasion a Sequel, which possesses such singular merit, that even grown persons of taste must inevitably be amused by it. *The Peacock "at Home,"* has indeed been much read, and deservedly applauded for the knowlege of the feathered race which it displays, and familiarly communicates; for the judgment with which each bird is introduced, and his proper part and station assigned; and for the humour with which this ac-

count of feathered bipeds is made satirically to glance at the follies of unfeathered two-legged animals.

Piqued at the Butterfly's Ball, the Peacock, resolved not to be outdone by the insect-tribe, determines on giving a *fête*, and sends out cards of invitation to the feathered race by six carrier-pigeons, for St. Valentine's day. The guests invited are enumerated; their several amusements when assembled are related; a waltz is danced; a card-party is formed; a supper is given; and the whole (to employ the fashionable term) *goes off charmingly*. We copy the account of the supper:

'Old Alderman CORM'RANT, for supper impatient
At the Eating room door, for an hour had been station'd,
Till a MAGPIE, at length, the banquet announcing,
Gave the signal, long wish'd for, of clamouring and pouncing;
At the well-furnish'd board all were eager to perch,
But the little Miss CREEPERS were left in the lurch.
'Description must fail; and the pen is unable
To describe all the lux'ries which cover'd the table.
Each delicate viand that taste could denote,
Wasps *à la sauce piquante*, and Flies *en compôte*;
Worms and Frogs *en friture*, for the web-footed Fowl,
And a barebecued Mouse was prepar'd for the Owl;
Nuts, grains, fruit, and fish, to regale ev'ry palate,
And groundsel and chick-weed serv'd up in a sallad.
The RAZOR-BILL carv'd for the famishing group,
And the SPOON-BILL obligingly ladled the soup;
So they filled all their crops with the dainties before 'em
And the tables were clear'd with the utmost decorum.
When they gaily had caroll'd till peep of the dawn,
The Lark gently hinted 'twas time to be gone;
And his clarion, so shrill, gave the company warning,
That Chanticleer scented the gales of the morning.
So they chirp'd, in full chorus, a friendly adieu;
And, with hearts quite as light as the plumage that grew
On their merry-thought bosoms, away they all flew.'

The last four lines constitute an admirable finale:

'Then long live the PEACOCK, in splendour unmatch'd,
Whose Ball shall be talk'd of, by Birds yet unhatch'd,
His praise let the Trumpeter* loudly proclaim,
And the Goose lend her quill to transmit it to Fame.'

Art. 35. *Conversation*: a didactic Poem, in three Parts. By Wm. Cooke, Esq. Crown 8vo. pp. 92. 4s. Boards. R. Phillips. 1807.

Though this title page contains no intimation that the work is not now for the first time published, that fact appears in the dedication, and our readers will find an account of the original edition in our 21st Vol. N.S. p. 111. As we then observed, much good sense is displayed in the poem; and by a strict attention to the rules laid down by Mr. Cooke, every man might become agreeable, if

* 'The Agami, or Trumpeter, a native of America, remarkable for a singular noise, resembling the instrument from which it takes its name.'

not

not brilliant, in conversation. They are expressed in smooth lines, and in that useful and homely style which perhaps is best suited to didactic essays on practical subjects.—The dedication contains a tribute to the worth and talents of the writer's friend, the late Maurice Morgann, Esq. formerly Under Secretary of State to the Marquis of Lansdown, and author of "Remarks on the Slave trade," and an "Essay on the character of Sir John Falstaff."

CORRESPONDENCE.

Hibernicus expostulates with us on the subject of assigning blunders in speech to his fellow countrymen, under the designation of *Irishisms*, &c. and expresses his dislike of all national reflections. We perfectly agree with him in this liberal sentiment; and we confidently rely on the general tenor of the M. R. to prove that our practice is consonant to such a profession: but our correspondent must be aware of the difference between *national reflections*, which are often unfounded, as the phrase is generally applied and understood, and the specification of or allusion to national peculiarities or failings which really exist. It is needless to point out the right and the propriety of exercising a freedom of this kind; and in this respect we proclaim ourselves to be of *no country*, but ready to administer distributive justice equally to all,—each of us protesting;

"*Tros Tyriusque mihi nullo discrimine agetur.*"

It is not practicable for us to take notice of every production of that class to which Mr. Keegan's letter refers; and we believe that his work has been overlooked among many others of a similar nature.

The publications mentioned by Ὑσις were noticed by us on their first appearance; and we must put in "*a Plea for Indulgence*" in not again adverting to them.

If the Scriptures consisted entirely of precepts, the question of *Veritas* would create a difficulty: but prophecies may be of the nature of *sealed orders*, the contents of which were not to be immediately disclosed.

☞ The APPENDIX to this Volume of the Review will be published with the Number for January next, on the 1st of February, and will contain (as usual) various articles of FOREIGN LITERATURE, with the *General Title, Table of Contents*, and *Index*.

We have often received complaints from our readers, respecting the irregular manner in which our Appendixes are supplied to them by their booksellers; and we are sorry again to have occasion for adverting to this subject. We request our friends, however, to observe that the *publication* of our supplements, if not the *delivery* of them in the country, invariably takes place with that of the numbers for the months of January, May, and September in every year; and it in fact rests with them to impress on their booksellers a due attention to the supply of these numbers, in which alone we give accounts of the productions of Continental presses, and without which no copy of the M. R. can ever be complete, or be bound up in volumes.

THE

APPENDIX

TO THE

FIFTY-FOURTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Histoire de l'Anarchie de Pologne*, &c.; *i. e.* A History of the Anarchy of Poland, and of the Dismemberment of that Republic. By Cl. RULHIÈRE. To which are added, *Anecdotes relative to the Revolution in Russia in* 1762, by the same Author. 4 Vols. 8vo. Paris. 1807. Imported by De Boffe. Price 1l. 8s. sewed.

MANY of our readers will recollect the ability displayed in the *Anecdotes relative to Russia** which are republished with the volumes before us, the interest which they excited, and the various information which they conveyed. A production on a subject like the present, by the author of that performance, will naturally raise high expectations; and we may venture to say that they will not be disappointed. It is true that the work now under review is posthumous and incomplete, but it is little chargeable with the imperfections and inaccuracies which generally belong to publications so circumstanced. Had the writer lived to have given it the last finish, doubtless some imperfections in the arrangement would have been remedied, some deviations from unity of design would have been avoided, some parts of which we should

* See Rev. Vol. xxii. N. S. p. 557. (Appendix) and Vol. xxiii. p. 477.

regret to be deprived would have been suppressed, and some others might have been supplied, but the quality of the materials of which it is composed could not have been superior. This observation, however, applies chiefly to the latter parts of that portion of the history, which appears as it came from the author's hands. We would not be understood to deny that throughout this valuable narrative we might specify some matters which are not necessary to the subject of it: but they serve to place it in a more clear light, and are introduced with singular felicity. The pleasing manner in which this is effected, and the variety of instances in which it occurs, form a very distinguishing feature of these volumes.

A short sketch of the author's life is prefixed; whence it appears that he had every advantage of education which his country could afford. He was born of respectable parents, was educated in the college of Louis le Grand, and served some years in the army. On quitting that career, he became Secretary to the Comte *de Breteuil*, whom he attended in his embassy to Russia in 1760; and there he was eye-witness to the extraordinary revolution in that country which he has so ably narrated. Having attended his patron in Russia and in Sweden till the year 1764, he returned to Paris, where he composed the *Anecdotes*; and though, in consequence of applications made on behalf of the Czarina, this work was not published till after her death, it was circulated in manuscript, and had been as generally read in the circles of Paris as if it had passed through the press.

Disappointed in the expectation of a mission into Poland, for which the famous *Dumouriez* was afterward selected, M. RULHIÈRE was employed to write the history of the troubles of that country for the instruction of the Dauphin; and a pension of 6000 livres was settled on him, which he enjoyed to the time of his death. He was also secretary to Monsieur, the king's brother; and to this appointment we owe the volumes now published, in preparing which the writer was engaged twenty-two years, namely from 1768 to 1790: but the critical reader, who knows what time a finished performance of the same kind with the present will require, cannot wonder at the length of this period. The Prince, for whose use it was penned, had reigned seventeen years when the author died; leaving his manuscript incomplete, extending only to the year 1770: but from notes and fragments left by him, it is continued down in a compendious manner to 1774.

We agree with the editors in thinking that M. RULHIÈRE executed his undertaking in such a manner as to furnish instruction to all cabinets. We are told that he pursued his

his labours much at his ease, consulted living witnesses, examined the correspondence of statesmen, collected and assorted abundance of materials, arranged them with taste, introduced them with grace, gave its full force to each detail, and was less desirous of reaching the concluding pages, than anxious that none should be imperfect. He was not satisfied with the information which he was able to procure at Paris; and in order to attain that which was more full and authentic, he visited in the year 1776 the Courts of Vienna, Dresden, Berlin, and, it is said, that of Poland.

He has been charged, it is observed, with ascribing great events to trivial and frivolous causes: but it is very properly asked whether, in so doing, he has departed from truth, and whether such has not been in numerous instances the course of public affairs. We are farther assured that few historians have taken so much pains fully to inform themselves, and fairly to state the result of their researches. The evidence of this fact is the mass of materials which he brought together, and the vast collection of documents, of testimonies, and of relations which he carefully compared and examined. Indeed, the observation of the editors on another work of this author does not appear to us inapplicable to the present: 'such is the felicity of the transitions, the elegance of the style, and the harmony of the colouring, that a charm is imparted to the whole, which makes us overlook those violations of unity from which it is not wholly free.'

Acquiesing, then, in the remarks on this performance which we have quoted from its editors, we might proceed directly to give a summary of its contents, and specimens of the manner in which it has been executed: but, before we do this, we are tempted to offer a few observations in corroboration of and addition to those already made.

A complete knowlege of the subject, the result of long and laborious researches, favoured by opportunities and situation, —matter well digested, and disposed with judgment and taste, —a style boasting of the polish which leisure and considerable literary attainments alone can give,—and a particularity of detail which can only be expected from a person who is himself conversant in affairs,—unite in rendering this one of the most interesting historical performances which the French press has for a long time produced. Events are traced to their remote as well as more immediate causes, and their distant as well as proximate effects are ascertained. Numerous facts, incidents, and anecdotes, which are no where else communicated, are here related; the omissions of other narratives are supplied; their obscurities are elucidated; and a history which

is eminently intricate is rendered highly luminous. A vast mass of curious information,—a rich assemblage of transactions passing on widely distant and diversified scenes,—the developement of matters wrapped in almost impenetrable secrecy,—a brilliant collection of portraits of men of all religions and states, civilized and uncivilized, Catholics and reformed, Greeks and Mussulmans, sketched with boldness and felicity,—and accounts of transactions and usages which appear singular in those regions of the globe, render the work as amusing to the general reader, as it is instructive to candidates for public stations.

The direct object of the narrative is to submit to its reader's view the particulars of the decline and subversion of a once mighty member of the European commonwealth. If he has patience, tolerable comprehension of mind, and the necessary preparatory knowlege, he will see in what degree radical defects in the state of society, positive vices in the frame of the government, the selfish intrigues of powerful subjects, the mistakes of upright and patriotic citizens, intolerance and religious dissensions, fatal incidents, the not less impolitic than unprincipled avidity of some states, and the unaccountable stupor and blindness of others, united in producing the sad catastrophe which made such an inroad on the antient state of Europe, and which brought on that entire subversion of it that we have witnessed. He will here farther learn the particulars of the revolution effected in the state of Russia by Peter I., with the vacillating policy of his immediate successors; and from another work of the author already mentioned, he may inform himself of the steps by which Catherine deprived her husband at once of his throne and of his life, and, though a stranger, succeeded to the largest and most despotic empire in the world. The intrigues of her court, the projects of her boundless ambition, and the events of her reign, are stated from its commencement to the sad epoch of that infamous act of royal robbery, the first partition of Poland. He will learn something, though he will probably deem it too little, of the former glories of the country of the Jagellos and the Sobieskis; and he will be taught its decline under the imbecile Princes of the house of Saxony, particularly during the traitorous administration of Comte *Brubl*, the weak and wicked minister of Augustus III., who involved in unparalleled calamities the electoral dominions of his enfeebled master, and who subjected his kingdom to the domination of Russia. He will here see that displays of wisdom and heroism the most splendid, and sacrifices the most costly, signalized the struggle which the brave Poles maintained against

against profligate and treacherous fellow citizens at home, and powerful and successful enemies abroad. The patriotism of *Branicki* and *Mokranouski*, of the Bishops of Cracow and Kaminiek, the devotion to their country of the *Pulawskis*, and the firmness and perseverance in a well meant but preposterous policy of the powerful house of *Czartorinski*, yield to nothing of which we read in any age or country. The examples of public virtue, and the displays of consummate ability, which ennobled the final struggles of Poland, supply a lucid comment on the well known saying, ascribed we believe to the father of the degenerate *Poniatowski*, "*Malo periculosam libertatem, quam quietum servitium.*"

As collateral to the main object of the work, we meet with accounts of various courts of Europe and Asia, and of most of the statesmen who figured in the latter half of the last century; among which the most curious and elaborate is that of the late Prince *Kaunitz*. We have neat and perspicuous relations of the revolution in the policy of the Porte, and of its connection with the decay of the Ottoman power, the ascendancy of Russia, and the fall of Poland; of the calamitous effects of the practices of Russia in the Morea, of the heroic atchievements of the brave *Hassan*, and indeed of all the events of the war which ended in the peace of Kainardi in 1774.

This history is highly valuable as it exemplifies the mischief of inflaming religious animosities, and keeping up dissensions on account of differences of this nature. It will be seen in these pages, that, without the basis of religious disunion, and if all the subjects of Poland had been united by a participation of the same rights and privileges, the perfidy and violence of Catherine, and the intrigues of bad citizens, would never have effected the overthrow of the kingdom. Our present rulers and their adherents, the advocates of exclusion on account of religion in the nineteenth century, may here learn an useful and an aweful lesson. In the flourishing and prosperous days of Poland, she knew no exclusion from place and power on account of religion, but persons of all persuasions were equally eligible to stations and offices in the republic. The intolerant spirit, which produced such mischiefs in other countries, at length extended itself to that state; and the Dissidents came to be regarded as an isolated body, which was to be depressed, and deprived of its political rights. This was effected; and though their worship was still tolerated, they were debarred from all situations of trust and emolument. Hence was derived the pretext of which Catherine availed herself to interfere in their internal affairs. The stigmatized

sectaries regarded her as a protectress; and they favoured her attempts, sometimes openly joining her forces, and at others imparting to her secret information.

We shall lay before our readers M. RULHIÈRE's account of these matters:

'The Poles had adopted the Roman canon law, with all its pains and penalties: but still, in spite of those provisions, and of the credit of the Bishops, who were also the first senators of the kingdom, the natural liberty which prevailed among the people was never invaded; and this country, which we have seen laid waste in our days on account of religion, was the first state in Europe which set the example of toleration. There, mosques were seen to arise amid churches and synagogues; and the republic had no subjects more faithful than the Mahometan Tartars who lived under its protection. All the lands of the nobles were cultivated by Jews. By her constitution, Poland could make no conquests; and she owed her aggrandisement, and the accession of surrounding states, to her toleration. Red Russia become one of her provinces on the express condition of retaining the christianity which it had received from Constantinople. Leopold, (or Lemberg) the capital of this province, *has always been the seat of three bishops, a Greek, an Armenian, and a Roman catholic;** and it was never inquired in which of the cathedrals a person who was contented to live as a subject, without sharing the functions of sovereignty, received the communion. Lithuania, while pagan, united itself to Poland; and even after christianity was received there, very superstitious usages were tolerated, one of which was nourishing a serpent in each house as its tutelary deity. At the reformation, the two reformed communions engaged votaries in Poland.

'To this time, however, toleration only extended to particular privileges; which, in derogation of the antient laws, ensured to each province its particular religion: but in 1573, when Poland gave a sanction to its government, toleration was erected into a general and positive law. All the gentry professing that they thought differently on the subject of religion, the name dissidents embracing even the catholics, *inter nos dissidentes de religione*, mutually engaged as well for themselves as for their successors, never to make war on account of religion; and they swore that religious persuasion should never cause any distinction between the rights of citizens. *Henry de Valois*, celebrated for his victories over the Calvinists of France, was elected king by the very Diet which enacted this law: but the ambassadors, who came to France to offer him the crown, brought peace and toleration with them; and that Prince, stained with the blood of his fellow subjects, took a solemn oath in Poland, on the altars of the

* We invite the attention of a certain learned Lord to this passage, who laid no common stress on an assumption contradicted by this fact, of which the East affords numerous other instances. *Rev.*

Roman

Roman church, that he would no longer be a persecutor. In the following reign, a fresh benefit resulted from the same policy; when the piratical Cossacs of the Ukraine, who fancied themselves to be proselytes to the Greek religion, submitted to the republic. These new subjects joined to the superior cavalry of the Polish nobles, an infantry not less excellent; an union of which no European nation could then boast. These were the best days of the republic.'

It is next remarked that the ambition of the court of Rome disturbed this tranquillity. That see was desirous of uniting all christians in subjection to itself. Poland seconded its views, and the bishops yielded, but the inferior clergy and peasants were less accommodating. The Pirates of the Ukraine were required to submit to the head of the Western church: but, on examining the Gregorian calendar, and finding that the days were reckoned in a manner different from that to which they had been accustomed, they concluded that the doctrine proposed to them was wholly subversive of their religion. Political discontents, we are also told, aided their fanaticism. A rebellion of the most inveterate nature followed; and when the insurgents were defeated, they separated themselves from Poland, and submitted to the Czars of Muscovy, who professed the same religion with themselves. The disaffection of these Cossacs extended itself to all the Polish peasants of the same religion, and induced them on every occasion to co-operate with the sovereigns of Russia.

M. RULHIÈRE minutely traces the steps by which the republic was induced to exchange its mild and tolerant laws for illiberal and persecuting maxims, which weakened its power, and finally led to its overthrow. For a considerable time, each king swore to the law of 1573 on his accession: but, such was the change in public opinion, that the name of *Dissidents* no longer designated as formerly all the orders of the state which thought differently on matters of religion, but solely those who dissented from the Roman communion. The royal oath, though expressed in the same terms, preserved not the same meaning; that is, of an engagement to maintain peace not only *between* the dissidents, but *with* the dissidents. They now formed only a tolerated sect; and the general spirit was every where hostile to their claims to assume public functions: but they were not disqualified by law for the exercise of them, till the accession of Augustus III. in 1736.

With feelings of humiliation and regret, we reflect that so many Britons of this day have urgent reasons which should induce them to study these retrograde movements of the antient republic of Poland, in respect to the wise, politic, and humane doctrines of toleration. While religious distinctions

were unknown in that commonwealth the state flourished, and received constant acquisitions of territory; it abandoned this equitable and salutary course, and it became the scene of internal distractions, and ultimately fell a prey to states which had either been its vassals or had respected its power.

The following portrait of a minister who was conspicuous in the Russian councils, during several reigns, appears to us to be curious, and may serve as a short specimen of the author's skill in this department of historic composition:

'At the moment in which Elizabeth seized the throne, and banished the strangers who filled the great state offices, one minister only was left, a Russian native; and in despite of his known vices, his sovereign placed him at the head of the administration. This man was *Bestuchef*, a vigorous genius, but without culture, without morals, and without character. The court regarded him as determined, because he despised shame, and never had recourse to intrigue where impudence would serve. It was a maxim of his policy, that no man existed to whom it might not be proposed to act criminally; all the finesse that he attempted was to stammer in his conversation, in order that he might recall his words under the pretence that he was misunderstood; and to affect not well to comprehend the language in which he was addressed, in order that repeated explanations might be made, and that persons should say more than they had intended.'

M. RULHIÈRE thus describes the war which broke out in 1756:

'The moment which witnessed the commencement of this war beheld also the dissolution of all the antient alliances which respectively united the several powers of Europe; a dissolution effected not by real changes, which the lapse of time and the vicissitudes of human affairs had produced in the interests of states, but in consequence of the miserable intrigues of women and favourites, of the secret manœuvres of ministers, of distrusts artfully inspired, and of the unjust and frivolous jealousies of sovereigns. All nations made ready for war. No power knew its allies. Every thing seemed uncertain.'—

'The alliance between Austria and France terminated in Europe the fairest period of public policy, and subverted that antient order which had existed for a hundred years, namely from the peace of Westphalia: an order founded on invariable principles, which had established an equilibrium between states, and which enabled the weak to protect themselves against the most powerful. At this epoch commenced a new æra in Europe. In signing this treaty with Austria, France let fall from her hands the balance of Germany; that immortal atchievement of her most skilful ministers, seconded by her most able Generals.'

In concluding a very clear and satisfactory account of the changes and events which induced the decline of the Ottoman

Ottoman power, and which made it cease to be any longer a counterpoise to Russia, in consequence of which that government was enabled to pursue its designs successfully against Poland, the author observes:

'Christian states, without violating their religious opinions, without abandoning their antient usages, may invent or adopt new arts, and perfect or change their governments and their laws: but this conduct is impracticable among a people whose legislator, at once a conqueror and a prophet, has blended together religion and government. Among the Mussulmans as among the Jews, the sacred, the political, and the civil laws form a triple chain which deprives men of every species of liberty. Hence that long perseverance of the Turks in their usages, that superstitious horror of all knowlege which was not possessed by preceding ages, and that firmness with which they refuse to avail themselves of all modern improvements in arts; so that if the Mussulmans had not in any way degenerated, and had preserved their early institutions in all their original vigour, it would still follow that they would not be the less inferior to all the European nations of the present day. The situations of the spiritual lawyers, it is true, depend on the pleasure of the Sultan, and by a word he can depose them: but they, notwithstanding, in their capacity of interpreters of the sacred books, are the supreme arbiters of peace and war. They alone, declaring whether a war is just or unjust, promise or refuse to those who take a part in it the crown of martyrdom: but their authority is less absolute amid the tumult of arms, and they are therefore friends to peace, as increasing their power.'

Much interest is imparted to this work by the ample manner in which it details the intrigues of the Ottoman Court and the character of its Princes. The portrait of Mustapha, the reigning Sultan of the time, is a master piece. The various traits, widely differing from those with which we are familiar, in consequence of differences of religion and manners, are well preserved, and serve strongly to engage attention to them. Similar praise belongs to the account of a cotemporary Khan of Tartary, Crim Gueray; and in another part an exquisite picture is given of the political relations, social institutions, and simple manners of this primitive people.

In the Diet which raised *Poniatowski* to the throne, the Dissidents solicited the restitution of their antient political rights. The cry of the day, however, was against them; and able statesmen, such as the Princes *Czartorinski*, availing themselves of this circumstance in order to preserve and enhance their own consideration, opposed their demands. In the language of the author, 'this affair was left by these princes to the fanaticism of the multitude, whose favour they wished to engage in order to ensure the success of other enterprizes.

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The Diet was inexorable. The matter was no sooner opened, than a violent outcry was raised, and the secretary of the Diet, who held in his hand the projected enactment, was not suffered even to read it.' The Princes *Czartorinski* were men of talents, and sought the public weal, though by strange modes: but they did not discern till it was too late, that the strength of a state consists in an union of its subjects; and that religious dissensions are ever the forerunners of the decline and fall of nations.

Catherine, the crafty and ambitious Catherine, was not tardy in availing herself of this grand political mistake; and in a proclamation which she issued, she required "that certain oppressed gentlemen should have their rights restored to them; and that the Greek Dissidents, the Lutherans and Calvinists, should have the free exercise of religion, be capable of holding offices and exercising magistracies, and be eligible to seats in the senate."—Through the powerful interference of Russia, the dissident nobility were at length declared admissible to all offices and magistracies, and were placed on an entire equality with the catholic nobles; with the single exception of royalty, from which they were excluded. The boon, however, came too late, for the mischief had been too nearly consummated, to allow of its being arrested by any healing measures. Though the Dissidents formed but a small portion of the free population of Poland, the oppression of them occasioned the decline of the state, and contributed in an eminent degree to its subversion.

We copy the picture which the author has drawn of the Russians:

'The discordance apparent in their manners is the most extraordinary that ever was witnessed. Their antient poverty is seen by the side of Asiatic pomp; Jewish superstitions are associated with the most unbridled licentiousness; stupid ignorance is coupled with a mania for the arts; unsociability characterizes a gallant court; the pride of a victorious people is blended with the chicane of slaves, and academies with barbarism; orders of chivalry adorn the chiefs of a people who have no term in their language to express *honour*; triumphal arches are contrasted with wooden trophies and monuments; and in them a sentiment of conscious weakness struggles with a persuasion that they have realized every species of glory.—Behold the result of half a century of the astonishing labour of Peter I. This has been the effect of all his toil, because he did not give laws to his subjects, and because he introduced the arts among them before he reformed their manners. We imagine that we contemplate the materials of a grand edifice scattered, deteriorated, and discoloured by time even before they were applied to use, because an unskilful architect had prepared them according to a false measure; in

in consequence of which the work that had been just commenced has ever since been at a stand, and wears the appearance of a ruin.

'About the end of the eighteenth century, Russia was at war with China. She then was in suspense as to the part of the globe to which her power should be directed, and seemed to be attracted in an equal degree by the treasures of China, the delicacies of Persia, and the arts of Europe; she was a vast haunt of barbarians, to whose inroads all the polished nations of the globe seemed equally exposed. Peter was then engaged also in difficult wars in Europe. This circumstance, and the prudence of his minister in China, made him adopt the most wise and beneficial course; he concluded peace with that empire, and employed his machinations on the side of Europe.'

We find it stated by this writer, on the authority of experienced officers, themselves eye-witnesses of the scenes in question, that during the whole course of the first campaign in the contest between Russia and the Porte on account of Poland, twenty thousand well conducted troops could have dispersed the whole Turkish army, have traversed the Ottoman provinces, and have reached the heart of Constantinople; while, on the other hand, thirty thousand Turks inured to warfare, subject to discipline, and furnished with artillery, led by an able chief, would have been sufficient to have terminated the contest in a few months, and to have penetrated to the Russian capital.

An equally detailed and curious account here occurs of the insurrection in the Morea. In this affair, if the precautions of the court of St. Petersburgh had borne any proportion to its daring, success must have been inevitable. England favoured the Russian expeditions into the Mediterranean: but, after the burning of the Turkish fleet, she abruptly withdrew her co-operation, and incurred the deep though concealed resentment of Catherine.

It is observed by the author;

'That France and England were both ambitious of the honour of acting as mediators to terminate the war between Russia and the Porte; but Catherine regarded France as the author of all her difficulties, and would by no means consent to its interference. If obliged to have recourse to mediation, she resolved to betake herself to that of England: but her resentment, on account of the recent recall of her mariners from her fleet in the Mediterranean by that power, made her very averse even to this course.

'The English, by their internal divisions, the enormity of their debt, the bad choice of their ambassadors, and the abandonment of their oldest continental alliances, had lost much of that consideration and influence which their victories and conquests a few years before had secured to them. The king of Prussia, viewing them as in a state of rapid decline, did not fail to apprize the empress of his opinion, and advised her to place no dependence on the British government.'

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Though this statement proceeds from the mouth of an enemy, it is intitled to serious reflection. It cannot be denied that the weak and distracted councils of the more early part of this reign lost us most, if not all, of the advantages which the brilliant successes of the latter years of the preceding king had realized. With the ascendancy of a Northern favourite, began the eclipse of our glory. The terms of peace, the abandonment of the great Frederic, and the disgraceful scenes which the metropolis witnessed, sufficiently characterize the councils of that day.—The peace which followed the loss of our colonies was well improved; but, when that was, as we think, too precipitately disturbed, the former fortunes of the present reign again recurred, and have continued ever since with little interruption to exercise their influence over us.

Elaborate, instructive, and curious as is this work, it is to be observed that many of its statements and representations rest solely on the fidelity and judgment of the author. His relations, however, are in general consistent with themselves; and we are not aware that he is incorrect in any material facts. *Lacroix*'s account of the constitution of Poland will assist the reader to understand several of the details in these volumes, which would otherwise be scarcely intelligible. See his *Constitutions des principaux Etats de l'Europe*, Vol. I.

Art. II. *Mémoires*, &c.; *i. e.* Memoirs of Henry de Campion, Lord of Feuquerei, of Boscferei, de la Lande, and of Feuc, Gentleman to *Francis de Bourbon Vendôme*, Duke of *Beaufort*, and Lieutenant-Colonel of a Regiment of Infantry of *Henry d'Orléans*, Duke of *Longueville*; containing Facts relative to a Part of the Reign of Louis XIII., and the first eleven Years of that of Louis XIV., never before published; particularly many interesting Anecdotes of the *Dukes* of *Vendôme* and *Beaufort*, and Cardinal *Mazarin*: embracing the Period included between the Years 1634 and 1654. 8vo. pp. 362. Paris. 1807. Imported by De Boffe. Price 9s.

It would be asserting too much to say that biography ought not to descend below certain ranks and stations; because, in all the classes of human society, individuals may be found whose story, if properly related, would prove interesting and instructive. The narrative before us bespeaks attention as well in a public as in a private view; since the subject of it, by means of his connections with the house of *Vendôme*, and of the military service in which he was so long engaged, was an eye-witness of a variety of transactions which enter into and throw light on the history of his time. The story of the author

himself also merits our notice. He is to be regarded as a fair specimen of the *Gentilhomme François* of those days. We fear that, on the score of virtue and honor, the character of that order never materially improved on the features which it then bore; it may have become more enlightened, but we much doubt whether its value on the whole has ever since been equal to that which it possessed at the epoch of which we are speaking. It had shaken off the grossness of barbarous times, and was free from that levity and uncertainty which usually accompany high polish and refinement.—Be this as it may, however, proud feelings of honor, and sentiments of genuine virtue, governed the conduct of the deserving officer whose memoirs are before us; whose upright behaviour on all occasions, whose talents, and whose application to the duties of his profession, had they not been controlled by untoward accidents and a sensibility somewhat morbid, as well as by his untimely relinquishment of the career, must have raised him to considerable distinction. If we select some passages which elucidate the history of the period, we feel more anxious not to pass over those which delineate the man.

Henry de Campion was born in 1613, and lost his father when he was scarcely three years old. He relates a trait of Madame de C. which redounds very much to her honor; and which makes us reflect on the incalculable benefit that, in the middle stations of life, is derived from an intelligent assiduous mother, who devotes herself to form the minds and conduct of her offspring. In the best days of Rome, the matrons of that republic were not less celebrated for their domestic virtues and accomplishments, than were their sons for illustrious atchievements.

'My mother (says this author,) was left a widow at thirty-three years of age, and was very attractive; she had offers of marriage from many persons of consideration and wealth, all of which she refused. Her grief, for the loss of a husband who was most dear to her, only made her more resolute to give a good education to the children who had been the fruits of her union. My elder brother, and my younger, who was destined for the church, were sent to the college *de la Flèche*: but my sisters were retained at home, my mother justly thinking that she could give them the sort of education which would suit their destiny in life, fully as well as any mistress of a public seminary. Moreover, not having sufficient means to maintain all the boys at school, she assumed the task of teaching me to read and write; and she took care to put into my hands those books only which were calculated to form my mind, and to inspire me with good sentiments. Plutarch's Lives were the first volumes which I was allowed to read at my discretion; and though this work seemed to be above my years, I acquired a taste for it which never afterward left

left me. I am ready to acknowlege that I owe all the good sentiments which I ever cherished, to this excellent book; which, in my estimation, best instructs us to act our part well, as *Montaigne* does to know ourselves, and Seneca to die nobly. Reading was at once the study and amusement of my infancy; the period of which happy age I spent almost altogether with M. *de Pilliers*, Lord of *Parc Roucegai*, a man abounding in good qualities: he was kind enough to oblige me to give him an account of what I read, and to point out what I found worthy of notice as I proceeded; he condescended to reason with me on my observations; and he made me discuss them in the good society which frequented his house. It was in this manner that I was brought up till I was eighteen, when there were few French books that I had not read, particularly such as treat of history, which I have ever preferred to all others, except Seneca and *Montaigne*, who have constantly been my favourites.'

This volume affords a respectable proof of the attainments which may be atchieved by a person of good abilities, who is master only of his native language. It would appear that the French have been before hand with us in the preference given to private education in respect to daughters: a preference which, in the case of females, has our decided approbation, but which we by no means extend to the other sex; whose different destinies in life are, generally speaking, best befriended by an early initiation into the society of a large school.

Among his failings, the author enumerates the false shame of appearing ignorant, which, he tells us, prevented his obtaining much useful knowlege. He also charges himself with having always been too high-minded; and too ready to let those know, who did not deserve esteem, that he had none for them:

'But in truth,' says he, 'I was not much better satisfied with myself than with others, though this I strove to the utmost to conceal, so that I was regarded as the most presumptuous youth that ever lived; which occassioned me not to be beloved by my fellows, at least till I had been for some time known to them, and they discovered that my self-sufficiency was assumed, while my disposition was accommodating, and wholly free from malice. My ambition, and my desire of acquiring reputation, were such as to allow me no repose; from my most tender years, this was my ruling passion: but a want of experience prevented me from discerning that, in order one day to rise to great elevation, we must begin with small steps. Persuaded that I possessed the qualities which ensure consideration, I sought to obtain it solely by the desire of doing those actions by which it is secured.'

To the paths of ambition, we are told that his meritorious mother was a stranger; and as little acquainted with the same difficult track was the worthy *Gentilhomme de Province* his uncle:

but had the subject of this volume fallen into hands that would have fanned the flame, and guided its impulse, he would probably have died a great commander or a minister.

The workings of a youthful mind thus enterprizing, which are traced in these pages, impart a superior value to the detail. Proceeding in the same style, the author relates that, though his morals were unimpeachable, though he regarded rectitude as the inviolable rule by which he was to govern himself, and though he was always the declared enemy of vice, yet never, he says, was any man more susceptible of the tender passion than himself: but he asserts that such was his timidity, and in some instances his reflection, that he was constantly restrained from taking any steps to indulge in its illicit gratification. He then adds, 'let those who read this sneer at it if they please, but it is the truth, and I am persuaded that in this respect I shall have few imitators.' This is indeed a singular trait in a young French officer, even of the old school; but something is to be ascribed to temperament, and much, we would hope, to the lessons of a virtuous, affectionate, and revered mother.

'My ruling passion,' he adds, 'had such hold of me, that my studies, my misfortunes, and many internal struggles, did not enable me to overcome it till I reached forty years of age; and, to be ingenuous, I must admit that it was my ill fortune that principally atchieved the conquest.'

M. DE C. ascribes his want of success in life to his feeling little disposed to pay deference to those who were his superiors in rank, but whom he regarded as his inferiors in merit; which, he says, was most ill judged, since it is impossible that a man should rise above his sphere without having been subject to a number of other persons. A similar failing, he tells us, was highly predominant in his uncle; who was an instance of its prejudicial tendency, and whom he in gentle terms censures for not cautioning him against it.

Soon after M. DE CAMPION entered the army, he was seduced from the royal service, and persuaded to go into that of Gaston, brother of Louis XIII. who was at this time at Brussels, whither he had fled to avoid the machinations of *Richelieu*, to whom he was hostile.—The particulars of the intrigue by which this weak and inconsistent Prince was induced to return to France are related in the public and private histories of the time: but the very aukward situation to which he reduced his partisans at Brussels is no where, as far as we know, so fully detailed as in the present volume.

The author informs us that by order of council in the year 1636, the different districts of the kingdom were required

quired each to provide a certain quota of men for the armies; and he thinks that nothing could have contributed more to advance the service than this measure, had it been properly executed: but, as he observes, in all professions, we find men greedy of illicit and shameful gain, and the military profession is not exempt from this charge. It was soon discovered that this ordonnance was equally ruinous to the people and to the armies. Most of the officers were induced, by bribes from the managers for the parishes, to dispense with the service of those who were liable to this duty, and to accept of miserable substitutes. M. DE C. and another officer were appointed to superintend the men who were destined to form the complement of his regiment, which was that of Normandy; and here he thus speaks of himself; 'As God had done me the favour to give me inclinations suitable to the honour which I enjoyed of being a Gentleman, and as I found the other officers associated with me similarly animated, we conformed strictly to the regulations prescribed, and we obtained excellent recruits.' With this honest pedantry, which we regard as the rust of less polished times, how much of real worth has disappeared!

In one of the campaigns in which the author was engaged, his regiment being the first corps of the army was selected to guard the Generals; a Captain was assigned as a guard to the Cardinal *la Valette*, and a Lieutenant to the Duke of *Weimar*, the same who had served under the great Gustavus, and who succeeded him in the command of the Protestant forces. The difference of this arrangement was not so much owing to the dignity of the former as Cardinal, as to his commanding the army of the king, while the Duke was at the head of a foreign force. The author was the Lieutenant who guarded the German commander. 'This post,' he says, 'I considered as very advantageous to me; for it gave me an opportunity, while on guard, of studying the private actions of this great Prince, who was, in my opinion, the first captain of his age.'—We here behold a person who is aware of his opportunities, and appears duly disposed to improve them; the faculty and the desire of doing which are so essentially necessary to success in any career.

In those days, armies did not remain constantly in the field as we have lately seen them, but went into winter quarters. During the repose which these months afforded, M. DE CAMPION says, he was occupied with his books; sometimes alone, but more frequently with three friends belonging to the regiment, whom he describes as men of superior minds and very studious. They were the Chevalier *Sevigné*, a Breton, captain of a company, a man of a literary turn, who had read much, and

and who had from his infancy lived always either with the armies, or at court *. 2dly, *Le Breuil Marsillac*, a Gascon, who was the author's captain; he had prosecuted his studies till he was eight and twenty years old, his relations having destined him for the church, but he quitted it for the sword, after having well employed his time at College, and finally in the Sorbonne: he was mild and obliging, without any of the roughness of military men. 3dly, *D'Alvemiar*, a Parisian, also a lieutenant, and CAMPION's intimate friend, made the next in this studious party: he is said to have been very accomplished, agreeable in conversation, and of a sociable disposition.

'These,' says the author 'were the three men with whom I passed my leisure hours. Having reasoned together on such subjects as presented themselves to us, without any wrangling, or any desire to shine at each other's expence, one of us read aloud some useful book, the most striking passages of which we examined. The tendency of the works which we perused, and which treated chiefly of morality, was to teach us to live and die well. Many persons took pleasure in listening to our conferences, from which I believe several derived benefit, for nothing passed in them which had not a virtuous tendency. I have never since enjoyed society so rational and improving. I shared it during all the time of my being in the regiment of Normandy, which contained not an officer who was not my friend; and though I was only a Lieutenant, I can truly say that I governed the regiment, since the commandant, who loved me tenderly, did nothing but by my advice. My life would have thus passed on most pleasantly, had I not been harassed by the difficulties in which my ill luck at play involved me, to which I continued most passionately attached, though it subjected me to extreme indigence. Though I hated borrowing, I was often obliged to submit to that resource: but I never applied in person, and only by letter. My friends never abandoned me: but it grieved me to importune them; which, however, I continued to do till the siege of Turin in 1642, when I formed a resolution, unaccompanied by an oath, never again to play with dice, and which I have ever since observed. I had frequently before bound myself by oaths, but had always violated them. My losses at play prevented my promotion in the regiment, because I thus become unable to pass the winters at Court, in order to make friends who could render my services available; on this account, the estimation in which I was held in the regiment and in the army proved of no use to my fortune; the Generals, and those who could serve me, speaking for those who were present, and forgetting, because I was not there to remind them of it, what they had promised to do in my favour in the course of the campaign. This circumstance, together with its having been always my endeavour to do good actions rather than to make them beneficial to my

* He was paternal uncle to the husband of the celebrated authoress of the *Letters*. Rev.

own affairs, being of opinion that it was degrading to speak of myself, will furnish the reader with the two principal causes of my having failed to make my fortune.'

As we have before intimated, this volume contains several relations connected with the public transactions of the period, but we have judged the private communications to be of more interest. Not entirely, however, to neglect its other contents, we would observe that we do not recollect any account of the following incident in the histories of these times. It certainly is not introduced in the Memoirs of the illustrious commander on that occasion which we so lately noticed ;* yet it produced effects so unusual, that we are tempted to transcribe the neat relation of the whole which is here supplied.

'In the course of the campaign of the Pyrenées in 1639, it was resolved by the Prince of *Condé* to relieve Salles, which was then besieged by the Spaniards. When the French army arrived in sight of the enemy's camp, it was apparent that the Spaniards intended to make no resistance. Marshal *Schomberg*, who commanded the vanguard, proposed an instant attack, and took the Prince to a place whence he could see the consternation into which the enemy had been thrown. The Prince observed that he believed he had force enough to beat the enemy, but that it would be improper to run any risk, because by the morning the rest of his army would arrive, and he should be able to effect his object without striking a blow. All were satisfied, as well as the Prince, that, had they been then attacked, the Spaniards must have been beaten. We now thought only of repose, and about evening the rest of the troops arrived. The commanders sat down to supper with the troops, and were, like the rest of the army, without baggage. The sky was bright and serene, till about one in the morning, when it began to rain with such violence as had never before been observed in that country. The wind and the lightening annoyed us not less than the rain. We were stationed on a mountain full of rocks, and so naked, that neither tree nor house (except Salles) was to be found at a less distance than two leagues from us. The greater number had neglected even to bring cloaks, and we had only a light summer dress, such as was adapted to the heat of the climate; so that this deluge threw us into the greatest disorder. Its violence made us hope that it would not last: but when it was perceived that its force continually increased, we began to be dispirited. During the night, flames issued from the heads of our pikes, an appearance which I believe arose from natural causes, though many were much disturbed by it. We expected day with impatience, but it brought us no relief, as the rain continued to increase. The army contained not a musket that could be used, nor a man who was not half drowned, and petrified with cold; while we could see the enemy snug in their tents.

* See Rev. Vol. liii. *Appendix*, p. 528.

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The weather growing worse and worse, it was proposed to attack the foe sword in hand: but the circumstance of their arms being sheltered, and the dispirited state of our forces, occasioned the idea to be abandoned. In the afternoon, the nobles and the militia withdrew to the nearest villages, abandoning their spears and swords as they went; and they were followed by many of the horse, officers and privates; which induced the Prince to withdraw with the artillery. The Marshal *Schomberg* covered our retreat. Two squadrons of the enemy, taking advantage of our situation, attempted to capture our artillery: but one of our squadrons, which still remained with us, made such good head against them that they were glad to retreat. We arrived without any obstruction at the next village, which was two leagues off. Our regiment, which reckoned twelve hundred men before the rain, was reduced when we reached our quarters to two hundred. The bad weather lasted till the morning of the next day; and the army, which had amounted the evening before to twenty-six thousand men, now counted only six thousand. All the gentry and militia had returned to their houses, and a great number of the troops had wandered so far as to prevent our having any intelligence with respect to them. I believe this to have been the first army that ever was dispersed by rain. The Prince, with all his credit and exertions, was occupied almost a whole month in collecting a force sufficient to face the enemy; and the loss of a battle would have cost us less than this rain.'

M. DE CAMPION relates some anecdotes of the preposterous conduct of *Puy Laurens*, which led to the downfall of that vain intriguer; and also of the similar absurd behaviour of the Duke of *Beaufort*, during the short time of his enjoying the confidence of Anne of Austria: to which we would have gladly adverted, had not this article already gone beyond its due length. We do not remember to have met with accounts so particular and distinct, of the steps by which the *rusé Mazarin* supplanted his powerful and favoured rival the Duke of *Beaufort*; and gained that ascendancy over his weak Mistress which gave him the controul of the whole power of France, and enabled him to acquire that distinction as a skilful and able statesman, which has so intimately connected his history with that of the period in which he lived. These pages afford many particulars of which French writers may avail themselves, who undertake to write the history of Louis XIII., of which we have none that is tolerable, or that of Louis XIV., of which we have none that is faithful. We regard these memoirs as possessing considerable interest in a public view, but they appear to us most to merit attention as they respect the individual to whom they relate. They may be considered as the accounts of a disappointed man, who was at the same time endowed with abilities and character which intitled him to preferment. They faithfully point out the defects in his frame of mind; with those errors of conduct

and those incidents in his history, which retarded his progress, and induced him prematurely to quit a promising career. The sensible and ingenuous manner, in which he accounts for his disappointments, constitutes the chief interest of his work, and renders it well deserving of perusal from those who are ambitious of rising in society, by means of distinction gained in any liberal pursuit. It is for this reason that we have confined our examination of it so much to matters of a personal nature.

ART. III. *Histoire Naturelle des Tanagras*, &c. i. e. The Natural History of the Tanagers, Manakins, and Todies. By ANSELM GAETAN DESMAREST; with coloured Engravings, from Drawings by *Paulina de Courcelles*, pupil of *Barraband*. Twelve Numbers, large folio. Price 1l. 16s. per No. in loose Sheets. Paris.—Imported by De Boffe.

WE are here presented with another of those very splendid publications which have occasionally invited our attention, and which reflect so much honour on the zeal, industry, and taste of the French Naturalists. The paper, type, and figures all bespeak the excellence of the respective artists who have produced them, as well as the love of chaste and elegant embellishment which has presided over the undertaking.—The ornamental style of the work, however, which we cannot transfuse into our pages, is not its only passport to our favourable notice. The exposition of the three genera mentioned in the title is a subject which calls for much critical research and laborious investigation. M. DESMAREST, without presuming to extricate the whole nomenclature, lays down many important distinctions, and proceeds with circumspection, so far as his opportunities have enabled him to advance. 'Before we enter,' says he, 'on the details of the species, it may be proper to mention, that we shall limit our descriptions to those which we have seen, and of which we have been enabled to exhibit figures. We shall, moreover, endeavour to analyse, and, if possible, to unravel the references of authors. Should success attend us thus far, we conceive that we shall have duly performed the part of zealous naturalists.'

The *Tanagers* are very beautiful birds, belonging to the order of *Passeres*, and generically distinguished by a conical pointed bill, nearly triangular at its base; with the upper mandible more or less convex, and slightly notched at the extremity. In size, they seldom exceed the Blackbird, and are generally smaller. Their colours, especially in the male, are vivid and splendid, though destitute of the metallic gloss,

which is conspicuous in some other genera. In almost every instance, the females and the young present a different aspect from the full grown males, and hues more or less dull and languid. The species are very numerous, and confined to the new continent; at least the author rejects as very doubtful the *Sinensis*, *Capensis*, *Sibirica*, &c. of the Gmelinian edition of the System of Nature. Even after subtracting several questionable species, he admits that some of those which he has retained do not possess all the characters of the genus, and ought, in course, to rank in some intermediate station. He divides the whole family of genuine or reputed Tanagers into five sections. The first includes those which have a conical bill, somewhat arched, and slightly notched at the extremity, and with legs much shorter than the tail. Of this description are his *Tanagra Septicolor* (*Tanagra Tatao*, Gmel.), *T. Varii*, (*Motacilla Velia*), *T. Tricolor*, *Diable enrhumé* (*T. Mexicana*), *Rouverdin* (*T. Gyrola*), *Syacou* (*T. Punctata*), *Passe-vert* (*T. Cayana*), *T. Peruvien*, *Rouge-cap* (*T. Gularis*), *Evêque* (*T. Episcopus*), and *Archevêque*.

The Peruvian is thus described:

'*Tanagra pileo et collo superiore fulvo-rufescentibus, gula, pectore, hypochondriisque beryllinis, dorso superiore nigricante tectricibus alarum, dorso infimo et uropygio flavescentibus.*

'This bird greatly resembles the Rufous-headed Tanager in the tints of its plumage, but differs from it in the following circumstances; namely, that it is of a larger size, has a different disposition of colours, and a tail comparatively longer. At first, we supposed that it was the male Rufous-headed Tanager, and consequently so inscribed it on the plate which represents it: but we have been lately convinced that it really belongs to a distinct species. This Tanager was brought from Peru by *Dombey*. It is not found in Cayenne, where the Rufous-headed is very common.

'In this bird, the upper part of the head and of the neck are of a rufous fawn colour; the throat, breast, and sides of the body are of a bright beryl green. The interscapulars are blackish; the lesser outer coverts, and the lower part of the back, of a pale yellow, with a play of golden green. The quill and tail feathers are brown, and externally edged with greenish blue, and reflex shadings of gold. The legs and bill are brown.—The individual specimen which we have described belongs to the national collection.'

The other non-descript is the *Archbishop Tanager*, which is defined, '*Tanagra capite, gula, pectoreque violaceis, ventre inferiore uropygioque griseis, dorso olivaceo, remigibus alarum minoribus superioribus flavo-aureis* (mas.); *T. griseo-fusca, subtus cinerea, dilute violacea, macula oculari violacea* (fœmina).' It is about seven inches in length, and differs from the *Episcopus* chiefly in the superior lustre of its colouring. This species

was likewise brought from Peru by *Dombey*, and the male and female specimens belong to the French Museum of Natural History.

Section II. comprizes the *Euphonious* species, which have a short bill, and the legs as long as the tail. Those here described and delineated are, *Euphone organiste* (*Pipra Musica* Gmel.) *E. Téité* (*Tanagra Violacea*), *E. Chlorotique* (*T. Violacea* var. *Chlorotica*), *E. Nègre* (*T. Cayenensis*), and *E. Olive*. Of these, the last only is non-descript. It is scarcely three inches in length, from the top of the head to the extremity of the tail. The upper part of the body is of an olive grey, and the lower part of the belly nearly pure grey. It was transmitted from Cayenne to the Garden of Plants at Paris, but seems to be little known.—The third section comprehends those whose legs are shorter than the tail, and whose lower mandible is much prolonged under the eyes, and protuberant on each side, as *Ramphocèle Scarlatte* (*Tanagra Brasilia* Gmel.) and *R. Bec d'Argent* (*T. Jacapa*).—The fourth contains all those which have a bill like that of the speckled magpie, but more conical, thicker at the base, and less hooked at the extremity. To this division belong, *Tangara du Mississippi*, *T. du Canada* (*T. Rubra* Gmel.), *l'Olivet* (*T. Olivacea*), *L'Oiseau Silencieux* (*T. Silens*), *T. à Coiffe-noire* (*T. Pileata*), *Camail* (*T. Atra*), *Le Grand T.* (*T. Magna*), and *Verderoux* (*T. Guianensis*).—Section V. consists of only two species, namely, *T. noir* (*T. Nigerrima* Gmel.), and *Houpette* (*T. Cristola*). In respect of the form of their bill and the disposition of their colours, they nearly approach to the *Lories*.

Although the Tanagers inhabit America, from the Brazils to Canada, they are more numerous, and more diversified in their colouring, in the Southern than in the Northern regions. Those of the first section resemble Sparrows, both in their natural habits and their external forms. Though they do not build their nests on houses, they seldom remove far from the haunts of men; and they prefer dry and open, to shady and moist situations. Those of the last two sections are not gregarious.—Most of the genus are granivorous, though several also prey on insects. The female builds a nest of dry grass and leaves on a tree, and breeds several times in the course of the year. Their song is generally far from inviting; though the euphonious sorts are remarkable for the variety and compass of their note.

The *Manakins*, properly so called, are small birds distinguished by the brilliancy of their plumage. In their general aspect, size, and habits, they resemble the *Pari*, or *Tit-mice*, but differ from them in the conformation of their feet, having their middle

middle and outer toe united to the claw, whereas in the Titmice this union reaches only to the first articulation. The bill of the Manakin also is stronger at the base, and more notched at the extremity. The shortness and peculiar form of the bill at the same time sufficiently discriminate this family from those of the Todies, King's-fishers, &c. which have their toes similarly connected. The Manakins affect moist and cool situations, though they do not frequent marshes, nor the margins of the waters. Their flight, though rapid, is always short, and little elevated. They perch on the branches of trees, living on wild-fruits, and occasionally on insects. They usually occur in groupes of eight or ten, which readily associate with congenerous species, and sometimes with those of different genera. They enliven their morning assemblies by their pleasing and delicate warbling: but they are silent during the heat of the day, and screen themselves from the sun's rays in the thickest recesses of the forest.—Of this species, M. Desmarest elucidates seven legitimate sorts, viz. *Manakin Tijé* (*Pipra Pavola* Gmel.), *M. Rouge* (*P. Aureola*), *M. Gettreux* (*P. Manacus*), *M. à tête blanche* (*P. Leucocapilla*), *M. à tête d'or* (*P. Erythrocephala*), *M. Varié* (*P. Serena*), and *M. à gorge blanche* (*P. Gutturalis*). The *Manikup*, *Plumet Blanc*, or *P. Albifrons* Gmel., is added by way of supplement.

The *Todies* are distinguished by their small size, and a somewhat slender long bill, blunt at the extremity, and nearly equal and depressed throughout; being thus adapted to extract insects from the fissures of the bark of trees, from moss, close growing grass, &c. The greater proportional length of the tarsus sufficiently distinguishes them from the Genus *Alcedo*, with which they have been sometimes confounded on account of their gressorial feet. Of their habits we know little, except that they frequent the moist and warm regions of South America, and live chiefly on insects. The author's catalogue is limited to *Todies Vert* (*Todus Viridis* Gmel.), *T. Tic-tio* (*T. Cinereus*), *T. Gris*, *T. Tacheté*, and *T. Sylvain*. As our ornithological readers will naturally wish to become acquainted with the three latter, we shall communicate the few particulars which the present writer has been enabled to supply concerning them.

1. *Todus Griseus.*

'*Todus cinereus subcristatus, subtus albus, cauda subcuneata, mandibulæ superiore integerrima apice acutiusculâ.*

'We describe in this article a new species of bird, which, in respect of general form and the configuration of the bill, belongs really to the family of Todies, and, by the disposition of its colours, very nearly approaches to the Cinereous species.

'The bill of the present species, however, offers a character which is sufficient to distinguish it from all the others. It is as long as the head, depressed, and nearly linear, like that of all the Todies; but the upper mandible, instead of being rounded at the extremity, like that of the Cinereous and Sylvan, or rather like that of the Green, terminates in a sharp point, like the upper mandible of the spotted Tody, though it differs from it in being unnotched.

'The length of the Grey Tody is three inches and a half. The upper part of the head, the hind part of the neck, and the back, are of cinereous grey colour; the throat, breast, and belly, of a moderately pure white. The wing feathers are blackish; the primary have a very small white border on the outside; the secondary have a white margin much more distinctly pronounced. The tail is graduated and blackish: its four intermediate, or longest feathers, are without spots; those adjoining to them are slightly tipped with white at the extremity; lastly, the two outermost, on each side, have a marginal and triangular white spot.

'The feathers on the upper part of the head are considerably lengthened, and somewhat disposed in a tuft.

'This bird belongs to the national collection.'

'2. *Todus Maculatus.*

'*Todus supra olivaceo-griseus, subtus flavescens, capite nigrescente, mento guloque albissimis fusco-maculatis, mandibula superiori apice subemarginata.*

'This bird has not hitherto been described, at least so far as we know. It is of the size of the succeeding species. Its bill is linear, depressed, longer than the head, and furnished at the base with stiff bristles, like that of the Todies: but it differs from the others by a slight convexity and notching at the extremity of the upper mandible. The upper part of the body is of a deep olivaceous-grey. The head is blackish. The belly is of a bright yellow. The under part of the neck and throat are of a beautiful white, interspersed with small oblong spots of a dark brown. The wing and tail feathers are brown on the inside, and externally marked by a yellowish border. The outer and middle toe are not connected in this bird, as in the Green Tody.

'All the individuals of this species, which occur in collections, are brought from Guiana. M. *Vieillot*, who has resided long in the West Indies, and especially in St. Domingo, where the Green Tody is found, has assured us that our spotted kind is unknown in that part of America.

'The slight notching of the upper mandible constitutes the chief difference between this and other species of Todies: but, as it coincides with them in the other characters, we do not hesitate to consider it as a genuine Tody.—The individual bird which we represent belongs to the national collection.'

'3. *Todus Sylvia.*

'*Todus olivaceus, subtus flavescente-albidus, mandibula superiore integerrima, cauda æquali.*

'The specific name which we have given to this Tody intimates the points of resemblance which we think we have remarked between

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it and the family of Warblers. The coincidence, however, is almost entirely confined to the disposition of the colours, and to the comparative length of the bill and tail, which is not sensibly different.

'The bill of the Sylvan Tody is, in fact, shorter than that of the other Todies; though not much more prolonged than that of the Warblers. In other respects, it is perfectly similar to the bill of the Todies, being much depressed, straight, rather slender at the base, rounded and unnotched at the extremity; whereas that of the Warblers is almost cylindrical, and subulate It likewise deserves to be remarked that the upper mandible of the Sylvan is slightly curved and notched towards the extremity. This last character also helps to discriminate it from the family of Fly-catchers, with which it has some relation.

'All the upper part of the body of this bird is olivaceous; the head is of a dark grey above; the belly is of a yellowish white; and the throat of a pure white. The quill-feathers are of a black-brown on the inside, and yellowish without; the lesser coverts are composed of blackish feathers edged with yellow. The tail is of an olivaceous brown above, and of a brown-grey beneath; its large feathers are pretty long, and of equal lengths. The outer and middle toe are separated.—The country and the manners of this bird are unknown. The specimen from which our description and figure are taken belongs to the national collection.'

The Genus *Platyrynchus* has been instituted at the expence of that of *Todus*. The solitary species of which it consists is characterized by a bill nearly as large and long as the head, carinated above, and hooked at the point, large nostrils, wings of a moderate length, and the tail slightly forked. It is the *Platyrinque Brun* of the present work, and *Todus Platyrynchos* of *Gmelin*.

Besides descriptions and plates of the species which we have noted in the foregoing analysis, M. DESMAREST has not unfrequently also represented the female or young of the same species, or an individual as it appears in the moulting season. His pages will be least entertaining to those who delight to observe the instincts and economy of the feathered race, and who shrink from the minute adjustment of classification and synonymy. It ought, however, to be remembered, that few authentic facts have been collected relative to the history of the foreign birds which form the subject of the present work; that of European naturalists of name, *Sonnini* and *Viellot* have had the best opportunities of watching their procedure; and that the particulars which they had previously communicated to the public have not here been neglected. Future travellers may increase the scanty stock of interesting notices: but the exertions of the present author may not a little contribute to facilitate and systematize their observations.

ART.

ART. IV. *Le Mot et la Chose*, &c. i. e. Words and Things, explained by derivations from the Latin. By M. AMALRIC DE BRÉHAN, formerly Colonel of Dragoons. 2 vols. 8vo. Paris. 1807. Imported by De Boffe, London. Price 16s.

AMID the distressing and dreadful scenes of the Revolution, M. DE BRÉHAN fancied that the *composition of a book* would be a good expedient, not merely for diverting his mind by means of regular employment, but also for counteracting the melancholy effect of all surrounding objects, by the excitement of perpetual mirth and gaiety. *Bien vivre et se rejouir* is his motto *; and for this purpose, he adds in his preface, 'I am resolved to employ myself on derivatives from the Latin.' According to the general opinion, we are inclined to think that he could scarcely have chosen materials less likely to favour his design: but most of us have had opportunities of observing that, when a Frenchman forms a deliberate resolution to be excessively merry, and sets *seriously* about his task, his spirits are sufficiently under command to carry him briskly through it. His powers, however, of communicating hilarity to others, depend in a great measure on his manner, voice, and gestures: circumstances which, as they cannot accompany the recital of his sallies, will often leave second-hand auditors in amaze at the insipidity or the dullness of his most successful efforts. In the same manner, though the lady, to whom the greater part of this work appears to be addressed as a series of lessons, may have considered her instructor as the merriest man

"She ever passed an hour's talk withal,"

we own that we have met with nothing which would not be reckoned *sombre*, even in this foggy Island, and at this depressing season,

"When dark December rules with chilling sway."

That a profound and pedantic erudition, however, is not the source of this author's gravity, the perusal of a few pages evinced. In treating of the word *legislateur*, he observes that 'from the participle *laturus* has been formed the word *lateur*," &c., Vol. I. p. 22. At p. 29. *fieri* is rendered *faire devenir*, i.e. 'to cause to become,' instead of 'to become.' *Dieu* is derived from *dies*; *Superstition* from *Stit*, which curious word 'in Latin holds the place of *est*, *il est*;' and *Mos* from *Modus*, because the former word is contained in the latter, which is always considered as an argument of weight. Thus the word *aube* is not proved to flow from the Latin *albus* because the

* He here quotes *Solomon*; referring, we suppose, to Eccles. ii. 24.

genius

genius of the French language changes the *l*, when so situated as in that term, into an *u*, but, by a more direct process of reasoning, because the three letters, a, u, and b, are actually component parts of the word a, l, b, u, s. His account of *Enthousiasme* is thus given: 'This word is Greek, and signifies literally *an emotion of the entrails.*' The reason assigned is so difficult to translate, that we must copy the original; '*expression qui fait sentir que sans entrailles on ne fait rien qui vaille,*' (p. 79.)—*Cité*, a city, is formed not from *civitas*, but from *ci, ici, un endroit*; and while *Eruption* is called a derivative from *erumpere*, *irruere* is considered as the author of *irruption.*

We were still more surprised to find the Italian language, that useful mediator between Latin and French, almost entirely overlooked in tracing derivations. We observed not more than three instances in which any reference is made to it: but one of those three is too extraordinary to be withholden from our readers: (vol. 1. p. 118.)

'As you are acquainted with Italian, Madam, you are not ignorant that from the Latin verb *Habere* the Italians have made *Avere*, whence comes our French verb *avoir*. It is well known that the contrary to *avoir* (to have) is *not to have*; and that is the literal signification of the word *devoir*; as *devouloir* (to be without a wish) signifies the contrary to *vouloir* (to wish.)

'Hence it results that the *devoir* is always the *not doing what should be done*; or, if you prefer it, a void to be filled.'

Indeed, the value of the work appears to us to depend principally on the curiosity of this and similar derivations. The good sense, the acuteness, the profound and various knowlege, which Mr. Horne Tooke has employed in investigating the science of language, have, we trust, exploded the wild absurdities of conjectural etymology for ever. We hope that the present publication may be the last in which any specimens will be preserved of the extravagant perversions of intellect, that have resulted from studies of this nature; and its appearance in the capital of France in the 19th century may be regarded as an extraordinary phænomenon. The author yields to none of his predecessors in the desperate boldness of his attempts at derivation; and though he is greatly inferior to most of them in information and research, it is well known that superficial ingenuity in these inquiries has often as good a chance of arriving at the truth as wrong-headed erudition. We proceed, therefore, to extract a few of the most striking examples, which speak too plainly for themselves to require much observation from us.

After having stated that *calamity* flows from the Celtic word for *hail*, *Cal*, the author remarks:

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'The word *Calamites* signifies misfortunes and disasters which fall on us like *hail*, on kings, on princes, on the small and the great;—and the remedy is found in the above mentioned Celtic word *Cal*, stone, hardness, which gives us the word *Calus* (*Callus*). Harden your mind, endeavour to form *a callus* round your heart, and *Calamities* will have no hold upon you.'

The pedigree of the familiar appellative *coquin*, and its Hebrew origin, are wholly unexpected:

'*Inquinamentum*, ordure. *Inquinare*, to soil, to corrupt, to infect. *Coinquinare*, to corrupt together, and to infect one another reciprocally. The Bible gives to this last word the sense which it bears; whence we may infer that it is *of Hebrew origin*, and adopted by the Romans. Such as it is, you will find in it all the letters that compose our French words, *Coquin*, *Coquine*,—which denote, therefore, persons abandoned to corruption, with a gangrene in the soul,' &c.

The animal described in the succeeding passage would grin at the discovery of his own importance, as the father of so numerous a family:

'This animal, whose wit is limited to the counterfeiting of all the world, is called in Latin *Simius*,—a word drawn from the primitive *Sim*, meaning sign; in which word *signe*, you find the word *Singe* (monkey) or maker of *signs*, and perfect master in those representations properly called *Simagrées*;—agere, *to make*, sim—*signs* and *grimaces*.'

M. DE B. then gravely deduces *similitude*, *simulare*, &c., from the same source.

An accurate investigation of one of the most important among words, the Latin *mens*, with its connections and dependencies, would perhaps materially tend to the explanation of the elementary parts, and to the clearing of the foundations of the Latin, and consequently of all the modern languages. M. DE BRÉHAN uses it only to explain *mentiri*, which is thus analyzed, in the true spirit of the *art*, into its component parts: 'ire—*aller* (*contre*, qui est sous-entendu) mentem, son *esprit*, signifiant ici *sentiment*, *connaissance*.' So much for the occult magic of Subaudition!

The origin of *manger* is described with a degree of self complacency that gives a double interest to the explication: (vol. 2. p. 150.)

'You think perhaps that to eat (*manger*) is to move the jaw, and then swallow. *No such thing*; that is the end of the operation, but our word Man-*ger*, which presents the image of a necessary act, signifies nothing more than the action

{ *gerere* / *manus* } of carrying { *la main*, } the hand (to the mouth, which is understood.)

'Now, as a horse cannot carry hand to mouth, you perceive that the word *manger* is improperly applied to animals that have

no

no heads. They therefore are said to *grane, to feed*: but a monkey and a parrot are animals that eat (*mangent*).'

It is time to close our catalogue, which might easily have been extended to a much greater length, with stating that *dicere*, like *Dieu*, is formed from *dies*, and signifies '*mettre au* jour *sa pensée.*'

These extravagancies afford a tolerable proof of the danger of building any general conclusions on slight resemblances of sound, or on the coincidences of particular letters; and of the aptitude with which, in pursuit of a fanciful etymology, we may lose sight of probability as well as truth: facts which are here the more striking, because the old Colonel of Dragoons appears on other subjects by no means defective in plain good sense. In all the vast variety of his detached observations, which touch on the most important questions in morals and politics, and yet are often employed on the most familiar topics,—as the style of female dress, and the method of preparing roast beef (*rost bif*) for the table in England,—we discern no want of judgment or of information. With a strong spirit of loyalty to the subverted government of his country, he is not blind either to its accumulated abuses or its inherent defects: on the contrary, he declares himself (p. 141. vol 2.) decidedly in favour of a mixed constitution, like that of Great Britain; and though an obedient son of the church (to which, indeed, he seems devoted chiefly because it was a part of the *ancien regime*,) he argues with force and eloquence against original sin and eternal punishment.

One circumstance attending this publication may be intitled to notice, as it tends to shew the jealousy of the press which is entertained by the French Government. The work certainly contains no allusion to the present order of things; indeed it was evidently written during the heat of the Revolution; and the only sentence relating to *Bonaparte* hails his expected return from the shores of Egypt to tranquillize the tumults of France, in the true style of Parisian compliment. Yet it is deemed necessary to guard against the possibility of misconstruction, in the most formal manner, in the shape of an 'advertisement' from the author, which is placed opposite to the title page.

'This work, undertaken and finished in the dreadful days of terror, ought to place me out of the reach of every malicious construction, or application to the present time: but, as malevolence is on the alert in this age, I think it best for every one to declare his sentiments plainly:

"*Deus nobis hæc otia fecit,*"

'*An immortal has given us repose*,—said Virgil, speaking of Augustus:

gustus:—I say the same, as Augustus is born again, to put the long expected period to our misfortunes.'

Perhaps M. DE BRÉHAN would have no objection again to mount his charger.

ART. V. *Le Genie de l'Amour*, &c. i. e. The Genius of Love, or a Dissertation on Profane and Religious Love, and its Influence on the Sciences and Arts. By M. C. DE MIROMÉNIL. 8vo. pp. 244. Paris. 1807. Imported by De Boffe. Price 5s.

IT cannot be denied that performances of merit in science and in literature have appeared in France since the epoch of the revolution, and that the labours of the press have been less interrupted by its storms and convulsions than we might have expected: but then it must not be forgotten that the pens, which have produced these works, were guided chiefly by persons who had been nurtured and fostered under the old government; of which, whatever might have been its vices in other respects, the professors and lovers of letters were not intitled (at least latterly) to complain. The literati, however, who were formed and matured under the antient order of things, have been reduced to a few veterans, whose ranks are yearly thinned; and we look to the period of their disappearance with melancholy reflections. When this event happens, we expect to see a halt take place in the progress of the human mind, which will be followed by a retrograde movement. From the *élèves* of the new school, we own that our hopes are not great. One of them, we suspect, now stands before our tribunal; and he certainly is of a description which will not serve to dispel our apprehensions. The tumult of his thoughts, the confusion of his ideas, and the wildness of his observations, exhibit a striking analogy with the political concussions and subversions of which his country was so long the dismal scene. He is distinguished by feelings of uncommon fervor. The book presents indications of very extensive reading: but the abundant materials with which his memory is stored are thrown out without any regard to plan or system; and the reader is kept in continual amazement by the extravagant conceptions which offer themselves to him, though he is seldom instructed and still more rarely delighted.

M. DE M. employs his preface in censuring the several descriptions of persons who are to be found in society. One feeling of which our nature is capable, and one lucky incident, have conspired to do wonders for him; and have thrown him into transports and extacies of felicity, which will occasion him to be regarded in our placid and sedate regions as being very

very nearly frantic. The subsequent passage discloses the object to which we refer: 'I thank thee, immortal Love, for having presented me with a woman who is capable of loving in the degree in which I myself love; who, like me, makes all happiness to centre in loving and being loved: to whom I owe it that hope has succeeded to mortifications, smiles to tears, congratulations to complaints, easy circumstances to penury, consolation to despair, tranquillity to distress, and happiness to misfortune.'

Apparently, however, it is not love alone which has changed the strings that this susceptible Being touches, but love well endowed, and attended by potent help-mates, if the writer be at all intelligible. Plutus seems also to be his associate, who draws after him Ceres and Bacchus, and other Deities that cheer and exhilarate the heart of man.

According to this author, a susceptibility to love, in some one of its modifications, is the spring and end of all the great actions and atchievements which have benefited the world, and rendered individuals illustrious.

After having panegyrized the art of writing for its utility to lovers, and having recited the names of the most celebrated of the victims of love, he thus apostrophizes his fond mate:

'Yes, my spouse, my cherished companion, when my occupation or necessity shall take me to a distance from thee, that which my fond tongue cannot articulate my susceptible pen shall trace; that which the living organ cannot impress on the gratified ear, living paper will bear to melt thy heart.

'While love and its delights shall continue to me days of happiness, while the treasure of health and the bloom of life shall remain to thee, I will transmit to thee the testimonies of my felicity, either amatory songs or playful ballads, the sports of happy love.

'But if, unfortunately, sufferings, melancholy diseases, and acute pains should invade thy couch, and threaten to seize thee as their victim, I should address to thee the sorrows of my afflicted heart in stanzas of grief, and in the gallant couplets of agonized love.

'If a still more dire mishap befall me, viz. that thou shouldst withdraw from me thy heart, and bereave me of thy love, then should sad tales, the monotonous lays of misfortune, the poetics of sad melancholy, accost thee, fatigue thy ear, and press on thy heart.

'If, as the consummation of my calamities, it should be my lot to lose thee, if Hyacinthe should be condemned to survive her mother my Antoinette; funeral hymns, melancholy ditties, and the dolorous accents of mournful love, should fill my sombre pages. After having strewed thy grave with flowers, having paid every tribute to thy tomb, having planted around it the sad cypress and the weeping willow.... finally, when my lamentable songs should have penetrated to the bottom of thy grave, and the sad harmony of my

plaintive notes has for a moment revived thee, melted thee, and given motion to and extracted a sigh from thy heart... then shall the chill of death check and purge the current of my blood; thy pale visage, thy livid frame, shall appall me, and benumb and deprive me of my limbs; the darkness of thy eyes, for ever closed, shall invade and shut up mine: but, before I breathe my last, I will engrave on the cold stone that is to cover our last asylum, "*this tomb of the wife is the tomb of the husband; for an instant, death separated them, but he has here united them for ever;*" and I shall lay me down by thee, never more to quit thee.'

Surely it is not the nature of ardent love to conjure up these dismal reveries; it rather argues a blunt sensibility, which the invention is set at work to rouse. When the fond object is in the situation which is here pictured, the heart is too sick to take up a pen, and the head is too much occupied to adapt its thoughts to the rules of art. Deep grief speaks in plain prose, in broken and unmeasured sentences. Its paroxysms are past long before it presses numbers and harmony to its aid. The critic, applying the rules of his art, may puzzle himself and confound others, while deciding whether the sonnets of Petrarch emanated from a real passion: but the genuine lover, judging from his own feelings, will be fully satisfied that the attachment was either feigned, or one which time had greatly mellowed.

Asiatic despotism, which is admired and panegyrised by this writer, is represented as having its basis in love:

'Thus we see, in countries which our exclusive pride terms barbarous, and which our prejudices and our systematic corruption stigmatize as the domains of slavery and ignorance: thus in our own days the Grand Lama is withdrawn from mortal eyes, to which he is never visible but for an instant, surrounded with pomp and splendour, refulgent as a divinity, invisible in the midst of clouds of incense and perfume, and encircled by adorers who chaunt his praises in order to inspire the people with an idea of his divine origin. Thus also the sovereigns of Pekin, of Siam, of Jesso, of Meaco, and of Ispahan, shut up in their palaces, unknown to almost all their people, are regarded as the living image of the divinity; their subjects, when they appear, prostrate themselves on the ground, and deem it the highest crime to look them in the face. Thus to these masters of the destinies of men, to these august pontiffs of the most high, is attached an eternal admiration, a respect which has no bounds, an absolute submission, an implicit *love*, by means of which an empire obeys a word or a sign, and millions of subjects live in constant peace.'

Amid all his ravings, M. DE M. evidently worships power: not a phrase escapes him that reflects on the order of things under which he lives, while direct and indirect adulation is abundantly offered to its author. How strange is this French public!

public! One day it hails the panegyrists of the code of *Robespierre*; a short interval passes, and it listens with complacency to praises bestowed on the constitution of Thibet!

Interwoven with fantastic and unwarrantable observations, others occur in these pages which place in a striking light the connection between the Christian system and the benevolent affections:

'Be it (says the writer) that, in the eyes of some, Jesus is only a philosopher, or a superior teacher of morals; make him simply a legislator or a prophet; or take it that he is only a bold innovator, a great man, what avails it? In my estimation, and in that of the greatest number, his birth, his life, his morality, his actions, his death, are those of a God: all that he says, all that he does, is full of love; all his steps, all his precepts, breathe and inspire love the most tender, and charity the most absolute. It belongs only to a God to display such benevolence, to offer himself a victim of so holy a religion, to sacrifice himself to save others, to pardon or rather to cherish his enemies, to prefer humility to grandeur, poverty to wealth, subjection to power, misfortune to prosperity, ignominy to honours, and an unjust death to a prosperous life.

'Will you turn over the leaves of the gospels? In every sentence, he consecrates, he commands love. Here he issues his order, "increase and multiply; wives be constant, faithful, charitable, and submissive."* There, he exclaims; "children, honour your parents, regard them as God on earth, and your lives shall be prolonged, and I will bless you in heaven."* Next he enjoins civil subjection, respect, and love for the powers that are *; he orders that tribute shall be paid, that they "render to Cesar the things which are Cesar's, and to God the things that are God's." He every where inculcates love to our neighbour and to our enemies, vengeance and hatred towards none, but love and pardon towards all. He gives to his church the title and attributes of a mother, tender, gentle, and indulgent; who cherishes her children, who loves and pities those who calumniate and forget her; who pardons and embraces those who tear and persecute her; who offers her favours to one, her clemency to another, and eternal happiness to all.'

The author's description, however, applies only to *the invisible church*; since no churches with which we are acquainted have practised all this gentleness and forbearance, but long insisted on their right to inflict persecution on the refractory, though they have at length been shamed out of this claim. It is not to the churches that this improvement is owing: nor was it the church which established toleration in this country; nor the political party which it favoured and supported: but the lovers of civil liberty who effected the Revolution. When the party most in the confidence of the church had the ascendancy in the latter years of queen Anne, and ecclesiasti-

* We need scarcely observe that these are not the commands of our Saviour. *Rev.*

cal influence was high, toleration was curtailed, and its continuance was regarded as precarious. Toleration in every country is owing to lay-influence, rather than to the gentleness and clemency of churches. The sense of mankind made them give up persecution: but we see how the most mild of them cling to exclusion, which is negative persecution, and which in some instances operates not less poignantly than the positive inflictions of intolerance.

Nevertheless, the writer ascribes this gentleness, clemency, and forbearance, to the modern church of France. That such was not the spirit of the late Gallican church, damning proofs exist; for it was but a very few years before the revolution that an assembly of its Clergy submitted a memorial to Louis XVI., praying that the laws against the Protestants might be put in force; and another memorial of that venerable body, in a similar strain, had been presented in the early part of the same reign.

M. DE M. thus introduces to his readers the lately restored church of France:

'In vain have the errors of Arius and Pelagius, of Manes and Origen, the heresies of Calvin and Luther, and of so many other schismatics, torn the bosom of the church; in vain have the different persecutions, which have raged at various times, and the late atrocious executions, the frightful butcheries of *Marat* and *Danton*, of *Carrier* and *Robespierre*, crimsoned the volume of history, sullied the pages of the gospel, and multiplied the confessors of the faith: in vain have the flames of intolerance, the violence of fanaticism, the rage of superstition, the impious attacks of *Voltaire* and *d'Alembert*, the profane subtilties of *Diderot* and *Helvetius*, the delirious doubts of *Rousseau*, the vapid and disgusting pages of certain atheists and their adherents, the clamours of philosophism, the daring acts of innovators, and the axe of impiety and anarchy,—in vain have all these successively attempted to annihilate the Divinity, to destroy his temples, and to exterminate his ministers. Their wrath and their senseless vehemence have been of no avail, their murders have not served their infamous cause, superstition has been shamed, fanaticism extinguishes its torch, the vanquished philosophers stand abashed, the tyrants have perished by the devices which they themselves had invented, and the atheist wallows in his mire, where contempt kills him. God alone rests unchangeable, who had reduced to dust the Titans recently in arms against him. Temples and new altars have been built; new ministers of religion, encouraged by venerable and pious combatants, who escaped the proscription, have appeared addressing words of peace, and announcing acts of charity and beneficence. Religion heavenly and divine, humble but universal, often abjured but outliving ages,—often persecuted, still eternal, outraged daily, but always ready to forgive,—revives, rises from its ruins, more attractive, more venerable, more charitable, and more triumphant, thus verifying the words of its author, that "*the gates of hell shall not prevail against her.*"

Whatever

Whatever may be said or thought of the new Gallican church, we rejoice to hear that she is mild and tolerant, and that she rejects the aids of superstition and fanaticism. She is at this moment beyond all doubt the instrument of the French ruler, as the English church was for a time in the hands of Henry VIII.: the latter survived this degrading function, and, though labouring in common with other churches under the defects to which we have alluded, has grown to be a blessing and an ornament to the state which adopted her. Let us hope that the Gallican church, having recovered from her late depression, may set the example of perfect tolerance. We believe that she may at present arrogate that merit. The Sorbonne has not, that we have heard, petitioned the Emperor not to admit Protestants into his army and navy.

Art. VI. *System der Politik und des Handels von Europa*, &c.; *i. e.* System of the Politics and Commerce of Europe. By John Joshua Stutzman, LL.D. of the University of Erlangen. 8vo. pp. 714. Nurnberg. 1806.

This work is intended to form a manual of commercial statistics, including in a small compass both the theory of European commerce and an account of its present circumstances. The author's views in his composition were to assist the statesman in his councils, to guide the merchant in his speculations, and to enable all persons who are fond of inquiring into the state of mankind, to form a correct opinion of the degree of civilization and prosperity, which the inhabitants of the several parts of Europe have attained.

If it be true that the commerce of a people is the strongest and surest criterion of its true character, and that the history of its commerce is the history of its culture, it must be a matter of the highest interest to obtain correct and detailed statements of the internal and external commercial relations of the states of Europe, and to be informed of the spirit which has given rise to, and maintains or directs, these relations. A judicious comparison and philosophical arrangement of such national traits would furnish a picture of Europe, which probably would excite mingled sensations of admiration and humility: but we are aware that we do not even as yet possess all the materials, from which such a picture might be wrought; and that the sources, whence they must be drawn, are often so scanty or so impure, that the task could not be accomplished even by a mind much more comprehensive and ingenious than that of Dr. Stutzman seems to be. Whoever sifts and col-

lects the necessary facts, points out the chasms, and leads our attention to the essential circumstances in appreciating the commercial exertions of a country, deserves our thanks; and he who, at the present moment, can think and speak on the interests of the several people, uninfluenced by the passions of contending parties, has a just claim to our esteem. Commerce is now the apple of discord; and in contending for it, hostile nations endeavour to inflict the severest wounds on each other. It is therefore become almost as difficult to express an opinion on the commercial relations of Europe, without being obnoxious to either party, as it once was to speak of forms of government.

The praise due to industrious research, careful arrangement, and candid avowal of sentiment, cannot be withholden from Dr. S.: but we have not found any thing new or peculiarly ingenious in his general reasoning. He has indulged in useless arguments, and has repeated observations which are too trivial to deserve detailed attention in a work that professes to instruct the statesman, while they can be of no advantage to the merchant. The first part of the volume, in which the general principles of European Politics are discussed, stands in too little connection with the succeeding portions; and it contains too little for a general inquiry into the political state of Europe, and too much for a view of it as far only as commerce is immediately influenced by it, though the sentiments expressed are those of a liberal and philanthropic mind. The second section, treating of the principles and the spirit of European commerce, is far more to the purpose, and includes many very judicious remarks on the nature of trade and the means of promoting it. Sections III. and IV., in which the mutual relations of the Politics and the Commerce of Europe are considered, both in a general view and with regard to the single states, constitute the greatest and most valuable part of the whole.

In the first section, the author employs himself in the now but too unavailing discussion on the necessity of a balance of power in Europe; and he proves to demonstration, that a great ascendancy of one country is absolutely incompatible with the happiness of the people and the progress of civilization. He announces to the sovereigns and states of the continent, by a gift of prophecy easily acquired in the year 1806, the dangers which threaten them if they do not forget their petty differences and trifling separate interests, and unite in the common defence of their independence. He accuses European policy of having hitherto lived *de jour en jour*, and sets before his readers the conditions of a perpetual peace. Happy

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is he who, under the present circumstances, can find consolation in such fair dreams, and forget what *is* in contemplating that which *might be*: but when, after so many wars avowedly carried on for the purpose of establishing or maintaining the balance of power in Europe, we see the influence of one man and the mental weakness of others unite to throw all the weight into one scale, we cannot seriously indulge the hope that human wisdom will ever contrive a system of states which can successfully repress ambition, or direct the efforts of superior talents always into a harmless channel; and we feel ourselves obliged to consider the contests of nations, and the checks which they oppose to the civilization and prosperity of our race, as inseparable from the state of man. We must, however, admit that even endeavours to remove irremoveable obstacles sometimes have their use.

We commend the apparent impartiality with which the causes of the envy and hatred, which the superiority of the commerce of England has excited among the nations of the continent, are here examined and appreciated. While Dr. S. condemns all attempts at an exclusive trade, as in the end injurious even to their own authors, he shews that pre-eminence in commerce must ever be the result and reward of good policy in the government, and peculiar industry in the people. At the same time, however, he demands from Great Britain a perfect freedom of the seas, as promising equal advantage both to her and to other nations. On the same ground on which he rests this claim, he very justly reprobates the severity with which many princes of the continent have endeavoured to prohibit or restrict the importation of foreign produce and manufactures, and to force the supply of them in their own confined dominions. This ridiculous system was carried so far in various parts of Germany, that, in territories of not many miles in circumference, the produce of the neighbouring state was either not admitted at all, or only under heavy duties; and manufactories were established by the governments, to which neither the local circumstances nor the inclinations of the people were favorable. Thus a constant state of warfare was created, which has formed one among the principal means of extinguishing national spirit and zeal for a common interest. Even between greater nations, and during a state of open hostility, it is a melancholy circumstance, if mutual restrictions on commerce become the principal weapons of annoyance. Measures taken for that purpose will either be evaded, and then they lessen the esteem not only of governments for each other but of the people for their own governments, or, if effectual, they will lead to a lingering war, gradually im-

poverishing and dispiriting both countries. Nothing but absolute necessity, created by the actual effects of such restrictive measures of the enemy, ought to induce a wise government, particularly of a commercial nation, to have recourse even to retaliation; and it will probably in most cases be prudent, not to extend it farther than is necessary to render the measures of the enemy abortive. A rivalship in petty vexations has been the destruction of empires as well as of individuals.

Dr. S. compares the various systems which the governments of Europe have adopted to extend and encourage commerce, particularly with regard to foreign colonies, and exposes the narrow policy which has often guided them in their conduct. As an instance, he quotes France, and the effects of the revolution on her industry.—Among the causes of the decline of the commerce of Holland, he likewise enumerates the selfish and often short-sighted policy of its government.—The following description may probably apply to others besides Dutchmen:

'The decrees of the United Provinces resembled too much the sentiments of an individual merchant, who speculates only on the loss of his fellow trader, who estimates his own gain by that loss, and whose honesty is less derived from good principle than from the necessity of maintaining the credit of his house. Desire of gain is his ruling passion, his character becomes subordinate to calculations, and, instead of sympathising with the misfortunes of his brethren, he comforts himself in his own success. Twenty ships, sailing together from Amsterdam, were all guided by the same hope of distress or famine in one of the colonies;—if they all returned safe, the gain was equally divided: but if some had been swallowed by the waves, the value of those which escaped was doubled, and their owners remained unaffected by a misfortune which contributed to an increase of their riches.'

With regard to the commerce of France, it is here represented in a state of convalescence; and, referring probably to the year 1805, it is said to have employed about 800 ships of 100 to 250 tons: but her loss still bore to her gain the proportion of 99 to 44. The capital employed in the commerce of all Europe is calculated at 3005 millions of livres, of which 1655 belong to the foreign and 1350 millions to the home trade. The commerce of Great Britain is placed in the following proportion to that of other nations: it surpasses that of France by 105 millions, that of Spain by 180, of Portugal by 260, of Italy by 260, of Turkey in Europe by 240, of Germany and Hungary by 210, of Russia by 220, of Sweden and Denmark by 160 millions.

Many of our readers will undoubtedly be pleased to find that this continental author, who by no means espouses the

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cause of this country in general, agrees entirely with the opinion of those among us, who consider all attempts to exclude British manufactures or colonial produce from the continent as not only highly detrimental to the latter, but as entirely nugatory; and he states it as his conviction that the English government will never be materially distressed in consequence of such restrictions on its commerce by a desperate foe. His arguments, however, are such as are usually employed, and we cannot profess ourselves fully convinced by them. It is at least evident that he did not suppose it possible, or probable, that even Russia should be drawn into the league against Great Britain, and refuse admission to her commodities; and it seems to us to be generally overlooked, that the effect of a great increase in the price of articles of luxury, which must unavoidably be the consequence of a forbidden or circuitous trade, on a people already impoverished by a long war and the continual exactions of a rapacious foreign power, must be to wean them from the use of those articles, and force them to have recourse to inferior substitutes. A great part of the continent will certainly suffer more than England by the measures of the French government directed against her commerce: but will a conqueror, who has nothing to fear from the broken spirit of the conquered, and who would not hesitate to turn a great part of Europe into a desert if by that means England could be ruined,—will he be affected by those sufferings? We shall give Dr. STUTZMAN's view of the commercial relations between England and the continent, in his own words:

'A direct diminution of the commercial superiority of Great Britain would be highly injurious, not to that country only, but to the common welfare of Europe, for the advantage likely to accrue to other nations, from such an effect, would be a mere delusion. That superiority can be diminished in an indirect manner only if other states could increase their industry, and thus the common prosperity of Europe be promoted. The loss, which Great Britain might suffer by such a decrease of her commercial ascendancy, would merely be an apparent one, for she would still be on an equal footing with other nations; and, if every thing became cheaper, she would enjoy the advantages of the lower prices: but a real loss to England, as long as the industry of Europe in general has not been carried to greater perfection than it is at present, must ever be a great loss to the other parts of Europe. To weaken England, therefore, as circumstances now are, is to weaken Europe. The industry and the riches of that country belong to all others. The manufactures of the value of at least 30 millions, which England furnishes annually to the commerce of the world, are a great and important portion of the general property of nations. If only a part of them were to vanish, the advantageous market, which England

affords to the natural produce, (such as corn, wine, metals, timber, &c.) of the whole continent of Europe, and all that life and activity which British capital creates in all commercial towns, seas, and rivers of the world, would necessarily be destroyed, and would be a loss for which it would be impossible to find a preventative or a compensation.'

To the immense amount of the national debt of Great Britain, and to the vast disproportion of the revenues to the expences of France, Dr. S. principally ascribes the long duration of the contests between the two empires. The former, he says, is obliged, for the sake of being able to pay the interest of her debt, to engross the commerce of the world, and dares not for a moment relax in her exertions; while the latter finds herself equally forced to look for ways and means to defray her expences, beyond her own territories. She must have recourse to contributions and exactions from her neighbours; and, as these cannot last, to attempts at appropriating to herself some of the sources of British opulence. Thus the two nations, he adds, follow in fact the same maxims, and will be in a constant warfare as long as the internal relations of their states continue as they now are;—for the internal resources of France are not likely to be increased, because on all articles of consumption the duties are already heavier than under the old system. The annual deficiency in the French finances, in time of peace, is calculated at nearly 200 millions of livres.

In Dr. S.'s detail of the commerce of the respective states, those of Great Britain and France are first considered; and he then proceeds to the rest of Europe, following the principal seas and rivers. The accounts are often very minute, and extend, particularly in Germany, to all towns of any consequence. It would have been a great convenience to the reader, if the different sums of money and the value of merchandise had been reduced to one common standard, and thus a comparison rendered easier.—The changes, which have taken place even since Dr. S. composed his work, have in a great measure altered its character; and it must now be considered rather as the history of a former period, than as an account of the present state of at least a great part of Europe.

On the whole, however, the impression made on us by this publication is rather favourable; and it treats on a subject on which every native of Great Britain dwells with pleasure: but, while it leads us to contemplate, not without some pride, the highly distinguished part which our country acts in the commercial relations of Europe, it also reminds us

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of the fickleness of fortune, and calls on us to learn wisdom and moderation from the fate of those who once gave laws, but now obey.

Art. VII. *Was hat Europa zu hoffen und zu furchten?* &c.; *i. e.* What has Europe to hope and to fear? Or, the Political State of Europe before and after the Peace of Presburg. 8vo. pp 420. Germany. 1806.

So rapid has been the succession of important scenes on the political theatre of Europe, during the last twenty years, that time has not been allowed to the observer duly to appreciate them as they were passing before him, and to weigh the importance of surprising changes in the scales of the general welfare of mankind. We had often but partially obtained the necessary *data* to justify a conjecture on the future fate of nations and empires, before new events engaged our whole attention, and convinced us that any speculation, which we might have deemed it reasonable to entertain, would either have been erroneous, or at least have fallen short of the velocity with which the former state of Europe hastened to its total overthrow. Treaties of peace, which seemed calculated to become historic landmarks, and to form new æras in the fate of empires, scarcely afforded opportunity to armies and fleets to return home, and will be recorded in the pages of history merely as subordinate occurrences, or only as points on which the mind of the reader may rest in the contemplation of the career of this wonderful revolution. It must probably in a great measure be attributed to the force of this torrent of the times, that not private individuals only but statesmen have so much neglected to draw lessons of wisdom and prudence from particular changes; and that to this moment many among us seem to ground their opinions and expectations rather on their wishes, and on the regular progress of the systematic policy of former periods, than on the experience of our own days.

Late as it is, however, it may not yet be *too* late to listen composedly to the voice of truth, and to acknowlege former imprudence and error. An attentive consideration of the period, which preceded and followed the peace of Presburg, may still point out many rocks, against which the vessel of our national welfare is in danger of striking. The author of the publication now before us pretends to place a view of that period before the world, but his attempt is by no means calculated to satisfy us: because, though we do not wish to hear exclusively our own party-men, and the determined advocates of every measure of our government, we are tired of the language

language of the *Moniteur*, and of the *Bulletins* from the Grand Army; and though we are willing to admit that serious faults have been committed by Great Britain, our sense of truth as well as our pride is hurt, when every misfortune, which has befallen the continent, is laid at *her* door. This is, however, the case in the present inquiry into the state of Europe before and after the conclusion of the peace of Presburg. England is arraigned for selfish and faithless conduct on all occasions; the government of France is every where defended, and often extolled for its moderation and forbearance; the speedy fall of the former power, and the success of the latter in establishing a lasting universal monarchy, are foretold as matters which admit no doubt; and the people of Europe are at the same time taught not to apprehend that the yoke, which a French emperor throws over them, will be oppressive, but to look forwards to the period of a full accomplishment of the views of Napoleon as the golden age of universal peace and undisturbed enjoyment of plenty and ease: in which only a too great prosperity, and the too easy access of all classes to the enjoyments of life, will endanger their happiness and their morals. We wish, indeed, that there may be less truth in the assertion, that Great Britain must bear a large part of the guilt incurred by the subjugation of the continent: but we are disgusted when we find the French ruler represented to the oppressed and exhausted inhabitants of ill-fated Germany, by one of their countrymen, as their benefactor; and when we perceive the intention of promoting tame submission and resignation, by arguments like these:

'The French yoke will be mild and imperceptible, merely a political not a civil oppression; and all the advantages, of which the internal and external situation of the people is capable, will rather be increased than diminished. All the springs of national prosperity will, under the protection of France, flow more plentifully than before.'—'That which the wisdom of the Amphictyons could not effect in Greece will now be the work of the universal sway of France. The sure hope of an universal undisturbed peace can now warm the bosom of every friend of mankind. The temple of Janus will now be shut for ever; and the long and melancholy period of bloody wars and savage devastations will be followed by lasting tranquillity, bestowing happiness on all nations and favoring all the gentle arts of peace. France is satiated with power and greatness, and all the other states of Europe stand under her protecting *ægis*. Their government, freed from the painful desire of obtaining influence in foreign states, will devote its time and attention to the internal administration of its countries; and industry and all the arts of life will reach the highest perfection.'

In the same strain, this writer continues through a whole page

page to describe the approaching golden epoch: but, notwithstanding these beautiful prospects opened to us, he cannot withhold his advice respecting the means by which a successful resistance might be opposed to the progress of French superiority; or by which Europe might at some future period emancipate herself, and break the golden chain with which she is so charitably bound to her own happiness. That period is, however, carefully placed at a great distance, and, as it would appear, is intimated merely as an additional motive for present submission. The same object is evidently contemplated by the too true and animated account of the state of dependence, into which Austria has been plunged by the unfortunate peace of Presburg.

To conclude a peace which might put limits to the farther extension of the sway of France, and secure to Great Britain some degree of influence over the affairs of Europe, as well as her naval superiority, seemed even in 1806 impossible to this writer; and he considers it as certain that, in a very few years, France will rule over the sea with the same unbounded power with which she now governs the continent. He proposes, however, a scheme which he imagines may still prevent the total overthrow of the power of England: but it is not a source of pride to us, if it should be found that part of that scheme has been really adopted, or at least attempted. He advises the British government to declare war against all the nations of Enrope, whether neutral or not, Russia excepted; to destroy all commercial intercourse, and to send two powerful fleets with troops to take possession of the Brasils and of Spanish America: an enterprise which this fanciful author supposes to be attended with no difficulty. These vast countries are to form a compensation to us for our lost influence in Europe; the rich mines of Peru and Chili are to afford the means of supporting our East India trade; and the seat of the commerce of the world is to be transferred to the trans-atlantic continent.

'England, Scotland, and Ireland will then be only European colonies of the British empire transplanted to America;—large magazines, to contain a part of its superfluities for the good of poor Europe. Let, then, France hold the sceptre over the latter; while the new British empire will include the far greater, richer, and more delightful continent of America, all the Indies, the immense ocean, and the commerce of the whole world. In the exclusive possession of all the treasures of the globe, she will, at her own discretion, permit the nations of the East and West to draw a small pittance from the overflowing sources of her riches.'

Hopes and fears are, in general, so much intermixed in this

singular publication, and they are often so directly opposite to each other, that it is difficult to discover a consistent answer to the question which stands in the title-page of it.

On occasion of a view of the state of Germany in the last stage of her existence as an empire, a curious note gives the author's ideas respecting the influence of the Reformation commenced by Luther. This important event is here described as the most disastrous that ever befel Germany, or rather Europe; as the destroyer of the constitution of Germany; as the greatest check to the progress of civilization and the diffusion of truth; and as the promoter of religious and moral indifference, and of enervating luxury. Without this event, it is said, Europe would much sooner and more effectually have shaken off the yoke of the papal hierarchy; and even all the horrors of the Inquisition and of the massacre of St. Bartholomew are attributed to it.—This mode of reasoning is certainly not inconsistent in a man who reproaches those princes, who would not tamely submit to the tyrannical demands of Napoleon, with all the miseries which the wars against France have brought on the world.

It rouses indignation, not excites pity, to see individuals or nations gaze at the brightness of their own fetters, and expose them to the rays of the sun in order to attract the notice of others. We apprehend, however, that it will be difficult for the author of this publication,—of which perhaps some of our readers will think that we have said too much,—or for any other man, to divert the attention of the majority of his countrymen from their real situation, and from the losses they have sustained, by shewing to them the lustre of the throne round which they must assemble to receive the afflicting decision of their fate.

ART. VIII. *Sur la Cause des Malheurs de l'Europe*, &c. 8vo. Pamphlet.

The Chief Cause of the Misfortunes of Europe, from 1789 to 1807. By M. DE L'ISLE, a French Emigrant. Translated by Geo. Skene, Esq. 8vo. pp. 80. Booker, London.

THE questions so long, so warmly, and so fruitlessly agitated in this country, as well in as out of parliament, respecting the causes of the French revolution and the aggressors in the revolutionary contest, are in this tract ably examined by an emigrant royalist; and a more steady light is thrown on them than has been elicited by many of the numerous authors who have treated of the same subject. The decision is given on the side espoused by the party who were in opposition to the measures pursued by the British government during the revolutionary

lutionary war. There was a time when such a decision would have produced no ordinary sensation; and, though the controversy has ceased to interest, this tract will engage the attention of those who wish to attain to all the precision possible in regard to passing events, while it cannot fail to attract the particular notice of the future historian.

The propositions, indeed, for which the author contends, are less novel than he imagines, since they were constantly maintained in this country by the late Mr. Fox and the public men who acted as his supporters, and by great numbers of the best informed private individuals: but they are more striking on the present occasion, on account of the description of the person who advances them. To have an emigrant royalist assert that the Revolution was occasioned by the malversations of a party which engrossed all the power and patronage of the crown of France, and that Austria and Prussia were the real aggressors in the war to which it gave rise, impresses as an incident which is very much without the usual course of things, which displays an ingenuousness that braves the maxims of common prudence, pays a costly homage to truth, indicates a devotion to a common cause which disregards personal considerations, and stamps the character with a species of heroism. It does not appear that the part acted by M. DE L'ISLE proceeds from any other than laudable motives; and he seems to be solely actuated by a strong desire of correcting erroneous and pernicious notions in those whose mistakes fatally affect general and widely extended interests. The British politicians, to whom we have alluded, have not merely additional authority on their side in consequence of this pamphlet, and an authority which the quarter whence it proceeds greatly enhances, but will also derive important additional proofs which their opponents will find it very difficult to face.

It is to the misconduct and intrigues of the *Polignacs*, that M. DE L'ISLE ascribes the explosion of the revolution.—He thus characterizes the late unhappy possessors of the French throne:*

'The natural graces of the Queen charmed every one, when she chose; and she had wit, without cultivation. Except some romances, she had read nothing, and never sought instruction even in society. The moment conversation took a serious turn, she was seized with ennui and languor. Her conversation was flighty and unconnected. She amused herself with the little anecdotes of the day, double entendres delicately veiled, and court slanders. She felt uneasy if any person exhibited greater powers of pleasing than herself. But her fickleness rendered her little capable of sentiment or friendship; and when she suffered by them, she had recourse to dissimulation which was the cause of her ruin.

* We quote from Mr. Skene's translation.

'Louis

'Louis XVI. felt embarrassed with the weight of his crown, and required a master to teach him to reign. The Queen had promised this important post to the Duke de Choiseuil, when the intrigues of Madame du Barry procured his banishment. He was at that time the idol of the Nobles, of the higher Clergy and Magistrates, and of the whole Court, who felt indignant at the breach of promise, and at the appointment of old Maurepas as a guide to the young king. Maurepas was no statesman, but gifted with all the talents of a courtier. Superficial, devoid of science and reflection, he amused himself with every thing and every man; looking upon patriotism as a mere trick or pretence; occupied entirely about himself; careless of to-morrow, and only anxious to maintain his own power and destroy the influence of the Queen. Thus the King wavered between the Queen and Maurepas, and confusion inevitably ensued. If it was easy to influence the King, the Queen was still more liable to impressions. The famous Countess Julia de Polignac was already in possession of all her confidence. She had little difficulty in persuading her, that if she recalled the Duke de Choiseuil to Court, she would annihilate her own authority, and be placed in a state of guardianship; that a Queen of France without authority must be unhappy; that her interest, her glory, her great and rare accomplishments, her influence over the heart and understanding of the King, and finally every consideration entitled her to govern, at least indirectly. In giving this advice, she eagerly hoped to govern every thing herself by having possession of the Queen, and at least to issue out of that extreme poverty into which all the world beheld her sunk after her marriage. But in the mean time she opened under the paths of the Queen that horrible pit which finally swallowed up the King, his family, his relations, friends, and myriads of his subjects. The toil and embarrassment of the formal presentations at Court displeased the Queen, who loved the freedom to which she had been accustomed, when Dauphiness, in the Coterie of Madame de Polignac, adored by all. It was by the advice of this crafty and deluding woman, who wanted exclusively to engross the favor, credit, and even the person of the Queen, that she ventured at once to abolish all the etiquettes and ceremonies of the Court; and those who claimed respect by their rank, their worth or their consequence, were no longer taken the least notice of. The brilliancy of Versailles, which had shone for ages, suddenly was extinguished; and the palace of the King sunk into an indecorous solitude. Unhappy Queen! she did not perceive that by this means she destroyed, in the eyes of the people, all the dignity and majesty of the Throne; that those who by virtue of their posts had a right to form her court, feeling themselves despised, breathed only vengeance and malice: she did not perceive that in neglecting to shine with the first brilliancy on the most dazzling theatre in the world, she descended to play only a secondary part in a low Club of male and female intrigue, the members of which, after leading her from illusion to illusion, from folly to folly, ended by tyrannising, humiliating, and destroying her, without the right of complaint or the consolation of pity.'

Having

Having described the situation of the ministers, and the manner in which each transacted the business of his office, the author observes:

'As the ministers were entirely dependent for their existence upon the Queen, of course they were equally so upon Madame de Polignac's Club; and they openly and unblushingly sold the Queen's favor and power. Each of the sisters of this precious Club labored unceasingly to make her own fortune, that of her husband, and those of all her friends, she had her office, her levees, couriers, clerks and notaries. The livings and dignities of the church, of the army, of the magistracy, of the finance; the gifts, pensions, and grants from the Royal Treasury; the salaries of administration, the farms, the duties on wine, the post office, the lotteries, and crown lands; the sale of gifts and pensions: decrees of demurrer, of revisal, of appeal, and of repeal; pardons, privileges, and even injustice itself—in fine every thing was publicly bought and sold in this infamous Club, the members of which boasted that they were the social and most intimate friends of the Queen, but which in fact was nothing else than a gambling house kept by Madame de Polignac. In reality, what other appellation ought to be given to a society of about thirty women and twenty men, whose audacity, insolence, vice, and corruption, made use of the non-entity of Louis XVI. and the passions and inexperience of the Queen and Comte d'Artois, to screen their detestable pillage for fifteen years? What other appellation ought to be given to a Club, among the higher class of which were several Marquises and Counts who were mere adventurers and knights of industry; and among the other, players, buffoons, and persons unknown of every description?—Does not this vile mixture best characterize a gambling house?'—

'People may say, perhaps, that Madame de Pompadour and Madame du Barry had, previously, in the same manner, pillaged and fed upon the vitals of France under Louis XV. without producing a Revolution. In truth, there never existed a people who more idolized their Kings, or were more indulgent to their conduct than the French. They endured their failings not only with patience, but cheerfulness. In this case, however, what a difference?—Instead of having the cupidity of one Pompadour, of one Du Barry to satisfy, each in succession; France was delivered up at the same time to the pillage of thirty Pompadours, of thirty Du Barrys, each of whom singly spread the same havoc and ruin as the reigning mistress of Louis XV. had formerly done; and yet Louis XVI. enjoyed not the smallest pleasure either of sensibility or sensuality from this general pillage.

'The French perceiving that the sceptre was sunk into a distaff, or rather changed into a fool's rod, far from being tempted, as formerly, to laugh and be gay, felt the deepest indignation.

'If in each of the seven Ministerial Departments, I were to enumerate those acts of this vile Club which scandalized the French people, roused them to indignation, and disposed them to wish for a change in the Government, I should fill twenty volumes. I shall confine

confine myself, therefore, to the Minister of Finance. In this situation the honest Turgot had replaced the Abbé Terray, wishing to regulate and methodize that Department. All France knows, that in order to abash, confound, baffle, and dismiss him, the society of Madame de Polignac caused the famous song called Turgotine to be written and set in vogue.

'His successor M. de Clugni, wasted the royal treasure so prodigally upon his own strumpets and the associates of Madame de Polignac, that in a ministry of only four months, he increased the deficit twelve millions.—Oh, what a number of persons must have lamented his death!'

M. DE L'ISLE next shews the arts which Madame *de Polignac* played off in order to get rid of *Necker*; and this same lady is charged with having paved the way to those ruinous courses by which the Comte *d'Artois* became so obnoxious:

'At this time M. the Count d'Artois was much harassed by his creditors. These were the fruits of the good education which he received from the amiable and honorable characters of Madame de Polignac's Club. The Prince's debts on demand amounted to eighteen millions. His other debts consisted of 508,700 livres of annuities for life, and of 74,640 livres of annual interest on the principal of 1,600,000 livres payable again in 1789, 1790, and 1791. The sums on demand being unpaid for six years, excited violent clamor and discontent, and had already attached much blame to the parliament. The King promised, at the Queen's desire, to pay this Prince's debts; and he received from the Royal Treasury in 1781, one million and a half; four millions in 1782; and two millions in 1783, which reduced his debts to 14,600,000 livres, independent of the annuities.'

Calonne, in his extravagances, we are told, acted under the protection and as the agent of this club; in which the Queen was no longer the superior, but was thwarted and controuled by her own creature. Her Majesty then withdrew her confidence from the Dutchess, but the artful favourite had so established her power as to make her royal Mistress dread an open rupture with her. For an account of this strange ascendancy, we must refer to the tract itself.

If we may rely on M. DE L'ISLE, Madame *de Polignac*'s coterie, by its dark intrigues, accelerated the revolution which by its boundless corruption and scandalous practices it had provoked. It advised the king to measures of humiliation; and when, by its councils, he had stripped himself of his power, it basely deserted him. The members of this club first set the example of emigration, and drew the Princes into that most fatal measure, of which we believe but one sentiment is entertained beyond the circle of the persons implicated in it. The opinion of one who was himself an emigrant cannot but command attention:

'It may be said, what would you have had them do?—I shall not say, *they should have died*, for they had too much fear of death.—But if I consider them in the character of Ministers, Officers, and Councellors of the Crown, I do assert that they were cowardly and perfidious in not inducing, or even forcing the King to defend himself. If I consider them as courtiers, as friends and servants of his Majesty, as loaded with royal grace and favor, was it not infamous to leave their Monarch alone exposed to all the dangers of an enraged and mutinous rabble, while they themselves secured their safety by flight?—Was it not doubly infamous to cover the shame of this flight by extorting an express order from their deserted Monarch?'

He thus concludes this topic:

'In this manner, Madame de Polignac's vile Club, by a system of detestable treachery and baseness, prevented the king either from defending himself or being defended by others; and gave complete success to the Revolution. This Club alone paved the way for it; this Club alone caused it to be undertaken; this Club alone rendered it triumphant.'

Though this author may render a service to history, he is very unpolite to a number of persons even in our own country, for he treats with ridicule all their theories. The believers in Revolutionary Plutarchs, and the Abbé Barruel and Professor Robison, and Nobles and Prelates, and Squires and Aldermen, and Rectors and Vicars, will find that all those representations which made them stare and exclaim are treated with utter contempt by a partisan of the Bourbons: the anti-social and anti-christian conspiracies are placed with regard to this havoc on a level with the artillery of Lilliput, and the club of the Duchess *de Polignac* is declared to have been the fatal box of Pandora of the time, and not the too free and in many respects blameable volumes which a worthy Earl a few years back piously committed to the flames:

'To apply the terms Philosophy and Philosopher to scepticism, impiety, or licentiousness, is profanation. Let us give the precise meaning of these words, and men of the most inveterate prejudice against the Philosophers, as the authors of the Revolution, must be obliged to confess that it was entirely the work of Madame de Polignac's Coterie.'

'The courtiers of Madame de Polignac's Club condemn themselves in accusing the Philosophers. We know, too well, how greedy and jealous they were of power, and how much they abused it. We know that the sensual and voluptuous lives of most of them have been so vile, that the lowest of the rabble cried shame upon them. To these courtiers, therefore, to these ambitious, lascivious, and intemperate Philosophers, we are indebted for the Revolution. Nevertheless, they will probably say, 'It is the *Savans Philosophers*, the writers of the new school of Philosophy, whom we accuse.' In this case, we must leave it to the hearts and understandings of

mankind, whether the Philosophers of science, or those of ambition and profligacy, occasioned the American war, the dilapidation of the Finances, the inefficacy of the Police, the slumbering of the laws, irreligion, impiety, immorality, and indecency.

'With respect to the Savans, they are insulated, retired, and solitary beings, who cannot agree among themselves about any one subject, and debate and squabble about every thing. How ridiculous is it then to call them an united body of Conspirators! Yet this is the chimera with which the multitude are infatuated; while the Courtiers of Madame de Polignac's Club boldy and openly formed a band or faction, which divided and swallowed up among its own members all the posts, salaries, dignities and resources of the Kingdom, to the great scandal of the whole nation, which rose with one common feeling of indignation against them.'

It was this same coterie which, dispersed over the continent, by their misrepresentations induced foreign powers to make war on France; and it was, the writer says, the same pernicious party which by monopolizing the regards of the Princes, and by professing tenets and maxims ill suited to the times and their situation, rendered their royal master's cause not only hopeless, but odious and contemptible.

The following passage is not altogether unconnected with the leading object of this work, but we insert it chiefly on account of the temporary interest which it possesses:

'Monsieur, now Louis XVIII., of a tractable and pliant disposition, was accustomed from his infancy to be cautious in his conduct. Having felt that his education had been neglected, he devoted himself, after his marriage, to the study of his native language, and to the History and Government of his Country. Friendship and duty united to inspire him with the generous desire of being one day useful to his brother in assisting him with his counsel. He ventured to offer him his advice on two or three occasions. Madame de Polignac and her companions took the alarm, and described Monsieur to the Queen as the most dangerous rival, whom she ought without loss of time to deprive of the King's confidence. Accordingly, the surprise of Monsieur may be easily imagined, when one day speaking to His Majesty concerning an affair which was about to be agitated in the council, the King bluntly interrupted him, and commanded him never again to meddle with the affairs of State. The prince, overwhelmed with grief, gave up all grave studies, and sought consolation in reading and composing a few romances. But Madame de Polignac and her accomplices were uneasy on the score of this prince, till they had seduced him by artifice and intrigue to take a mistress charged with the task of curing his ambition by love.'

If this emigrant royalist may be believed, it was not by any anti-christian or anti-social fraternity, nor by the free masons, nor by the mercenaries of the Duke of *Orleans*, that the monarchy was overturned, but it was a club of courtiers that, by their abuse

abuse of the royal authority, of which they had contrived to possess themselves, more immediately occasioned the mighty catastrophe. The same position has been maintained by all those who have been most distinguished by general intelligence and sound judgment, with the exception of Mr. Burke, for whose mistake the author accounts in language highly respectful: but the admission, we believe, has not before been publicly made by any emigrant royalist.

ART. IX. *Œuvres Complettes de* JEAN RACINE, &c. *i. e.* The Complete Works of JOHN RACINE, with a Commentary by M. *De La Harpe*; to which are added several Pieces either never before published or that are little known. 8vo. 4 vols. Paris. 1807. (To be completed in 7 vols.) Imported by De Boffe, price 1l. 12s. sewed.

MANY circumstances appear to have demanded a new edition of the works of RACINE. Those standard books, which are most frequently reprinted, suffer most from the mistakes of the press; and errors are multiplied and made current by incorrect copies in the most important productions of human genius, in which a perfect purity of text is equally essential to the reputation of the authors and the taste of the public. This evil appears to have attained at Paris a height unknown among us: 'it is daily increasing (says M. *de La Harpe*); and it results not only from the negligence of printers in not employing proper persons to revise the text, but also from the progress of ignorance and barbarism, which are risen to such a height that many authors do not even understand orthography.' The *entire corruption of language*, he afterward subjoins, is the effect of that ignorance which has reigned under the name of liberty and equality; and he declares that those strangers, who have studied French only in the good writers of the last two centuries, must be wholly incapable of comprehending one half of what is now written and published.—If this statement be not a gross exaggeration of the truth, it is a remarkable confirmation of the famous prediction which Mr. Burke expressed, in terms that naturally gave considerable offence in a time of agitation:—"Learning and the arts (said he) will be trodden under the feet of a *swinish multitude*;" though he certainly did not mean to apply that phrase to the great mass of the people.

The life of RACINE, as related by M. *de La Harpe*, is a model for this sort of biography; neither being too concise to be interesting, nor falling into the more common extreme of tiresome prolixity: but, notwithstanding all the care that has

been taken to place his character in the most favourable point of view, he appears to much greater advantage as a poet than as a man. His excessive sensibility to praise and censure seems to have betrayed him more than once into acts of injustice and ingratitude. We could have wished, also, that he had possessed the magnanimity to overlook the irritable jealousy of *Corneille*,—whose old age was constantly employed in effacing the glories of his youth,—rather than have exposed him to the dislike of all Paris, under an allusion to the *malevoli veteris poetæ* mentioned in Terence's prologue. We are still more shocked at his treatment of *Moliere*. To that illustrious author and excellent man, he was indebted, at an early age, for his first encouragement as a writer, and even for more solid assistance; yet, as soon as his reputation was established, he quitted the theatre of which *Moliere* was the manager, and presented all his tragedies to the rival company of *l'hôtel de Bourgogne*. Their intercourse continued no longer: but the biographers take pains to inform us that no enmity succeeded; for each did justice to the dramas composed by the other, when they were attacked and unpopular. In this we see little to applaud in Racine, who must have forfeited all pretensions to comic taste, if he had failed to applaud the inimitable *Misantrope*; while *Moliere*'s hearty recognition of the more doubtful merit of *Les Plaideurs*, which one of his *bon-mots* would have annihilated, displays the genuine greatness of an amiable and exalted mind.

Even *Boileau*, who lived with Racine on terms of the greatest intimacy, and who may be supposed capable of defending himself against sarcasm in conversation, was so much hurt by the poignancy of some of his satirical attacks, as to remonstrate seriously with him on the subject. It is true that the satirist had the less right to complain, as he had often been the coadjutor of the tragedian in most vehement invectives against the rest of mankind; particularly in versifying a cruel attack made on Mademoiselle *de Champmeslé* by Racine, when he deserted her after a connection (as it appears) of the tenderest nature, and after having been indebted for the great success of many of his tragedies to her admirable performance. We would here observe that *Boileau* discovered a strong genius for satire in four verses of his friend, which we shall cite, because they were thought at the time to glance at the character of our abdicated protector, Richard Cromwell:

"*L'imbécille Ibrahim, sans craindre sa naissance,*
Traine, exempt de peril, une éternelle absence;
Indigne également de vivre & de mourir,
On l'abandonne aux mains qui daignent le nourrir."

Another

Another instance of the author's captiousness is too remarkable to be passed over in silence. An absurd attack made by a M. *Nicole*, one of the *Messieurs de Port Royal*, on all dramatic poets, whom he styled *d'empoisonneurs publics et de gens horribles aux yeux des chrétiens*, was considered by RACINE as a personal accusation of himself; which he repelled by a letter full of the most virulent invective not only against *Nicole*, but against the whole society, to which he was indebted for a gratuitous education, and of which many of his own friends were members. He made this letter public, and was prepared to follow it up with a whole series of philippics, but was dissuaded by *Boileau*, who even prevailed on him to reconcile himself to *Arnauld*, by acknowleging his fault. They met; and RACINE 'began by throwing himself at the other's feet in the presence of a numerous company: *Arnauld* returned the compliment, and both embraced.' Such is the statement in the life of RACINE now before us: (Vol. 1. p. 32.) but the most striking part of the anecdote is found in the additions at the end of the fourth volume. We there learn that *Arnauld*, who seems to have admitted some of the prejudices of *Nicole*, became convinced of the innocence of tragedy, from contemplating the moral utility of the character of Phædra. Instead of regarding her as the most dangerous of criminals, inasmuch as her guilt is palliated by appearing to be an irresistible impulse which sanctifies incest and murder by compelling her to commit them, the acute theologian discovered that we might derive from her history this important lesson; "that when, to punish former faults" (not her own faults, but those of her ancestors) "God abandons us to *ourselves*, and to the perverseness of *our own heart*, there is no excess to which we may not be carried, even while we detest it." By this style of reasoning, we might easily be convicted of gross impiety in resisting our most vicious propensities; because it may have been the design of Providence to compel us to indulge them, for the purpose of betraying us into the punishment due to the faults of our remote forefathers!

The history of *La Phèdre*, and the manœuvres of a cabal which opposed it for the purpose of mortifying its author, appear at first sight incredible. It was known that RACINE had employed his pen on that subject; and the Duke *de Nevers* and the Duchess *de Bouillon*, who had conceived an enmity against him, employed *Pradon* to compose a rival tragedy founded on the same story. The work of RACINE was represented for the first time at the *Hôtel de Bourgogne* on the first of January 1677; and that of *Pradon* appeared three

nights afterward at the *Hôtel de Guénegaud*. All the principal boxes of the two theatres having been taken by the cabal for the first six representations, the theatre of their enemy appeared deserted, while that of *Pradon* was always filled. This manœuvre, according to *Louis Racine*, who learned it from *Boileau*, cost the heads of the party more than 15,000 livres: but such was the effect of this stratagem, that *Pradon* triumphed for many days, and Racine's *Phèdre* was on the point of falling to the ground; and *Valincour*, who was intimately acquainted with the latter, says in his letter to the abbé *d'Olivet*: "I have seen Racine, who is quite in despair." Soon after this mortification, he quitted the theatre, and had some thoughts of betaking himself to a monastic life in one of the severest orders: but, on reflection, (says his biographer, who never loses his gravity) 'he wisely preferred lighter chains, which were more conformable to the ordinary habits of mankind;—and he married.' His wife so entirely coincided in his religious sentiments, that she never even read his tragedies.

It is well known that Racine forfeited the favour of his royal patron, by drawing up and representing to Madame *de Maintenon* a strong and lively picture of the distresses of his fellow subjects, resulting from the endless wars of Louis XIV. It were to be wished that his chagrin on this occasion had been moderated by the proud consciousness of having acted an honorable and patriotic part; which is the more intitled to admiration, when we consider the fashionable servility of the times. Perhaps it is but justice to add that the merit of the deed was enhanced by the value placed by himself on the royal protection, which he risked by his boldness, and the certain loss of which seems to have contributed to hasten his decease.

In the present edition, the life of Racine, and his epitaph by *Boileau*, are followed by fifty pages of Observations on the account given of the tragedian by M. *Luneau de Boisjermain*, the editor of his plays in 1768; who is commonly distinguished, through this work, as *l'ancien commentateur*. His narrative appears to have been imperfect in many respects, and in these Observations his faults are studiously exposed. The defects of his style are indignantly denounced; and his false grammar, his barbarisms, and his minute inconsistencies, are hunted through pages of contemptuous sarcasm. His reflections, which are not among the wisest, are subjected to as severe a scrutiny as if they issued from an oracle; and his facts are perpetually controverted in inferior points, for the purpose of confounding the ignorance of the relator, without any material alteration

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in their general tenor and effect. Such an attack on a performance written thirty years before strikes us as extremely unworthy of such a man as *de La Harpe*.

We are next presented with the *Eloge de Racine*, which is without a name, but appears evidently to proceed from the same pen. It is not only an elegant composition, but contains much just and ingenious criticism.—Then follow the plays, which are severally preceded by *Examens*, and accompanied by a Commentary. The former shew great judgment, the latter a complete acquaintance with the tragic art, and a nice perception of the delicacies of the French language. Both, however, are in a great measure copied from the celebrated Lectures at the *Lycée* of this writer; and both excite some degree of disgust, by their persecution of the *ancien commentateur*, whose absurdities are preserved for the purpose of being answered, instead of being quickly consigned to that oblivion for which they are destined. Perhaps, however, the office of an editor and commentator naturally engenders both petulance and verbosity; yet our respect for the good taste of *La Harpe* must not prevent us from declaring that he appears to us to have yielded too frequently to the temptation of repeating himself, and abusing others. In fact, when we heard that the works of Racine were to be extended into seven full octavo volumes, we could not restrain some apprehensions that his fate would resemble that of Homer and Virgil, Æschylus and Shakspeare, in being overlaid by his officious nurses, and buried under the load of comments heaped on him by mistaken editorial zeal. We could not easily understand what materials could swell a moderate book to such a size; Racine is too conspicuous for purity of style to require much correction; his works are of too late a date to admit various readings from different MSS.; he is too free from obscurity to require long explanations; and he affords scarcely an allusion to his own times or to historical events, that needs to be illustrated by cotemporary anecdote. It is true that many of the plays would furnish examples of parallel or contrast between their author and the three great tragedians of Athens, as well as Seneca: but alas! all the passages cited in this commentary from the antients, to enable us to form the comparison, are translated into very ordinary French.

We must observe that M. *La Harpe* is not the actual editor of these volumes, for he died before the period of their publication; and a friend of the bookseller, who has chosen to conceal his name, supplied whatever was deemed wanting. To him we are indebted for the Additions at the end of the third and fourth volumes, to which we have more than once

referred, containing the stage-history of the several pieces, together with many curious literary and theatrical occurrences. In some instances, they venture on critical observations; and they do not always agree in sentiment with the author of the Commentary, whom they accuse of injustice towards Racine in his *Lycée*, where he appears to prefer the *Zaire of Voltaire* to the best productions of the elder poet. These differences, however, do not disfigure the pages of the original, but are properly confined to detached essays. We wish that M. *de La Harpe* had shewn the same discretion; that he had expunged all the notes of his predecessor which are plainly founded on mistake, or are merely insignificant; and that he had answered at large in his *examens* such of them as might, if uncontradicted, lead to important error. If, moreover, the author of the additions judged well in suppressing an anecdote of some consequence, because it hinged on certain indelicate verses, (and in an edition of the works of Racine, says he, not a word should occur that could shock the modesty of the reader,—see Additions to vol. 4. p. 368. n. 2), surely a similar regard to decorum should have prevented *La Harpe* from exhibiting at one view to the eye of the reader the most refined poetry, and the vulgar disputes of rival critics. We give a few specimens taken at random.—Where Racine uses the expression "*mes pleurs perfides*," the *ancien commentateur* remarks that *tears* cannot be *perfidious*. "Why not?" (exclaims *La Harpe*) "This is in truth the positive tone of ignorance." &c.—Jocasta accuses Heaven of punishing her for crimes which it forced her to commit, in the following lines:

"*Voilà de ces grands dieux la suprême justice!*
Jusques au bord du crime ils conduisent nos pas;
Ils nous le font commettre, & ne l'excusent pas."

"A charming thought: a very fine idea; and at the same time a very just one, if we refer only to pagan theology," says the old commentator. *De La Harpe* takes fire at this, and forgetting the indissoluble union between *le beau et le vrai*, so much maintained in the Eloge, vehemently denies that it is a "*très-belle pensée*," and says that it is only a *just* and *natural sentiment*. He is still more offended at the allusion to pagan theology; and his zeal construes it into an attack on Christianity, which he proceeds to defend in a manner that plainly proves that he and his predecessor mean to express the same thing, though the language of the latter is just incorrect enough to expose him to misconstruction from an unfair and captious adversary. In another place, the poor man "does not understand the

sense

sense of the plainest words;" in another, his observations are "the galimathias of a writer who cannot express the most simple things;" and again a censure is passed on the presumption of one who could dare to write comments on RACINE, *without understanding French*. With these examples, (which too closely resemble the squabbles of our commentators on Shakspeare, so impertinently obtruded on the public in their editions of the immortal poet,) we shall close our complaint on this head.

The *Commentary* before us must be extremely useful to those who wish for a critical knowlege of the French language, since it carefully points out the most trivial offences against the rigorous laws of composition established among our neighbours. We have no doubt that this part of the work is executed with perfect accuracy; nor can we venture to question either *de La Harpe's* superior knowlege of style, or his judgments on the mechanism of the plays before us. The drama is confined within much severer limits at Paris than it is in this country, and is capable of many technical and artificial merits, wholly unknown to the looser habits of our writers for the theatre. Thus it is observed in the *Eloge* that "Shakspeare is the poet of the people, while Phædra and Merope are the delight of enlightened men;" and we are often informed that particular beauties are only to be relished by *connaisseurs* in the tragic art. If we have no pretensions to the title of *connaisseurs*, we doubt whether the works of RACINE, or of any other poet, could reckon on immortality if they were capable of pleasing only the Parisian *savans*, without exciting emotion in ordinary readers. We shall not enter, therefore, into minutiæ which in this country perhaps may not be duly appreciated, but shall take a rapid survey of the general character here given of the several pieces.

Les Frères Ennemis, more commonly mentioned under the name of *La Thébaide*, was produced at the age of 25. It abounded with the vices made popular by *Corneille*; and the *antient commentator* is severely chastised for saying that it gave a promise of the high fame afterward obtained by its author. 'It announced a power of versification, but very little dramatic talent.' Yet we must take the liberty of contending that the whole of the fourth act displays a vigor of conception, and a knowlege of the heart, which are excelled in none of the author's most mature compositions. The subject of it is the attempt of Jocasta to reconcile her two sons, at an interview in which their hatred bursts out with more fury than ever; and it may be the more interesting to the modern English reader, because it may perhaps be considered as the germ of one of our best

tragedies of the present day; we mean the *De Monfort* of Miss Baillie. The anxiety of the mother to extinguish their unnatural feelings perpetually reminded us of the sisterly affection of Jane de Monfort; and the declaration of those feelings by Eteocles is almost in the same phrases as are employed by the hero of Miss Baillie's tragedy:

" *Je ne sais si mon cœur s'appaisera jamais:*
Ce n'est pas son orgueil, c'est lui seul que je hais.
Nous avons l'un & l'autre une haine obstinée;
Elle n'est pas, Créon, l'ouvrage d'une année;
Elle est née avec nous, & sa noire fureur,
Aussitôt que la vie, entra dans notre cœur
Nous etions ennemis dès la plus tendre enfance," &c.

De Monfort exclaims, in describing his aversion to Rezenvelt:

" It will not part. I've lodged it here too long;
With my first cares I felt its rankling touch,
I loathed him when a boy.
Even in our early sports, like two young whelps
Of hostile breed, instinctively reverse," &c.

The little feelings of disgust excited by the expectation of seeing the detested object are much alike in both. Thus Eteocles, half breathless, when his brother is about to arrive:

" *Et maintenant, Créon, que j'attends sa venue,*
Ne crois pas que pour lui ma haine diminue,
Plus il approche, & plus il me semble odieux,
Et sans doute il faudra qu'elle éclate à ses yeux."

Again:

" *Qu'ils entrent. Cette approche excite mon courroux,—*
Qu'on hait un ennemi quand il est près de nous!"

This last trait occurs in a variety of forms in the English tragedy; which is so far superior to that of Racine, that the passion is lodged in a mind which feels its horrors and struggles to subdue its influence, instead of being blindly hurried by an unintelligible fatality.

The *Alexandre*, which appeared in the next succeeding year, proved its author's improvement in the art of versification: but the dramatic effect was feeble, and Alexander the Great was rendered ridiculous by substituting the idle gallantry of the heroes of French romance for the hardy and martial spirit of the Macedonian king.

The *Andromaque* is considered as a '*chef d'œuvre*, and the first that appeared on the French stage;' the intrigue and the denouement are perfect; and *de La Harpe* thinks that the most finished productions of the poet do not excel it in the command

command of sentiment and passion. It is certainly a glorious tragedy; in our opinion, indeed, (but we speak for *the people*, and not for *the connaisseurs*) the most capable of sustaining a strong emotion in the spectator from the beginning to the end. It has one short speech, which is repeatedly mentioned by M. *de La H.* as carrying the *coup de théatre* to its very highest pitch. Hermione, in the agonies of disappointed love, prevails on Orestes, her rejected suitor, to murder Pyrrhus, whom she adores, at the moment of his marriage with Andromache. He executes the terrible commission: but, when he expects to receive her thanks and her affection as the reward of his obedience, her former tenderness for Pyrrhus returns, and she pours forth on Orestes the bitterest reproaches. The whole scene is exquisitely wrought; and she disavows the command which she had given to him in the following impassioned lines:

"*Mais, parle! de son sort qui t' a rendu l'arbitre?*
Pourquoi l' assassiner? Qu' a-t-il fait? A quel titre?
Qui te l' a dit?"

"*Voilà ce fameux qui te l' a dit?*" says *La Harpe*, in a note on the passage; and after having dwelt on it with ecstacy, both in the *éloge* and the *examen*, he here observes: 'The more I reflect on it, the more I think that the phrase *qui te l' a dit* is admirable. It is in my opinion the boldest, the most *profound* the most *astonishing*, that passion ever inspired;'—and he goes on in this strain at considerable length. Now though every body will easily allow the exclamation to be quite natural, we fear that so high a degree of excellence will hardly be discovered in it by our cold countrymen. At any rate, it will appear extraordinary that the answer to that stupefying question should be left unnoticed,—to those at least who have heard the deep tones of shame and despondency in which *Talma* replies:

"*O dieux! quoi! ne m'avez vous pas,*
Vous-même ici, tantôt ordonné son trépas?"

We ought not to conclude our account of *l'Andromaque* without adverting to the death of *Montfleury*, then the first actor in Paris, and the original *Rodrigue* in the *Cid*; whose exertions in performing Orestes, at the age of seventy, and with a most corpulent habit, cost him his life. A similar cause was fatal to his predecessor *Mondory*, who performed with too much violence the part of Herod in the *Mariamne* of *Tristan*.

In his next play, Racine presented a specimen of comic power for which his friends probably had not given him credit.

Les Plaideurs may indeed be called a literary *pic-nic*,* to which all the wits of the age contributed their share; though the plan originated with the ostensible author, who had suffered from the unnecessary delays created in the course of a law-suit. The subsequent account of its formation is extracted from the additions at the end of the third volume:

'Nothing is more favorable to humorous sallies, than the gaiety of a repast and the freedom of a *table d'hôte*; the most joyous favorites of the muses have met, in our own times, on certain days, at these public places, where nobody is bound to do the honors of the feast, and nobody is embarrassed by receiving them, but wit and good humour enjoy complete independence. The dinners of *the Cellar*, in our recollection, gave birth to the most piquant productions of *Collé*, *Piron*, and all our liveliest poets. In RACINE's time, the coffee-houses were not yet established: but a wine-merchant who dressed dinners, and kept a public house at the sign of *the Cross of Lorraine*, (in the square of St. John's burying ground,) on particular days of the week, entertained in an apartment reserved for them, *Racine*, *Boileau*, *La Fontaine*, *Chapelle*, *Furetiere*, some young magistrates, and many noblemen, the gayest and wittiest among those who were attached to the Court. This society had its rules, its police, and its penal code. Punishments were decreed, such as were best calculated to encourage the satirical pleasure of the guests, and of which bad authors bore the cost. *Chapelain's La Pucelle* was always there, as the instrument of correction; and he, who was guilty of a fault against language, against good taste, or against the laws enacted, was convicted according to form, and underwent a sentence which consisted in reading a greater or less number of the verses of that formidable poem.—It was there that the comedy of the *Plaideurs* was created.' (Vol. 3. p. 377.)

Notwithstanding all the advantages to be derived from this diversity of talents, and from the personal satire directed against all the leading orators of the bar, the public did not admire the play, which was represented for only two nights. A month afterward, however, it had the good fortune of amusing Louis the XIVth at his private theatre, and the approbation of his Majesty turned the current of opinion.

The character of Agrippina will impart a lasting interest to the tragedy of *Britannicus*, which *Voltaire* considered as on the whole rather cold. The defence of it by *La Harpe* is an additional proof of the vast importance attached at Paris to the duties of the actor. 'This judgment of *Voltaire* (says he) may be excused, because he had seen the part of Nero but moderately

* We should apologize to our *country-readers*, and still more to our *readers of a hundred years hence*, for using this cant term of the town: but the context may here suggest a definition which neither Bailey nor Johnson would supply.

performed.

performed. It is not the fault of RACINE, that *for a whole century* no actor was found capable of feeling and displaying all the power and depth of that admirable part.' *Le Kain* did it justice, and the play was raised to the eminence which it deserved. We must add, on the authority of *Boileau*, that the public was too much attached to *Floridor*, the original Nero, to see him without dissatisfaction in so odious a character; which was therefore assigned to an inferior actor, with great advantage to the performance. This part of Nero was formed to produce striking events; it was that in which the famous *Baron* re-appeared, after a long retreat. He was sixty eight years old, and the pit gave him to understand that he was become unfit for the part. 'He then advanced to the front of the stage, with his arms crossed, drew a deep sigh, and, casting on the pit a look of indignation, he exclaimed: *Ingrat parterre, que j' ai élevé*;—' and it is true (says the writer) that good actors form the taste of the *parterre*.'

Of *Berénice*, which was composed at the command of Henrietta of England, daughter of Queen Henrietta, and Dutchess of Orleans, the versification is exquisite, and the sentiments are delightful: but the separation of two lovers, without any incidents or plot, is not the proper subject of a tragedy. RACINE insisted on knowing *Chapelle's* opinion of it, who would only reply in the words of the burthen of an old song,

"*Marion pleure, Marion crie,*
Marion veut qu'on la marie."

It appears, however, to have been acted with success whenever Paris had a female performer whose youth, person, and harmonious voice, were capable of giving effect to the touching descriptions of the dramatist.

The dreadful vengeance taken by Christina Queen of Sweden on a perfidious lover, on which *Bajazet* is founded, is generally known. The play succeeded, though the hero is allowed to be *glacé*, the plot in many parts defective, and the verse negligent. *Corneille*, who was present at its first representation, whispered in the ear of *Ségrais*, "*Voilà des Turcs bien franchîts*," a censure which is not here combated. To say the truth, we cannot help suspecting that this animadversion might justly be applied to all the leading characters of this tragedian; and we are somewhat surprised, considering the pains which have been taken by his commentators to answer all the attacks on him, that they should not have noticed *Voltaire's* observation in his *Temple du Goût*, which appears to us singularly happy in pointing out the principal defect of his great predecessor in tragedy:

"*Plus*

"*Plus pur, plus élégant, plus tendre,*
Et parlant au cœur de plus près,
Nous attachant, sans nous surprendre,
Et ne se démentant jamais,
Racine observe les portraits
De Bajazet, de Xipharès,
De Britannicus, d' Hippolyte,
A peine il distingue leurs traits ;
Ils ont tous le même mérite,
Tendres, galans, doux, & discrets ;
Et l' Amour, qui marche à leur suite,
Les croit des courtisans Français!"

This refined monotony is less apparent in *Mithridate* than in most of the others. *Monime* is highly affecting, and the story is in itself an excellent tragic subject, if it were not confounded with the well known history of the warlike king of Pontus. This deviation from truth is justified in the *Lycée*, but is surrendered as indefensible in the *Examen* prefixed to the tragedy by *La Harpe* in this edition.

The composition of *l'Iphigenie* is beautiful throughout. The parental tenderness of Clytemnestra, betraying her by turns into the excesses of grief and rage, and the struggles of Agamemnon between the duties of the father and the king, are among the most finished of dramatic paintings. Achilles and Iphigenia are also excellent; and we are inclined to think that the difficulty of introducing the story of her miraculous rescue, by Diana and her hind, is a sufficient apology for the episode of Eriphyle.

Our complaisance, however, cannot carry us so far as to approve the *intrigue amoureuse* which changes Hippolytus from the active young warrior and hunter, devoted to arms and field-sports, and a despiser of the fair, to a love-sick swain, who rejects the advances of his mother-in-law not from the purity of his sentiments, nor from abhorrence of the crime which she proposes, but simply on account of a prior attachment to an imaginary female. This invention is very far from improving the effect of the fable. The momentary jealous feeling excited in the mind of Phædra, on hearing that he loves another, is the only advantage gained by the addition: but surely it requires little knowlege of the female heart to be convinced that the cause of that jealousy would be more tolerable than a cold contempt of the whole sex, united with a strong moral sense condemning her individual affection. *Aricie* adds nothing to the real interest of the piece; her petty attractions are swallowed up in that overwhelming story; while she contradicts the general opinion of mankind, derived from tradition, and from one of the finest tragedies which proceeded from the

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pen of Euripides. We regret this injudicious alteration the more, because, in all other respects, the *Phèdre* is beyond praise. It sustains a perpetual comparison with the illustrious Greek, and perhaps excels him in most parts, except where the chorus permits a wilder vein of poetry than is consistent with the sobriety of the French drama. It appears to us that the praises of M. *La Harpe* fall short of the genius of the writer; for, though the passion of Phædra leaves all the characters of this and every other play at an immeasureable distance, the whole domestic story is developed in the most affecting manner, and both Theseus and Hippolytus command our warmest sympathy.—This was the theatrical production on which the princes of the blood (who were offended for some reason which is now forgotten, like themselves) wreaked their pitiful vengeance in the manner which we have described: but it was impossible for such transcendent merit to be wholly overpowered by any cabal. Phædra was triumphantly re-established on the Parisian stage; it is now the most popular exhibition; and it will be received with rapturous admiration, while Paris has a theatre to boast.

We are aware that the favorable judgment which we have passed on the French tragedies is likely to meet with many dissenting voices in this country; where they are supposed to consist of frigid declamation, forced sentiments, and descriptions out of nature. We are certain, however, that the more Racine and *Voltaire* are studied, the more will these common place remarks lose credit with those who have to think for themselves; and we shall feel that it is possible to venerate Shakspeare as the greatest dramatic genius that ever appeared among men, without contemning those who dare write tragedies on a plan different from that which he adopted. The language of good sense will make itself heard on this as on other subjects; and, while the merely technical *unities*, to which pedants have exacted a strict conformity because Aristotle has called them essential to tragedy, are justly exploded and held in derision, it will be discovered that unity of action, and the subserviency of all the parts to a main object, are essentially necessary to sustain a lively interest in all stories whatever, but most especially in theatrical representations. In fact, the last two acts of Hamlet overpower us with fatigue, if we had the courage to own it; while our attention is preserved to the conclusion of Othello and of Romeo, which have no other advantage than that of unity in the story.

The faults of Racine are not numerous, but we are of opinion that they are great. The principal have already been incidentally mentioned;—a want of distinction among the leading

leading characters, who all resemble (as *Voltaire* says) young noblemen of the French court; and the uniform admission of *intrigue amoureuse*, to the exclusion of truth and probability, and to the diminution of a grander effect and a more powerful interest. Yet he achieved a vast improvement on the absurd and romantic lovers whom *Corneille* had introduced, sighing out extravagant compliments and amorous metaphysics, under the names of antient heroes; and in the intrigue, RACINE was extremely moderate, for the time in which he wrote: though many tragedies, produced with great success by subsequent dramatists, prove that the *Parterre* can dispense with that appendage altogether, when the sacrifice is required by the nature of the fable.

It appears from some expressions used in the bookseller's preface to this edition, that all the seven volumes in which it is comprised are already published: but only four of them have come to our hands. The others will contain *Esther*, *Athalie*, all the miscellaneous poems, and all the letters to and from RACINE which have been already made public, with many others of an interesting nature that have not been before printed. When we receive them, we shall be eager to conclude our examination of the entire work.

ART. X. *Campagnes du Maréchal de Schomberg*, &c.; *i. e.* The Campaigns of Marshall *Schomberg* in Portugal, from the Year 1662 to 1668. By General DUMOURIER. 12mo. pp. 145. 4s. 6d. Boards. R. Phillips, London. 1807.

THE object of this tract seems to have been to rouse the Portuguese from their lethargy, by bringing to their recollection their antient glory; to induce them to revive a martial spirit; and perhaps to throw out a hint for their guidance if they wished to be supplied with an able General: the designation, which the author still assumes in his title-page, being calculated to suggest and to warrant such a conjecture. He exhorts the Portuguese, by the memory of their former heroes, and of the exploits of their better days, to resent the insults of the person whom he denominates 'the modern Attila;' and boldly to take up arms, and dare their insolent enemy in the field. Had the Court of Lisbon hearkened to this advice, we are fully satisfied that, without much persuasion, it might have had the aid of the councils and of the military experience of the ex-minister and ex-general; and we are far from thinking that this was assistance to be undervalued. As to the advice which he might give in the closet, we pretend not to form a judgment:

judgment: but with regard to that of the publicist, we own that our fancy is too inert to join in the flights of the ex-General. If Portugal had declared, had taken the field, and had increased her army to the utmost; if we also suppose the conqueror of Gemmappe to be its commander, and if we take into the account the support and succours of England; still the vision of *Bonaparte*'s armies put to the route and flying in all directions,—the Spaniards, ashamed of their past conduct, deserting the standards of the French ruler, uniting with the Portuguese, and moving in the direction of Paris, their career uniformly triumphant, setting the *Bourbons* on the throne, and relieving the world from devastation and despotism,—all this fairy vision, we say, we are too dull to realize for a moment:

'Who (asks the ex-General,) first started the dastardly scheme of transferring the seat of empire to the Brazils, and of abandoning the natal soil which the heroic bravery of the antient Portuguese rendered the seat of liberty and glory? These cowardly fugitives will bear with them to the Brazils their pusillanimity, their vices, their egotism, their corruption; and they will not better defend themselves in America than in Europe. This abandonment ought only to be contemplated when the country shall have been lost, and when the brave few surviving the wreck of the state shall, like the Trojans of old, commit themselves to the waves in search of a distant asylum. Undoubtedly, were the people at large consulted in the proposition, they would cut in pieces the author of the advice, as guilty of high treason against the nation.'

It appears that there is no humiliation which this nation, so much a favourite with the ex-General, and so much flattered by him, is not ready to brook, in order to avoid the alternative which he has proposed. She has sacrificed her dynasty, she has suffered herself to be severed from her colonies, and she will probably soon submit to receive from 'the modern Attila' a scion of his family to render it the stock of her future princes. The poltroonery, however, which M. Dumouriez denounces, is not confined to the nation, but the royal family are implicated in it. The exhortations of the veteran warrior have been lost on the Prince-regent, who has preferred the gentle councils of the translator of Camoens; or rather, terrified by the sentence of dethronement pronounced by Napoleon, he was forced to adopt a measure which the ex-General anathematizes, and of which the British *Chargé d' affaires*, by a poetic figure, applies to himself the merit. What a variance between public men! An act which the hero of Gemmappe denounces as poltroonery is blazed forth in this country, by those who are supposed to speak the sentiments of high official persons, as the very height of magnanimity. We must leave this dif-

ference to be settled between the ex-French minister of foreign affairs,* and the present British secretary of the same department.

Though the chief object of this work, however, has completely failed, it is not devoid of interest, since it relates the exploits of a person who stands high in the records of military fame, and whose memory is dear to every true British heart. The Marshal *Schomberg* was honoured and loved by our glorious deliverer William III., whom he followed into this country, and the lustre of whose fame was augmented by his atchievements in that war of liberty. His fall, in the decisive battle of the Boyne, is known to every Briton; and England, it appears, has the honour of having produced the mother of the hero.

It must be observed that the present narrative is not the composition of the ex General, as the title page led us to suppose, but is acknowleged to have been taken from a life of the Marshal written in German by *J. Fr. Augustus Hagner*. The translator speaks highly of the original work; and, if we may form a judgment from the version of a part of it, it well deserves the testimony. Indeed we cannot but think that an English edition of the whole performance would be an acceptable present to the public.

Schomberg was, we are told, the friend and disciple of the great *Turenne*, and was selected by him to undertake the defence of Portugal, which kingdom he saved by his victories at Ameixial and Montesclaros. He went back to France in 1668; having received, as the reward of his services, the empty title of Comte, and a pension of 400 florins, which, it is here said, was never paid to him. On his return to France, the title of Duke was conferred on him, he was intrusted with the command of the army in Catalonia, and was made a Marshal of France; in which capacity he commanded in Flanders in 1676, and compelled the Prince of Orange to raise the siege of Maestricht. He served at the head of the French armies as late as 1683: but at the revocation of the Edict of Nantes, he was comprized in the prescription of the Protestants, (*religionaires*,) and obliged to emigrate from France, after having served it thirty five years. 'Thus,' says the present writer, 'did false piety (*cagotisme*) bereave Louis XIV. of his best Generals. The same persecution on the part of the devotees, headed by Madame *de Maintenon*, who was complete mistress of the king, and whose character she

* *Dumouriez* filled that office during a short time in the year 1792.

enfeebled,

enfeebled, deprived France, during the war of the succession, of the services of two great men, *Vendome* and *Catinat*, and intrusted the fate and glory of the country to inexperienced commanders: but they were *good christians.*

The brave *Schomberg* now sought an asylum in the country which his conduct at the head of its army had saved: but the practices of Madame *de Maintenon* set the Inquisition to work in order to harrass him. Thus disturbed, and weary of his military inactivity, he was invited by the Elector of Brandenburg to assume the command of his troops; and he closed with this proposal, and set out from Lisbon for Wesel in 1687. It was on his way thither that he fell in with the Prince of Orange, who concerted with him the expedition for the deliverance of England, in which he shortly afterward embarked. Having put into a good state the fortified places and army of the elector, *Schomberg* followed the Prince into England, and saw him crowned king in 1689. On occasion of the war declared by France in favour of James II., the whole of his property in France and in the electorate of Trêves was confiscated. In order to indemnify him, he was created Baron of Teys, then Earl of Brentford, Marquis of Harwich, and Duke of Schomberg; he was presented with one hundred thousand pounds, had a blue ribbon given to him, and was named Generalissimo of the armies and grand master of the artillery. In this capacity, he made head against the Jacobite forces in Ireland during a whole campaign, under great difficulties, with singular address, and defeated all their measures: but this was a slight matter compared with the obstacles occasioned by the murmurs and prejudices of his own troops. His firmness did even more than his abilities towards saving Ireland, having no other support than that of his royal master, who was endowed with character and talents similar to his own. Though 73 years of age, his taste and passions, we are told, were youthful; and he sollicited the hand of the Marchioness of Antrim, of whom he was enamoured. When he was rallied on this subject, he pleasantly retorted; "I pursue the method of good Generals, I delay my retreat to the utmost." To the termination of his brilliant career in 1690 we have already alluded.—He carried with him the regret and veneration of the English nation; and he died, says Burnet, like Epaminondas on the day of his triumph, in the bosom of victory.

The narrative of the Marshal's Portuguese campaigns is remarkably neat and perspicuous, and in course both interesting and amusing. If the title of the work, therefore, should lead those who are unskilled in military matters to throw it aside, they will deprive themselves of much entertainment. Singular

anecdotes and curious specimens of court intrigue mingle with the military details, and add greatly to the piquancy of the volume. The whole detail of the affair of the dethronement and divorce of Alphonso VI., and of the elevation of Don Pedro and his marriage with the divorced Queen, is also here given: while the notes contain a criticism of the translator on the battles in Portugal, to which his military celebrity imparts no small degree of importance.—Though the ex-General, then, has failed to rouse the torpid Portuguese, and to procure for himself a command in which his superior talents, seconded by Portuguese and Spanish courage, should have completed the discomfiture of *Bonaparte*, (already, as he supposed, foiled in the North,) and have seated our present amiable guest on the throne of his ancestors, yet the hero has the merit of having produced a little volume which will very pleasantly chase away *ennui* for two winter evenings. We sincerely wish that all the heroes of Europe were confined to similar innocent employments.

ART. XI. *Histoire Critique*, &c.; *i. e.* A Critical History of the Roman Republic; in which it is proposed to eradicate inveterate Prejudices with regard to the History of its first Ages; and in which the Morality of the Romans, their Virtues, their external Policy, their Constitution, and the Character of their celebrated Men, are considered. By PETER CHARLES LEVESQUE, Member of the Institute and of the Legion of Honour, Professor of Morals and History in the College of France. 3 Vols. 8vo. Paris. 1807. Imported by De Boffe. Price 1l. 4s.

A VERY few years have passed since nothing would please our volatile and changeable neighbours, unless it bore some affinity to the character or the customs of the old Romans. Modern patriots disclaimed their own names, and adopted those of men who had flourished among this antient people. Brutuses and Gracchi administered the commune of Paris, their manners and maxims were universally affected, and they were regarded as the model of the *Great Nation* of our days. As France, then, was to be the modern Rome, its rival was of course designated as the unfortunate Carthage; the Britons and Carthaginians, it was not to be denied, were distinguished by one leading national pursuit; and all the Gallic oracles foretold that their fate would be similar.

Among others of the fantasies, however, which have been employed to amuse and delude this inconstant people, this also has passed away. The English are no longer called Carthaginians,

Carthaginians, because it would imply that those who so denominated them were desirous of passing for Romans; and the Romans are completely out of favour. Yet it is not on account of their ferocity, their lawless ambition, their insatiable thirst of conquest, their pillage, their exactions, and their oppressions, that they have been discarded: it may be supposed that they would have been excused all this: but their imitators could not avoid discerning a steadiness of purpose, a self respect, a love of liberty, a passion for independence, a hatred of adulation, and an impatience of despotic domination in that people, which must excite unpleasant sensations in modern Frenchmen, must render these old sturdy republicans odious in their eyes, and must occasion comparisons to be eminently painful to them. The Romans, it is true, changed their government: but they did not murder a good man because he was a weak king, or could not discern good advice, and did not know how to chuse good ministers: they did not cut off at the same time all that was distinguishing and deserving in the nation; and having changed once, they suffered centuries to elapse before they changed again, for their taste did not lead them to try all the several forms of government within the space of a few years. Those who banished the Tarquins did not set up a new king and call him by another name; they did not overturn their monarchy in order to erect one that was more absolute; they did not one day consecrate the maxims of liberty, observe all its forms, and exercise all its rights, and on the next abase themselves as the shameless flatterers of despotism and usurpation; they did not insult all neighbouring governments as tyrannical, and immediately afterward submit to a more absolute domination than any of those very governments; in short, they did not furnish an example of precipitancy, violence, ferocity, inconstancy, caprice, and abject fgriversation, which we in these times have witnessed, and which is without parallel in human annals; and though as a people they were sullied by great vices, yet these have often been overshadowed and overlooked when placed by the side of their exalted virtues.

Fully aware, then, of this cause of complaint against these veterans, M. Levesque writes the present history to vindicate his nation. No longer to be viewed as idols and models of imitation, the old Romans now scarcely fare better than the English; the Carthaginians, our late prototypes, are preferred to them; and all their faults are studiously pointed out and aggravated, while their virtues and good qualities are questioned. Their history is represented as pregnant with lessons of a dangerous tendency; since it inculcates hatred of kings,

extols tyrannicide, and consecrates inhuman examples of severity of military discipline; since it excites a spirit at variance with civil obedience and subordination, and a disposition unfriendly to a dutiful submission to governors. The object of the volumes before us is to guard the rising generation of France against all these mischiefs: to inculcate emulation of the heroism and enterprize of the Roman youth, but to warn against the notions and maxims which supported and nourished these noble qualities in republican breasts. The address and dexterity with which the author executes this task are admirable. Though we have no doubt that, either sharing in a feeling which is general among his countrymen, or wishing to pay his court to power, or perhaps instructed from the highest authority, he aims throughout this work at the purpose which we have stated, still we are far from intimating that this design materially vitiates the performance. On the contrary, it has claims to superior merit; and we have no hesitation in recommending it to those who feel an interest in compositions of this sort. The fact is that the Romans have been too much extolled, and the more general error still is that of estimating them too favourably: so that had these volumes gone even more into extreme on the side which they have embraced, we should have considered it as no evil, at least with respect to experienced and judicious readers, since it would assist the attainment of that just medium in these affairs in which the truth consists.

The author's account of his guides in these inquiries will probably prove interesting to the great bulk of readers.—Having done justice to Livy, and vindicated him from the credulity with which he has been charged, and which his pages seem to manifest, M. Levesque thus concludes his observations on the early accounts transmitted to us by that author: which, if they are less original than he conceives, are intitled to the higher praise of being just:

'Sound criticism rejects a great number of events of the antient Roman history, receives many as probable, and admits others as sufficiently proved: the work now submitted to the public is confined to facts of this latter description.

'The history of the war of the Romans with the Tarentines, and events somewhat anterior, form as it were the commencement of authentic records. The Romans now become the neighbours of the Greeks of Italy; the art of writing grows more familiar to them; and it was supposed that, in the time of Cicero, the speech delivered by Appius the blind in the senate, in the course of the war with Pyrrhus, was still in being. At this period, the Greek writers, Hieronymus

Hieronymus of Cardia, and Timæus, spoke of the Romans in their historical works.

'Of the Punic wars, the detail is given by Polybius, a military man, a statesman, and a person of sound judgment. He had been the preceptor of Scipio Æmilianus, and the friend of Lelius; and the best sources of information had been laid open to him. With regard to the parts of his work which have been lost, we have reason for believing that Livy and Appian have preserved to us the substance of them; during the course of the war with Antiochus, and down to the conquest of Macedonia, Livy continues our agreeable and ingenious guide: but here we lose him altogether, and Plutarch comes to our aid, to whom we are indebted for all that we know of the Gracchi, and of Cato the elder. The history of the war with Jugurtha is a precious document, as it displays the corruption of Rome at the time in all its extent. For the period of Marius and Sylla to the first triumvirate, we have only Plutarch to consult; from this epoch to the death of Cæsar, we have Cæsar himself, Oppius, and Appian, who, though not a writer of much taste, is far from being a contemptible historian. The letters of Cicero throw the greatest light on this period, and he imparts to us more than any other the designs of the chiefs to which it owes its celebrity. In the interval between the death of Cæsar and the formation of the empire, we have Cicero for a time, besides Plutarch and Appian; as well as Dion Cassius, and others of like doubtful character.'

The manner in which the historians relate the change effected by Augustus, and his administration, does not please the present author. He suspects that Plutarch and Appian have been in many instances deceived; and he complains that, even under the emperors, the Romans in general still remained ardent republicans, for they touched lightly on the evils with which the republic was inflicted, while they strongly resented those which they experienced under the emperors. Pompey was still adored by them, they revered the assassins of Cæsar, and they detested Julius and Octavius his adopted son. All the calumnies which faction propagated in regard to them have been admitted by writers, and consecrated by the recording page; so that, by a succession of antient and modern historians, it is here asserted, the Pompeian faction is not yet extinct; and the compilers of the Antient Universal History, together with the learned author of the History of the Roman Republic, are charged with belonging to it. We are gratified to think that our countrymen fall under this imputation; that they can applaud the freedom of antient Rome, and render justice to the manly character and independent spirit of its inhabitants, without libelling their own institutions, or reflecting on the prevailing spirit and general conduct of their nation. May we ever properly value this proud consciousness, and be jealous of all that seems to intrench on it! We have

of late discerned but too much of a turn for servile dependence prevalent among us; a spirit which no admirer of the antient character of Britons, no one who takes an interest in the past glories of his country, can view without alarm and detestation.

M. Levesque adds that 'the vices of the Roman history render its perusal dangerous to ardent and unreflecting men. It inspires a disgust, a contempt, and a hatred for the institutions of their country; and the silly affectation of rendering themselves Roman citizens makes them bad subjects. Let us leave to our enemies the veneration for and imitation of this people; and may we be animated by more pure virtues!' It is singular enough that we Englishmen, who were lately branded on every occasion as Carthaginians, are here allowed to take up the part of the modern Romans as a *cast-off* from our neighbours, who recently so much affected it. Some traits of the Roman character we certainly do not covet, but we have no objection to those which excite the chief hatred of the modern Gauls; and with this qualification, we accept of the offered boon, since we have no apprehensions that this veneration will make us bad subjects of own free country. We must not, however, conceal from our readers the views which M. Levesque entertains of that which he is so ready to assign over to us:

'If, (says he,) by a true picture of the evils, disorders, atrocities, and degradation of the dignity of man, which prevailed in antient Rome, and which resulted from the national character and from the constitution of the state, I weaken in my mind the enthusiasm which it has too long inspired, I shall think that I have deserved well of my country and of humanity. The Romans performed great things: yes, but they atchieved them too frequently by odious means, and often made an odious use of their fortune. Is it, then, for Frenchmen to bend the knee before Roman grandeur? *All grandeur sinks before our nation and that of our hero.*'

In our opinion, nothing is to be found in history that is more completely the reverse of *glorious*, than the violences, excesses, and changes, which France has exhibited from the first instant of the Revolution to the coronation of *Bonaparte*; to say nothing of the preposterous adulation of its ruler which at once degrades its authors and its object, and of which effeminate Asia can alone furnish a parallell. We are not so absurd as to controvert the great qualities and atchievements of the French hero: but we are not prepared to admit that he distances all the heroes of antient Rome. One thing, it must be acknowleged, has been wanting to his glory, that of having ever been opposed by really able commanders. His power, however, does not rest on pre-eminence in arms, for he neglects nothing

that

that can consolidate his authority, and strengthen his stability. The disgrace of the old Romans is probably a measure of the sovereign of the modern Gauls; and we have no sort of doubt that the object of the present work originated with this mighty personage, and that its author took up the pen by his directions. His glory and that of the nation are here represented as being in harmony: but to us they appear, ever since *Bonaparte* assumed the government, to have been in many respects in a direct inverse ratio. One of the most marvellous of his exploits has been that of compelling the French to a complete retrograde movement; to unsay and undo all that they had so ostentatiously said and done from the beginning of the revolution; to renounce all the maxims and professions of which they had been so vain; and to force them to act and labour in a course absolutely opposite to that in which he found them. If this may be said to enhance *his* glory, we cannot see that it reflects any glory on the French people: if any among them have a feeling of national character, they must have better recollections; and it must be one of the principal anxieties of the adroit chief to prevent his subjects from giving way to or dwelling on them. More danger was to be apprehended from this source, than from the coalitions of Pitt and the hordes of Russia. Thanks to state-empirics, they have assisted him to divert the attention of his slaves from the degradation in which he has plunged them; and have insured to his arms such a flood of glory as carries away all reflection, and prevents all recurrence to the past.

From the statements which have descended to us, of the atchievements and public works of Rome under her kings, M. Levesque asserts it to be clear that the city must have an origin less low, or more antient, than is ascribed to it by Livy: but he does not assign any reason against our adopting in preference the account which Dionysius gives of the description of its founders. He is not singular in casting doubts on the early records of Rome, but certainly no one has gone farther in this scepticism than he has proceeded: yet, if they be in general so apocryphal, it may be asked why we are to place implicit credit on those which describe the flourishing condition of Rome under the last Tarquin. In reference to this part of the relation, however, the author is not in the least incredulous, and does not once attempt to call in question or to qualify them. The reason is obvious; it favours an hypothesis of which he is very fond, and to which he is constantly recurring; namely that the expulsion of her kings proved highly prejudicial to Rome, weakened and impoverished her, contracted her territories, was so productive of weakness and misery that it brought

brought her even to the brink of ruin, and that she was less powerful and flourishing after she had existed as a republic for one hundred and twenty years, than she was on that day in which the nation rose on Tarquin. This hypothesis is well calculated to heal the wounded spirit of the French people; who, after having set up a republic, so speedily and readily consented to abandon it, and with it the substance and even the forms of liberty.

The author ingeniously attempts to point out those relations which may be traced to the legendary tales with which each great family was furnished; of which Cicero in his Brutus gives an account, and referring to which he says, "*quanquam his laudationibus historia rerum nostrarum est facta mendosior.*"*

We insert a passage founded on a statement taken from Livy and Dionysius, as somewhat applicable to recent transactions among ourselves:

'In the year of Rome 265, we are told that the Hernici were subdued, but they were allowed to retain a part of their lands, and were admitted to the same rights with the Latins. Between these newly adopted citizens and the native Romans, a great difference was preserved; since the former were not allowed to have commanders of their own nation.—Rome, then, while affecting friendship, offended this people by such marks of distrust; and it might have been foreseen that a nation thus humbled would not long dissemble its resentment. The Hernici and Latins must either share all the rights and privileges of Romans, or remain enemies of Rome: but this did not seem to be felt either by the people or by the senate, though the Consul Spurius Cassius appears to have been sensible of the fact. It was to him that his country owed the useful alliance of the Hernici: he proposed that the conquered lands should be divided among the citizens; and, as the Latins and Hernici, in obtaining the rights of citizens, would have only been complimented with a vain title, if they were not allowed to share in the advantages of the citizens, he was desirous that they should be allowed their portion in the partition which he was preparing. He thought that, as they partook of the toils and dangers of the Romans, it was no more than fair that they should participate in their rewards; and besides, Rome was not yet so powerful as not to make it her policy to secure allies by the strongest of all bonds, that of interest.

'Whatever were the motives of the Consul, it is impossible not to admire the liberality of the proceeding. One would have expected that, in carrying a measure equally sanctioned by policy and humanity, and which imposed no burden on any, but conferred a benefit on numbers, his course would have been smooth, and his task easy: but the reverse of this was the case. He experienced the most strenuous opposition on the part of his colleague; he was not supported by the Tribunes, because they were jealous of any

* Cic. Brut. aut de Clar. Orat. c. 16.

person

person becoming the benefactor of the people besides themselves; and he did not fully engage the favour of the multitude, because they were displeased with his including the new citizens in his beneficent plan.

'When out of his consulship, he was charged with attempting to get the government into his hands, and was condemned and executed, though he had been three times consul, and had twice triumphed. The people afterward regretted his loss, when they found their rights invaded, and no one of sufficient consideration to stand up in vindication of them; while the state derived the benefit of the alliance with the Hernici and Latins, of which he had been the author, in a war which shortly afterward broke out; and in which almost all their neighbours united against the Romans.'

We learn from this instance the melancholy truth that it is dangerous for statesmen to attempt measures of great beneficence and unusual liberality, even when sanctioned by the obvious dictates of policy, and the unequivocal interests of the empire!

M. Levesque has enriched his volumes with an interesting selection from the laws of the Twelve Tables; his observations on which, though they indicate a disposition to cavil, are on the whole pertinent and just, and certainly demonstrate that the praise, which Crassus is made by Cicero to bestow on them, is most extravagant. Indeed, the speaker seems to be aware of the singularity of the sentiment, by his manner of introducing it: "*Fremant omnes licet, dicam quod sentio;*" and the author properly assents to what Aulus Gellius justly says of them, that "some of them are wise, others incalculably too severe, and many of them dictated by superstition."—We must also remark that the work deserves great praise on account of the attention paid in it to the changes gradually made in the constitution of the Republic. The steps in the progress of popular power, and each surrender of exclusive privileges forced from the Patricians, are particularly pointed out; as are all new laws, the creations of new offices, new assumptions of power, and departures from antient usage. We should act unfairly by the author if we did not extol his useful efforts in this branch of historic duty.

As an advantageous specimen of the criticism of which this performance may boast, we shall state the observations of the author on Livy's well known narrative of the irruption of the Gauls under Brennus, and the capture of Rome by the invaders. He remarks that 'each part of this narrative is improbable, though each taken separately is capable of defence, because it only presents one of those facts which, though not in the usual course of things, still are not impossible: but the assemblage of such facts constitutes a tale to which

which sober criticism cannot listen, and which must be set down to the credit of national vanity and superstition.' He thinks that the presumption and arrogance, which the narrative imputes to the Fabii, though predicable of the Romans at a later period, did not belong to them at the time in question; and he is of opinion that the complaint made by the Gauls, of the infraction of the law of nations by the Roman envoys, indicates a refinement inconsistent with the barbarism in which that people were plunged. He conceives that the passive devoted part ascribed to the Roman senators does not harmonize with the temper nor with the age of those persons; he properly ridicules the tale of their being mistaken for statues; and he pleasantly asks, if all were massacred, how came it to be known that Papirius gave the first provocation to the barbarians? He observes that this member of the narrative is not copied by Plutarch from Livy, and he points out discordant inconsistencies in the relation. The Gauls, he adds, needed not the guidance of the track of Pontius to make their way to the capital; for Livy relates that Caius Fabius Dorso had descended thence in open day, arrayed in sacerdotal vestments, and, bearing in his hands sacred things, had twice traversed the Gallic camp in order to pass to the Quirinal mount to offer sacrifice, and was suffered by them to go and return unmolested. He rejects the story of the Geese. On the whole, he is inclined to give credit to the account of the capitulation; and he admits that the act of throwing the sword into the balance was a trait which well accords with Gallic gaiety. The saying, "woe to the vanquished," he thinks, is full of sense, and was inspired by the circumstances. The intervention of Camillus, just as the gold was weighing, at the critical moment to prevent its coming into the hands of the Gauls, and the double defeat and final universal massacre of them, are deemed by him to be fabulous; and this part of the account is also contradicted by other historians.

The author's pride is hurt by Livy's representations of this transaction, as reflecting on the ancestors of his countrymen:

'If their first victory (he asks) was to be ascribed solely to the ignorance of the military tribunes, how came it that for so long a time the very name of them struck terror into the Roman people? How came it that, in the year in which Jugurtha was delivered up to the Romans, all Italy, in consequence of a check received on the part of the Gauls, was in the utmost consternation? Why were the Romans accustomed to say that over other nations they obtained easy victories, but with the Gauls they fought for their safety and not for glory? Why had the Romans a treasure

which it was forbidden to touch, except to repel a Gallic invasion? How came Rome, at the close of the first Punic war, from fear of the Gauls, to make a disadvantageous treaty with Asdrubal, and to allow him leisure to establish the Carthaginian power in Spain on a solid foundation?'

He thus terminates his observations;

'The Gauls took Rome, and they retired from it by capitulation: this cannot be called in question. It was an event of which traces must have been left behind, and tradition would suffice to preserve the remembrance of them. All the rest is fable, founded in part on uncertain testimony, and in part on inventions framed by the Patricians from considerations of policy.'

As it is the intention of the publication before us not less to inculcate certain political principles and notions, than to introduce us to an acquaintance with the Roman history, and as we have adverted so much at length to the former part of the design, we must take a future occasion to state more fully its claims in the latter respect. If M. LEVESQUE has successfully promoted the political purpose which his patron had in view, he is intitled to no mean praise for the judgment and diligence which his labours as a compiler have displayed. The reader will here find, blended together, a neat narrative and an ingenious critique and comment: if he is apprized of the author's object, he will seldom be misled by it; and the writer's observations, where his bias does not interfere, are happy and apposite. The doubts on the early part of the Roman history have not before been so learnedly and elaborately investigated, the grounds of them so fully laid open, and the line between truth and fiction so well traced. No one has more fully penetrated into the design of the first Roman historian, better described the temper and turn of his mind, or rendered greater justice to his reputation; nor has any one copied him more agreeably, or commented on him more judiciously. He contrasts the narrative of Livy with that of Dionysius; and he introduces into the *terra incognita* of the early part of it, all the light which is to be derived from accessory sources. His reflections are creditable to his powers of discrimination. As we advance in the narrative, he displays laudable sollicitude to inform us on what foundations it proceeds; and never did a writer manifest greater anxiety not to impose on his readers in regard to facts. Notwithstanding, therefore, the many learned and elaborate productions that exist on this beaten subject, and in spite of some blemishes with which the present is chargeable from the cause that has been stated, we deem it a valuable acquisition, and a work that will survive the day. Indeed, when

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we observe that the author possesses a sound understanding, is fully master of his subject, and has taken due pains, it is scarcely necessary to predicate any thing with respect to his performance.

[*To be continued.*]

ART. XII. *Mémoires*, &c. *i. e.* Memoirs of the Comte JOSEPH DE PUISAYE, Lieutenant-General &c. &c. Referring to the History of the Royalist Party during the late Revolution. Vol. V. 8vo. pp. 468. Budd, London. 1807.

WE have formerly observed that grave charges have been preferred against M. DE PUISAYE, that he has been regarded very generally with suspicion, and that, if he has a good defence to make, he acts very injudiciously in spinning it out to an unreasonable extent. This may be a fit expedient for conscious guilt, but surely it is not the course which merit unjustly suspected would take. Who is to carry in his mind this vast mass of matter, to methodize and sift it, and to ascertain how it bears on the charges brought against the accused person? If we also take into the account the intervals which elapse between the appearance of the parts of this huge collection, it becomes absolutely impossible for readers in general to form any decision on the case submitted to them; and if prejudices to the writer's disadvantage exist, this strange method of vindicating himself will only serve to heighten and confirm them. Be this, however, as it may in regard to the author, it has also been admitted by us that this political *Silva* contains many matters which claim the notice of the historian, and the perusal of which will reward the attentive observer of the different scenes of the French revolution.

Early in this volume, we are told 'that there were two ways of arresting the progress of this dread event; the one was to have made a wise and skilful use of the means which the state of the interiour supplied; the other, that which might have been derived from the concurrence of foreign powers.' The efficacy of the former we allow, but we are fully satisfied that the latter operated in a manner directly contrary, and that the two courses here stated were in absolute opposition to each other. Reasoning makes the affair obvious: but, which is more satisfactory, the event has furnished the most decisive proofs of it. The pressure of the unwieldy and disjointed confederacy united all classes of Frenchmen; a circumstance highly to their credit, and which can never be mentioned without the strongest commendation, while it has

been the foundation of all their successes, and of that giddy height of power to which they have reached. Had the neighbours of France been perfectly quiet, given her no provocation, offered her no insult,—and had wise councils, such as the times required, been adopted,—the political agitations which ensued might have terminated in salutary and beneficial reforms, and the monarchy and reigning dynasty might have been preserved. We deny, however, that this would have been accomplished under the auspices, and by the intervention, of the party with whom M. DE PUISAYE acted. Of their utter incapacity, of their extravagant folly, of their undutiful behaviour towards their king, of their unnatural conduct towards their country, of their want of all political virtue, and of their wretched imbecility, the proofs are abundant; and an ample record of them can never be wanting while the present volumes endure. Though we profess ourselves to be unable, after having given our best attention to the subject, by the assistance of these memoirs to determine on the character of their author, we should deem it an easy task to demonstrate, from the materials which they furnish, that Heaven must have worked miracles in order to restore the Bourbons to their former situation after the period in question; or, if they were restored by some marvellous chance, to enable them to retain it even for a short period. We are very sure that no attentive reader of these *Memoires* will dispute our remark.

The only set of men in France, capable of saving the state from the wreck which followed, were those who were denominated constitutionalists; and it was this party,—not the vain, conceited, haughty, and tyrannical partisans of the old abuses,—that a wise government ought to have countenanced and supported: since it united every sort of respectability, rank, wealth, consideration at home and abroad, talents, probity, and great attainments. In framing, indeed, the fabric of the new civil government, they fell into great and serious errors, but they became sensible of the fault, which they alone were able to retrieve. It happened that this mighty party lost all weight and influence in the country, and was reduced to an insignificancy that astonished observers: but the phenomenon is easily to be explained. The Court would not forgive its exertions in favour of the subject; shallow pretenders, who were disappointed of the rewards on which they had reckoned, vented their clamours; and the people, overlooking the benefits secured to them, thought only of their visionary expectations, which had not been answered, and indulged in spleen and rancour. The people would sooner admit the abject courtier than the discarded consti-

constitutionalist to the fraternal embrace, and the court would rather bestow a benignant smile on the fierce Jacobin. Thus, as it appeared to the superficial spectator, in an unaccountable manner, all that was most respectable in France was reduced to absolute insignificance. The Arena was left to the high-flown royalists and the Jacobins; and the event is well known, —the Jacobins gained their sanguinary triumph. While the court gratified its resentment, and the people thought themselves avenged by the disgrace of the constitutionalists, they both exulted in that which each ought to have lamented as a grievous calamity; for the one was deprived of its stay and support, and the other of a friend and protector. Both have since had occasion to rue the event; since the former became the prey of the latter, which has in its turn yielded to military ascendancy. The fate of the poor constitutionalists is curious; and the consequences which followed from it deserve to excite serious reflection. Have we not very recently witnessed something similar in our own country?

We repeat that it was by the assistance and under the auspices of the constitutionalists, that successful attempts to save the monarchy and the reigning dynasty of France could alone have been made; and it was also most consonant to the maxims of British liberty, as well as to the dictates of our national policy, to have adopted this course. It was therefore a fatal error of the minister of that day to slight those men, and to cherish the violent partisans of the antient order of things: while it was a conduct as opposite to British feelings, as it was injurious to British interests. We have before adverted to this grand mistake of the personage who then presided over our councils; and who never understood the French revolution, as is proved by his treatment of it, which aggravated instead of diminishing its mischiefs. This is, however, the less surprizing to us, who, allowing the claims of that distinguished man to splendid powers and pre-eminent ability in the conduct of our domestic concerns, yet deny altogether his claims to merit as presiding over our foreign relations. Indeed we think that the negotiations with the emigrants, which are here detailed, are in no way creditable to the judgment and penetration of the persons engaged in treating with them. The affair of la Vendée we admit to have been of the utmost importance, and such as deserved to occupy the most serious attention of the British statesman: but it required to be managed very differently from the mode in which it was conducted. To recapitulate, however, the errors which led to the sad tragedy in which our interposition ended, would be to depart too widely from our proper province.

How

How much the confidential advisers of the French Princes were strangers to all beyond the beaten path of routine and the circle of antient prejudices, and how little they were capable of accommodating themselves to the nice and difficult juncture on which their royal masters were thrown, the reader will be able to judge from what we are about to relate; and we have met with many other anecdotes of a similar cast. The British government submitted its appointment of colonels of the regiments, which it raised for the expedition against la Vendée, to the French Princes, for their approbation; an instance of attention on the part of the ministers of this country which every liberal mind will applaud: but what was the use made of it by the council of the ill fated Princes? In the list of the persons selected, stood the name of the Comte *d'Hervilly*, a name rendered dear to all who value personal courage and loyalty, by his conduct on the fatal 10th of August: but in the eyes of the council of the Princes, the Comte was chargeable with inexpiable faults. He did not emigrate at the right time; he had accepted a command in the King's new guards, under the Duke *de Brisac*; his nobility was of a recent date; and he was a *constitutional* Field Marshal, that is, his appointment was of the date of July 1789, from which time all the acts of Louis XVI. were regarded as null by those sages, and all who had accepted of promotion and places since that epoch were decreed by them to be culpable. M. DE PUISAYE intimates it as his belief that these reasons were not stated to the British ministers, in which we have no doubt that he is well founded: but the fact was that the brave and loyal *d'Hervilly* was superseded; though the ministers at last satisfied all parties, by ordering a new regiment to be raised, of which the command was given to that officer. Here is an account which cannot be read with common patience. This was not a time to be nice in regard even to real past demerits: but when it is considered that the men who were proscribed were those who adhered to their country, and who stood by their monarch at the hazard of their lives till all hope was cut off,—and that the persons who thus judged were those who in a dastardly and unpardonable manner deserted their Prince and their country on the first appearance of danger,—our utmost indignation is roused. If we are also to believe this writer, M. *de Calonne* met with ingratitude from the same quarter, that is scarcely to be equalled in the annals of the most haughty courts, in the moments of their highest prosperity. To serve the Princes, he is known to have forgone all the comforts and the splendor of wealth, and yet he died almost in want, unnoticed by his royal masters. In these extrava-

gances, M. DE PUISAYE clearly does not participate, but shews a mind very superior to them, and properly exposes them.

'Too many persons,' he tells us, 'inseparably wedded to their old ideas, incapable of soaring beyond the sphere in which they had acted, far from feeling the necessity of proceeding on a broad system of conciliation, and still under the influence of recollections which permitted them not to measure the immense interval which separated the past from the future, were wholly absorbed in devising what was to be done when the counter revolution took place, utterly neglecting the means by which it was to be effected. Even among the men who pretended to direct the royalist affairs, were individuals who were such simpletons as to trouble themselves in order to procure books which treated of the ceremonials of the consecration of our kings, and who regarded the acquisition of them as of the utmost importance.'

One of these men, writing with reference to the expedition to Britanny, says; "the English, if this attempt should fail, are determined to try again. Pitt is about to make the streams of Pactolus flow in the channel of the league. Get us the papers which relate to the ceremony of the consecration. M. *de N.* wishes to have them; and M. *Gallois*, who was employed in the Post office, will be able to procure them: at least endeavour to obtain the registers of consecration of Louis XIV, XV, and XVI, with the two volumes of the ceremonial of *Godefroi*, and that of *Saintot*. M. *de N.* intreats you not to forget the ceremonial of consecration. That will be a masterly stroke. (*Ce sera un coup de Maitre.*)" The Convention, in 1795, had the gratification of having this letter read to them; and the Comte assures us that its authenticity is beyond all doubt.

M. DE PUISAYE says of the old government, that the principles of exclusion founded on corruption and court favour, which operated under it in regard to merit and talents, had extinguished public spirit, emulation, and the love of glory; feelings indispensable to cause the germ of merit to unfold, which nature has planted in well constituted minds. Things were in such a state, that superior rank was only to be attained by the great body of the nobility by prodigies; and consequently, as they were excluded from the chance, they did not seek the qualifications. The author very properly ascribes the success of the revolution in France, and its triumphs abroad, to the depression caused by this system. Such are the fruits of exclusion!

In the disastrous expedition of which this author had the conduct, the place of landing has been deemed to have been ill judged: but it appears from this volume that the choice of the spot was made by the ministers here, in opposition to what

what seems to have been the wish of M. DE P.—He admits, however, that considerations arose out of the subject which operated both ways.

Not the least interesting part of the present volume consists of extracts from letters written by a M. *de Nantiat*, who styles himself a Baron, but whom the author will only designate as *le Sieur*; and whom he is very anxious to shew to have been undeserving of the consideration which he claimed, and which it would seem that he had acquired. Here, however, the Comte forgets all the liberal maxims contained and implied in the censure in which he repeatedly indulges, with respect to the high-flown doctrines of the council of the Princes. His objections to M. *de Nantiat* appear principally to refer to his origin and previous humble station; while he both acknowleges his activity and furnishes ample proofs of his adroitness. We indeed agree with M. DE P. in reprobating the opprobrious language applied, by this *parvenu*, to the constitutional party; and though we do not undervalue the Sieur *de Nantiat* because he may have been low-born, or had been a Newspaper runner, we despise the person who, without superior claims to merit, chuses to sneer at and insult such characters as *Lally* and *Bertrand*. The fact of the neglect of such men by the Princes explains more clearly the failure of every plan of a counter-revolution, than all the five volumes of the Comte DE PUISAYE.

The communications of M. *de Nantiat*, though they hold out the preposterous maxims and infatuated style of the cluster of intriguers called the *council of the princes*, are still in a high degree *piquantes*; and though his observations on the British ministers are certainly very free, we much doubt whether they are so erroneous as they are represented by their friend M. DE P.—Speaking of them, this M. *de N.* says, "the cabinet is not secret; it is false. It is difficult to approach the ministers, and when that point is gained, they assert nothing that is positive: they never give an answer themselves, but refer to their secretaries, in order to be able to disavow, if necessary." He declares the policy of the British cabinet to be selfish and wavering; and he considers it as more bent on destroying the colonies, commerce, and navy of France, than on serving the interest of the Princes. He quotes Mr. Rose as saying "that France would be too powerful, were England to give her a fixed and firm government;" and Mr. Pitt, he tells us, does not let the other ministers into the depth of his plans, but often deceives them. All this may be very likely, but how came the Sieur *de Nantiat* by the information?—"The British ministers," he writes to his correspondent, "at the most critical times spend five

days out of the seven every week in the country, and the first secretaries imitate them in this indulgence." He also declares that Mr. Pitt required the following conditions as preliminary to the acknowlegement of the Regent; "indemnity to the allies, and particularly to England: that the Regent should not be inflexible in his vengeance, and extend punishment too far; and that he should not insist on the restoration of the antient government in all its points, if circumstances should prescribe otherwise. These conditions are proposed in an imperious tone which approaches to insolence."—In another letter, he says: "We cannot doubt it; the courts of Vienna and London are united by views perfidious to the French monarchy."—"When we apply to Lord Amherst, he refers us to Mr. Dundas, who is invisible; and we are reduced to treat with one of his secretaries . . . . . *qui est faux comme un jetton.*" An asterisk points to Mr. Huskisson as the secretary who is thus so unpolitely characterized.

M. *de Nantiat* appears to be very angry with the ministers for exulting in the destruction of the arsenal of Toulon, and observes, "*Rien n'égale leur impudeur.*" He goes on; "You may regard Mr. Pitt as most adroit in directing the finances, and in leading the nation at his will: but he is the most immoral and perfidious man in the three kingdoms, an enemy of the house of Bourbon, and entertaining only views of the moment, not embracing on a great scale the affairs of the time."—Mr. Pitt did not disdain the ordinary manœuvres of statesmen, and certainly treated very harshly the associates of his youth, his coadjutors in the cause of parliamentary reform; yet still we cannot admit that the strong epithets here used are warranted: though the distinction made in this passage approaches too nearly to one which we ventured some time ago to maintain, to allow of its being condemned by us:—let it not, however, be supposed that we are vain of this coincidence in opinion with the emigrant agent.

This M. *de N.* also complains heavily of a trick put on them by Mr. Dundas; "who promised us (he says) two vessels to go to Porton, and made *nos Messieurs* set out for Southampton, telling them that all was ready: but when they arrived, they found the vessels altogether unfit for the purpose." He is very indignant on the occasion, and gives his pen great licence; observing, "*le Ministère est un tas de roués, ou c'est la machine la plus mal montée.*"

We must own that we are obliged to the Sieur *de Nantiat*, for that we proceeded heavily in the volume till we came to his highly seasoned correspondence: but for what purpose such large extracts from it are here made, unless it be to render the

volume

volume readable, we know not.—Much as the author dislikes *Nantiat*, we may mention another of his opponents whom he seems to place still higher in the scale of delinquency; and he appears to quote with singular satisfaction a sally of Cardinal *Maury* with respect to him: "if the object be not to embroil every thing, you have done well to dismiss the Abbé *Bratier*: he would disturb the harmony of the celestial legions!" If we may trust the Comte de Puisaye, a similar testimonial is due to most of the advisers and agents of the Princes; *ab uno disce omnes*. Men, we know, are very ingenious in self-deception; and if M. de P. be able to persuade himself that these volumes have the least tendency to attain the *professed* object of them, he must be ingenious indeed. It requires more faith than we can readily command, not to believe that he is himself sensible of that about which no other person can doubt; that the effect of his volumes is to hold out the French royalists as weak and contemptible, and to irritate all the world against them. We deem the information important, but we disapprove the covert and indirect way in which it is communicated.

Art. XIII. *Mémoires du Marquis* d'Argens, &c. *i. e.* Memoirs of the Marquis d'Argens, Chamberlain of Frederic the Great King of Prussia, and Director of the Royal Academy of Berlin: containing an Account of the Adventures of his Youth, Anecdotes, and Observations relating to many events of the reign of Louis XIV., and to Persons of that time. A New Edition, preceded by an Historical Sketch of the Life of the Author; of his residence at the Court of Frederic II.; of his connections with that Prince, and of Persons mentioned in this work; followed by Letters from the same Author on different Subjects. 8vo. pp. 426. Paris. 1807. Imported by de Boffe. Price 8s. Sewed.

The hypocrisy and intolerance, which disgraced the latter years of the reign of Louis XIV., were succeeded under the Regency by scepticism and libertinism; and if the iron hand of persecution no longer robbed the community of some of its valuable members, the seeds of a general corruption of morals were sown, which endangered the very existence of society. Of the maxims and manners which then distinguished the middle and higher classes, ample information is to be found in this volume; and it is in that view curious, however disgusting may be some of its details. In the Marquis d'Argens and his associates, we have but too correct specimens of the young men of fashion in France at that

period. It is, however, truly observed by the editor, that the Memoirs of the Marquis throw light on many of the public events of the time, and that they present us with various anecdotes and facts relative to the eminent characters who then exiſted. The author, though not of the first order, was well informed, was a complete master of his native language, and had visited several states of Europe, as well as some parts of Africa. These circumstances, the situation in which he stood, and the adventures in which he shared, impart considerable interest to his work; while the artless and lively manner in which he relates the incidents that befell him, and those which came under his observation, render the narrative equally attractive. — The consideration which he enjoyed as a man of letters, and his intimacy with Frederic, are circumstances of themselves sufficient to cause this collection to be sought among his countrymen: but it will chiefly engage the attention of the foreign reader, as it furnishes a picture of the manners of a country which in those days gave the *ton* to Europe.

In the Editor's advertisement, we have a sample of a new spirit that is rising in France; which we may suppose meets with countenance from the founder of the new Gallican church, and is most probably called forth by his influence, but which we presume is more affected than felt.

'The species of literature, cultivated by the Marquis D'Argens, (says the editor,) was then very much in fashion; it was employed in making attacks more or less direct on faith and religious ceremonies; and it was the point at which were aimed all those writings to which the appellation of *philosophical* was given. This direction of them diminiſhed the consideration to which philosophy had reached in the preceding age, laid hold of the vanity and inexperience of young writers, and perhaps of the eagerness which the public manifested to adopt a system which favoured the corruption of manners. It will be ever regretted that so fine a genius as *Voltaire* belonged to this class, and was indeed at the head of it; but he had been irritated by the religious persecutions to which he had been witness; and perhaps, had he considered the evil consequences of the bad example which he set, he would have been more cautious.

'Be this as it may, the Marquis D'Argens commenced his literary career, in his *Jewish Letters*, by preaching the same doctrine; and the characters which he introduced in this work authorized a licence of speech that might be tolerated in the mouth of a Rabbi, but would not have been permitted from that of a Frenchman. This performance met with some success. Frederic, then Prince Royal, perused it, and became desirous of being acquainted with the author.

'*The Philosophy of Good Sense*, and the other writings of the Marquis, if we except the fine Romance of the *Solitary Philosopher*, are

are all of the same tendency; which perhaps may be the cause of their not having preserved the reputation that they once acquired.

'The *Memoirs* are chargeable with none of these faults. Their style is sometimes free, but never profane nor loose: they contain no Greek or Latin quotations to prove that Plato or Epicurus did not believe in the religion of their country: but they relate entirely to the adventures of the author, his good or evil fortunes, and those of his associates.—The period teemed with adventures of gallantry, and much is said of them in these memoirs: but the author never forgets himself so far as to insult received opinions in morals and religion; a reserve which contributes only to render some of the relations the more piquant.'

We cannot altogether join in this favourable testimony to the Memoirs: but in order that the observations here made may be considered as just, we must remember that they are addressed to a French and not to an English public.

It is stated that the *Letters* here affixed to the *Memoirs* are not to be found in any of the collections of the author's works. They contain interesting anecdotes, several just reflections on the state of manners and the arts, and valuable observations made by the author during his visits to Italy, Constantinople, and Holland: but some of them are liable to similar and even stronger objections than those which may be made to the *Memoirs*.

In the historic notices relative to the Marquis's productions, the writer thus characterizes the *Jewish Letters*:

'This work obtained some repute; it was written in a decisive and sententious style; the author pronounces judgment on men, books, laws, and opinions; under the names of Jews and Rabbis, he treats of the most difficult questions in morals and politics; and he decides all with an assurance of which we have no example in the writings of the greatest geniuses.

'He may be regarded as affording a model of that dictatorial style which was at the time so much the fashion, and which at length was universally adopted. We no longer meet with those undisguised and natural expressions which were employed by *Bayle*, *Pascal*, *Arnaud*, and others who addicted themselves to polemics.—The success of the *Jewish Letters* we conceive to have been owing to the singularity of the plan, the variety of matter there treated, and the system of infidelity which they inculcated. This was then deemed a great merit; *at this day it would be considered as an indication of a very bad taste, and would be sure of incurring contempt.**

'Nevertheless, the author asserts that he had no other end in view, than "to condemn vice, to cause virtue to be loved, to destroy super-

* The change in public opinion on the other side of the water has, like other changes, been very sudden. We wish that it may be durable! *Rev.*

stition if this were possible, to inspire a taste for the sciences, a veneration for great men, a horror of quacks, and impostors, and a respect for princes and magistrates." Certainly, these were very laudable motives: but we cannot discover that the Marquis has employed, in order to attain his end, that sound logic, that simple style, and that taste, which have rendered immortal the works of *Bayle*; a writer who, beyond all contradiction, has most advanced reason, without obliging it to retreat from its own conclusions.'

The new orthodoxy of France is not very rigid, if the ingenious and honest *Bayle* will pass muster under its inspection. A person may, it seems, be sceptical, and may allow this to be discoverable by the discerning, but he must not make open attacks on religion. If this writer be an organ of his government, we shall find no difficulty in comprehending its policy with regard to metaphysical and religious disquisitions.

Experience obtains many proofs that philosophy is but of little avail against temperament; and certainly the Marquis d' Argens furnishes one which is not the least striking:

'He laboured under an inveterate hypochondria; and nothing was so easy as to induce him to believe that he was ill. If he was told that he looked pale, this was sufficient to make him shut himself up, and take to his bed. He seldom went out but to visit the king; and when he was in his chamber, he was always wrapped up in two or three morning gowns; while two caps, one of cotton and another of flannel, protected his head. A few clouds, a slight mist, a little rain, a cold wind, either of these was enough to affect his spirits, to discompose his mind, and to make him decline the king's invitation. He would for some such slight cause shut himself up for weeks.

'Happening to hear a memoir of Cothenius read at the Academy, on the danger of using copper utensils in cookery, he became ever afterward haunted by the apprehension of being poisoned, was constantly speaking of it at his meals, and made his wife solemnly promise to banish all copper from his kitchen. This lady was a very discreet woman: but, living in a state of great retirement, in order a little to cheer it she expressed a wish to give a private ball at the house of the king's head gardener, and the Marquis consented. Fearful, however, that he would by his apprehensions and singularities disturb the festivity, his family hinted to him, when the appointed night came, that the air was cold, and the heavens lowering; well knowing that this information would suffice to make him feel indisposed, and betake himself to his bed; and they were not disappointed. They then set out for the gardener's house, supposing that the Marquis would be soon asleep. He did in fact fall asleep: but, dreaming of poison and copper, he awoke, and calling for his Valet, but receiving no answer, he concluded that the premises were clear, and that now was his time to examine whether his orders had been followed in regard to the kitchen. He therefore rises,

rises, puts on only his *robe de chambre*, lights his taper, and marches directly to the kitchen; where the first object which meets his eye is a copper stew-pan, and, oh! horrid to relate, it contained part of a ragout on which he had that day dined! The utmost rage seizes him, he takes up the stew-pan, and sets out just as he was for the ball room. He had to cross the whole breadth of the royal garden, which was very wide: but he runs, and soon reaches the joyous scene, opens the door, presenting himself in his morning vestment, with his naked feet, (for he had lost his slippers in the journey) having two or three night-caps on his head, the lappets of his shirt being the sport of the wind, and the stewpan in his hand with the remains of the ragout, exclaiming "*I am poisoned! I am poisoned!*" He then poured out a volley of reproaches against his wife, and threatened to dismiss all his servants, for having used copper utensils in the kitchen contrary to his orders. He was appeased with difficulty: but, recollecting the state in which he was, and the risk that he ran from exposing himself to the cold night air, he was thrown into the greatest alarm, and permitted himself, having been first well wrapped up, to be gently carried back to his chamber.'

These extravagances, we are told, amused Frederic, without diminishing his regard for his chamberlain, though they somewhat lessened the respect in which he had at first held him. Sceptical as the Marquis was, it is said by M. *Thiébault* that he was at the same time the dupe of superstition; and this gentleman relates, on the authority of the Marquis's niece, that, while composing his work on the *Human Mind*, he chanced one night to be in a most happy vein, and did not quit his desk till a very late hour, when he sat down to his supper, which had been quite spoiled, in high spirits: but, suddenly recollecting that it was *the first Friday in the month*, he rose and threw into the fire all that he had written during that day. It is observed that the papers and memorials of the period all relate that the Marquis, before he died, demanded the sacraments, that he read the gospels in his last illness, and that he was received into a fraternity of penitents: facts which the editor deems to be very credible, when his turn for superstition and the errors which that disposition engenders are considered, notwithstanding his theological disputes and his infidel compositions.

It cannot be denied that the description of men, to which the Marquis d' Argens and his royal patron belonged, favoured by their writings a licentiousness of manners, as well as irreligious opinions: but, on the other hand, it must equally be allowed that they freed the Continent from the galling yoke of religious bigotry; and, whatever may be pretended by hypocrites and fanatics, it is a consolatory reflection that the whole

continent of Europe is likely to enjoy perfect freedom in religious matters: while Great Britain, which prides itself on the wisdom of its constitution, and the justice and benignity of its laws, seems destined soon to be the only country that will intrust power and confer honour solely on the members of one favoured sect.

Many amusing anecdotes and particulars might be culled from different parts of this volume: but we have not farther time nor space at present to bestow on it; and we are moreover not satisfied that the selections which we might make would be new to our readers, since the work has gone through previous impressions, though neither our recollection nor our records furnish evidence of our having formerly taken notice of it.

ART. XIV. *Monbars l'Exterminateur*, &c.; *i. e.* Monbars the Exterminator, or the last Chief of the Buccaneers: a Tale of the New World. By J. B. PICQUENARD. 3 Vols. 12mo. Paris. 1807. Imported by De Boffe. Price 10s. 6d.

An elaborate but flattering account of the Buccaneers is here interwoven with a very interesting fictitious story, abounding in extraordinary domestic incidents, and love adventures. *Vauvincourt*, the son of a French *gentilhomme*, is induced while very young to quit his family and his country, and to seek his fortune in the Antilles. Chance fixes him in St. Domingo, where he becomes a very rich planter: but, surrounded by wealth, and to appearance knowing how to enjoy it, and possessed of every thing which can gratify the wish of man, *Vauvincourt* is the most miserable of the human beings who form his establishment. He is a sceptic and a misanthropist, and all around him appears sullen and cheerless. Brother *Antony*, a monk from a neighbouring convent, a man full of benevolence, is thrown in his way, and informs him that he has a younger brother *Henry* still alive in France, who is the father of two orphans *Victor* and *Adela*. The recital calls forth new feelings in the bosom of *Vauvincourt*, who writes to his brother, and begs him to permit the children to visit him. His request is granted, and the young pair join the uncle, who is rendered by this acquisition quite another Being, and becomes contented in himself, as well as beneficent to others.

A Spanish Captain, *Keuerco*, and a young French midshipman, *Francisco*, are introduced by misfortune to this happy

and

and humane family. Brother *Antony*, who is a great favourite with *Vauvincourt*, also presents to him M. *Friderico*, a stranger whose commanding port, dignified manners, elevation of sentiment, and superior understanding, engage general respect, and fix the particular regard of his host.—The *Vauvincourt* family next form a close intimacy with that of *la Boulais*, who reside on a neighbouring plantation; and the young females of which, *Pauline* and *Florette*, gain the hearts of *Victor* and the midshipman. It is the fate of *Adela* imperceptibly to become enamoured of M. *Friderico*, who was stated to be a Danish merchant.—*Kevarec* is ordered to a station in a different part of the Antilles; and on the occasion of his departure, *Adela* and the young *la Boulais*, with their swains, are induced to make an excursion in the vessel which had been sent to bear away the Spanish captain. They embark on board the brig: but, before they reach their destination, they are met by two English vessels; a severe engagement takes place, the Frenchman is obliged to strike, and the gay party, as well as the crew, are made prisoners. The behaviour of the English officers to their fair captives is not, we trust and believe, copied from the life.

The fleet of the Buccaneers now appears; the English and their captures become their prey; and the fair colonists and their male attendants are the prisoners of *Monbars the Exterminator*, chief of the Buccaneers. What must have been the astonishment of the whole party, but particularly that of *Adela*, on finding in the dread *Monbars* their old acquaintance, the admired and respected *Friderico?*—*Adela* and her friends are long in the custody of the Pirates; and not even the terror excited by the Exterminator, nor the horror that she feels when she discovers in him the object of her former partiality, are able to extinguish in her tender heart the favourable sentiments which she had entertained for the engaging *Friderico*. *Monbars* is himself the victim of a reciprocal flame; and this passion renders him an altered creature. An opportunity offers itself to him for learning the sentiments entertained of him by *Adela*; and he obtains from her simple and artless soul an avowal of the attachment over which she blushed in private.—*Monbars* now restores the jewel which he preferred to the whole universe, and her party, to their friends, and resolves to quit ambition and the Buccaneers, but in a way which should be consistent with honour. He was the son of an Irish Roman Catholic nobleman of the first rank, his whole family had been massacred in a war on account of their religion, and he was forced by a variety of strange incidents

and

and misfortunes to engage in his present ignominious career. His recent exploits had procured for him the alliance of France, the friendship of the Governor of St. Domingo, and the admiration and gratitude of all its inhabitants; while his conduct and his bravery had realized for his fraternity boundless wealth.

On her return, *Adela* finds at her uncle's house her father *Henry Vauvincourt*, a man of rigid and austere virtue. *Monbars* is the admiration of all: but *Henry* never hears his name mentioned without expressing his detestation of the crimes of the Buccaneers, and of their way of life, nor without using harsh expressions respecting their chief. *Adela* now becomes melancholy, and exhibits no longer the angelic chearfulness which formerly had made her the delight of every beholder. *Vauvincourt* in consequence feels the utmost concern: his recollection and his inquiries assist him to divine the cause of the change in his lovely niece; and he receives from her a confession of the whole secret. This liberal-minded man views no object as important but the happiness of his niece, and assures her that, if the dread *Monbars* will quit his present career, and render himself worthy of the prize, he will interpose no obstacle in the way of the happiness of his *Adela*.—*Henry*, however, hears the proposal with astonishment and extreme anguish, and pronounces a refusal, which he says shall be irrevocable.

Monbars, having captured the English West India fleet, arrives in St. Domingo, and is received with princely distinction, and with the applause of all the inhabitants. *Henry*, fearing his power and influence, and finding every body pleading in his favour,—not excepting even the Governor of the island and the Abbot of the convent, the latter of whom was endeared to the family by important services,—is still deaf to all intreaty: but, dreading some attempt on the part of the mortified and irritated chief, he takes his daughter with him and has recourse to flight; resolved to retire to his humble patrimony in France, rather than disgrace his family, which was noble, by an alliance with a leader of Pirates. The fugitives embark in a vessel belonging to a fleet of merchantmen of immense value, which were sailing under convoy for France; and this rich fleet is attacked by the English. The news is brought to St. Domingo, where all is consternation. The Governor and principal inhabitants supplicate *Monbars* to rescue the ships from their enemies, and his hatred of the English induces him readily to comply with their request. At the moment of commencing the engagement, however, he learns that *Henry*

and

and *Adela* are prisoners on board the English squadron; his vengeance is arrested; and not a gun will he fire, lest it should endanger a life more precious to him than the universe. By singular address, he gets into his power the Irish commander, who had embrued his hands in the blood of his family; the English Admiral offers in exchange *Henry* and *Adela*, and makes farther advantageous proposals: they are accepted; *Monbars* sees the French fleet out of danger, and returns to St. Domingo, whose grateful inhabitants hail his arrival. He then summons a meeting of the Buccaneers, which is opened in great state, at which the Governor and the principal persons of the colony attend, and to which the rescued fugitives are introduced. He there proclaims the dissolution of the fraternity; a proposal which is received with applause. He next invites his late followers to become the subjects of France, and to accept a settlement in St. Domingo; informs them of the vast wealth which would fall to the lot of each; and exhorts them to act the part of honest men and good subjects. This suggestion being also adopted with loud acclamations, he strips himself of his insignia and of his arms, and places them at the feet of the Governor, before whom he kneels, his example being followed by all the Buccaneers. This ceremony being over, he turns to *Henry*, and thus addresses him: "You are now free to join your brother, and to take your daughter with you; fear no disturbance from me; for, though I have given a country to my followers, and protected and enriched this island, I shall without delay quit it for some distant region." *Henry*, full of emotion but yet with dignity, replied: "*Edward de Bellovai!* (the original name of *Monbars*) he who delivers humanity from such a scourge as the Buccaneers expiates in my eyes all his faults. It is when you are restored to yourself, to society, and to wisdom, that Heaven seems to put *Adela* into your hands; I will not be more rigorous than that Providence which pardons you. Come, *Edward!* embrace your father: from the bottom of my heart I unite my daughter to your destinies. You have virtues, you will constitute her happiness; and forget not that, without the morality which is an enlightened submission to human and divine laws, we cannot enjoy true happiness in this world, nor prepare for ourselves a consoling futurity." The scene which ensues the reader will guess. Marriages follow: old *Vauvinfourt* enjoys years of felicity, and dies the happiest of men: *Henry* and the young families return to France; and here the history ends.

Great injustice, in the course of this work, is done to the character of the English; who are represented as treacherous, and

and as treating cruelly those whom the fortune of war has placed in their power. Frequent recurrence is also made to the sufferings which the English Catholics endure from the government. Why do we furnish a pretence for these censures? How few and trifling are the matters which we refuse, compared with those which we have granted! They seem to be suffered to remain only to supply matter for obloquy and misrepresentation; and to prevent our receiving the full benefit of the liberal concessions which we have actually yielded.

ART. XV. *L'Esprit des Orateurs Chretiens*, &c.; *i. e.* The Spirit of the Christian Orators, or Evangelical Morality; extracted from the Works of *Bossuet*, *Bourdaloue*, *Massillon*, *Flechier*, and other celebrated Orators. By E. L * * *. 2 Vols. 12mo. Paris. 1807. Imported by de Boffe. Price 7s.

To well informed readers, the title page of this little compilation sufficiently proclaims its value; since the names inserted in it will ever be regarded as among those which equally honour our religion and our nature. Their compositions prove that the greatest differences in speculative religious points have little effect on minds highly cultivated, and duly imbued with the christian spirit. What man of any sensibility ever perused the performances from which these extracts are taken, without feeling his heart warmed with the love of God, of man, and of virtue; and without being convinced that it is less the creed or the ceremonies that the Divinity regards, than the homage of the soul?

The editor invites his countrymen to peruse the writings of these celebrated preachers, assuring them that, if they will habituate themselves to contemplate their beauties, which are not less solid than attractive, they will regard with contempt those pretended moral romances which fatigue their leisure, and those philosophical writings which present them only with a choice of errors.

'Be it,' says he, 'that some of them teach sound morality; it is not in their writings so profound, nor so powerful, nor so useful, as in the mouth of the christian orator. The latter, directing the conscience, has access to the heart. *Philosophy* attempted to isolate man from his God, and to render the creature independent of the creator: but thus they were without hold over man, and he laughed at their theories. His heart, carried away by the passions, requires force to retain it on the side of virtue; and the morality which speaks in the name of a sovereign ruler, which denounces future chastisements, and promises future rewards, is alone adequate to this

effect. This was the morality which was preached by the sublime *Bossuet*, the profound *Bourdaloue*, the brilliant *Flechier*, and the persuasive *Massillon*;—*Massillon*, who made his auditors say that he knew them better than they knew themselves,—*Flechier*, who was not ignorant of any of the sources of eloquence,—*Bourdaloue*, who was the delight of a most polished and intelligent court,—and *Bossuet*, who was the wonder of an age which was itself wonderful.'

These selections are regarded by the editor 'as conveying instructions not less solid than those supplied by *Nicole* and *Pascal*, while the thoughts have all the point of those of *La Rochefaucauld*, and the portraits have all the animation of those of *Labruyère*.' We do not consider this praise as too high.

ART. XVI. *Précis de l'Abrégé*, &c.; *i. e.* A Summary of the Chronological Abridgment of the History of France by President *Hénault*, adopted in the Lyceums and Secondary Schools; accompanied by several unpublished Pieces of the same Author relative to his History; a Collection of Historical Traits selected by *Millot* for the Pupils of the Royal Military School, and continued to the Consecration of the Emperor Napoleon. By A. SÉRIEYS, Ex-Librarian and Professor of History in the Prytaneum, Censor of the Lyceum of Cahors, and Author of Chronological Tables adopted in the Lyceums. 12mo. Paris. Imported by De Boffe.

THE wonderful compression of matter, of which the celebrated work of the venerable President boasts, is in this valuable little volume still considerably reduced, in consequence of the omission of those very able and erudite reflections and disquisitions which are interspersed through the original performance. The present summary is, however, enriched with a poetical history of France, in not inelegant verses, from the pen of the same learned President; and the accuracy and precision, with which it has been drawn up, stamp it as his production.—The list of cotemporary Princes and illustrious men, given in separate tables at the end of each reign, in the original, are here united together, and inserted at the close of the work. This we regard as a material improvement.

The *Interesting Traits of History* are such as might have been expected from the neat and judicious pen of the Abbé *Millot*. They principally respect the heroes who illustrate the French history, beginning with *Bayard* and ending with the present French chief. A fine sentiment, which, had it been really felt, would have done him more honour than all his victories, is here ascribed to the latter. As he

he was one day speaking of the revolution, and dwelling on its mischiefs with much feeling, it was observed to him that it was not for him to regret an event which had opened to him such a career of greatness and glory; he is here made to reply; "would to God that France had never heard of me, and that its government had not committed such faults, nor its people experienced such misfortunes!"—We are aware that, on certain occasions, this mighty personage is not sparing of disinterested and benevolent professions: but, in order to produce favourable effects on the reflecting and discerning part of mankind, they want a corresponding conduct. When he murdered the Duke *d'Enghien*, he paid too high a price for his crown: no honourable man would purchase it at such an expence.

ART. XVII. *Les Hindoûs*, &c.; *i. e.* The Hindoos, or a Description of their Manners, Customs, Ceremonies, &c. designed from Nature in Bengal, and represented on 252 Plates, engraved with *aqua-fortis* and finished by F. BALTHAZAR SOLVYNS. No. I. Imperial Folio. Paris. 1806. Imported by De Boffe, London. Price 2l. 2s.

FRENCH writers seem resolved not to be behind us in costly *picture-books*, as the children would call them; or in those publications which may be said to proceed more from the rolling than from the printing-press. We have seen edited in London expensive works intitled the Costume of China, of Hindostan, &c.: but our countrymen have undertaken nothing so enormous as this work of M. SOLVYNS, which is intended to include 252 large folio plates, with annexed descriptions in French and English. The first volume will consist of twelve numbers, with six plates in each; the subjects of which 72 plates are specified in an annexed table of contents. Though the engravings are coarse, they are spirited; and we are assured that the drawings, from which they were made, were taken on the spot, without embellishment or alteration. The subjects represented in the first *number* are, 1. *Mohabaurut-er-Shobha*; an explanation of the sacred book Mohabaurut by a Brahman. 2. *Sroterys*, Brahmans. 3. *Kanoges*, Do. 4. *Dranbers*, Do. 5. *Brisbasis*, Do. 6. *Ooriahs*, Do.

The accompanying descriptions are very short, like those given with our *Costume*-publications, occupying about half a page; so that we may truly assert that the quantity of printing is very inconsiderable. The English, as may be expected, is not correct.

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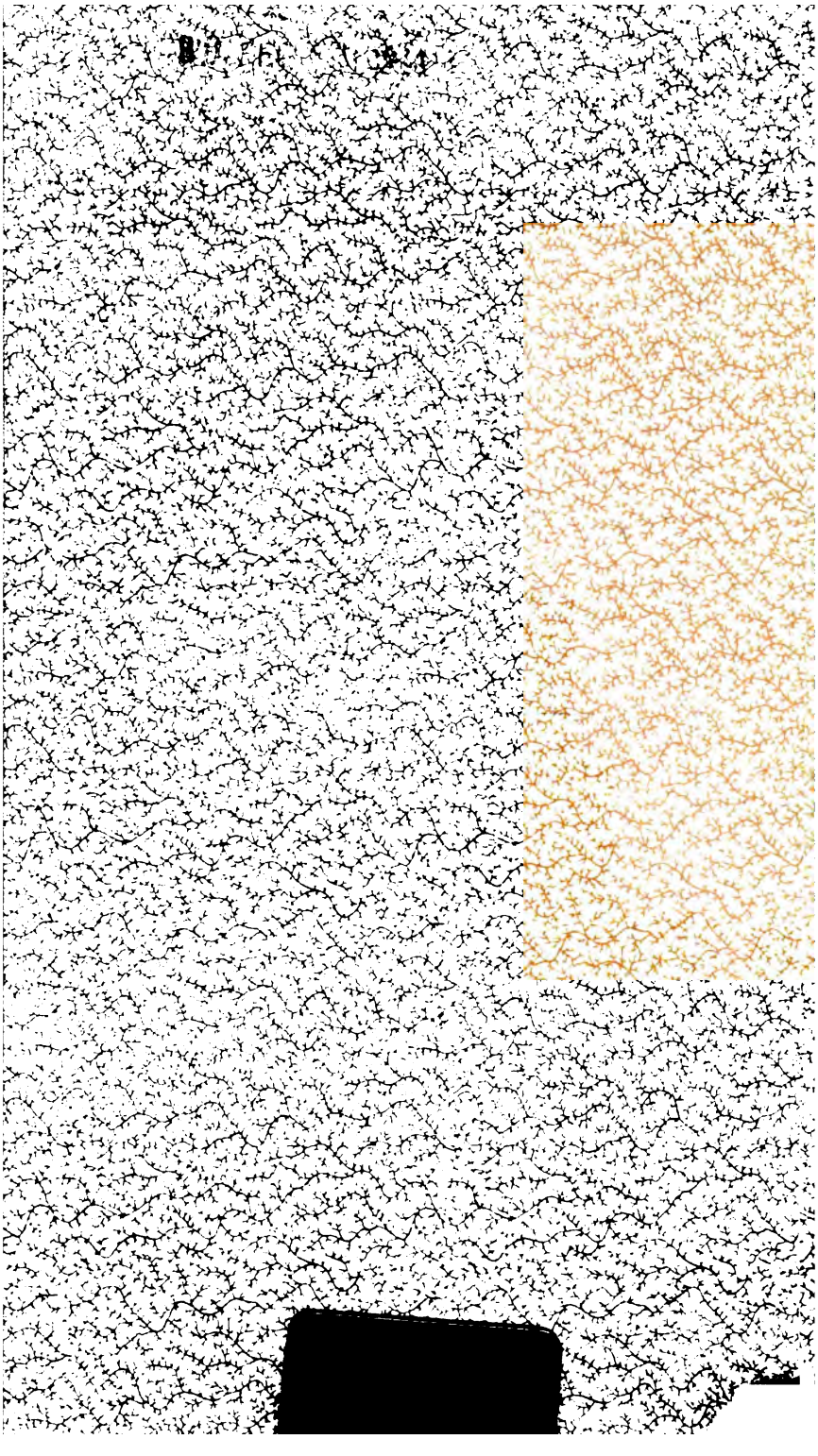
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